

THE CELEBRATION OF MASS

A Study of the Rubrics of the Roman Missal

Fourth Edition Revised Throughout in Accordance With
the New General Rubrics of the *Codex Rubricarum* (1960)
and the Typical Edition of the Roman Missal (1962)

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FOREWORD

A priest is ordained to offer sacrifice to God. His chief duty, his dearest privilege, is to celebrate Mass. The offering of the Christian Sacrifice is a divine act, but it is done in an entirely human way. Its essential elements were determined by the Chief Priest — who is at the same time the august Victim — our Lord Jesus Christ Himself, but the setting in which this sublime act should take place, the rite in which it was to be enshrined for all time, was left to His Church to settle. And the Church, guided by the Holy Spirit, has in the course of centuries created this rite, and has fixed in detail the manner in which Mass is to be celebrated.

In her chief liturgical book for the Latin Church, the Roman Missal, the Church sets forth the order of the offering of the Sacrifice in:

1. The general rubrics of the Missal (new Codex, 1960),
2. The rite to be observed in the celebration of Mass, and
3. The defects that may occur in the celebration of Mass.

This book is a study of the rubrics of the Missal. It is an endeavor to give a detailed and accurate explanation and interpretation of these rubrics. To do this it has been necessary to study not only the text of the rubrics of the Missal, but also the rubrics of other liturgical books (such as the *Caeremoniale Episcoporum*, the *Memoriale Rituum*, the *Ordo Hebdomadae Sanctae Instauratus*, and the Roman Ritual), the Code of Canon Law (chiefly Book III, Title 111), and the decisions of the Congregation of Sacred Rites and other Roman Congregations, in so far as all these are concerned with the celebration of Mass. Account has had to be taken also of legitimate custom as a source of liturgical law, and generally accepted usage as an interpreter of law.

The rubrics themselves and their *authentic* interpretation alone have binding force. Concerning matters not determined by the rubrics each celebrant of Mass has the right to act as he thinks best. The explanation given of such points in this book is based on the general principles of liturgical ceremonial, on practical convenience, and on the generally accepted teaching of the leading commentators on the rubrics of the Missal. As each statement of any moment is controlled by a reference in the footnotes to a rubric, or to a decision of S.R.C., or to some other official source, the reader can readily determine what is of obligation and what is merely the opinion of rubricians or the accepted way of performing a particular ceremonial act.

In Book I the general rubrics and the defects are treated of; Book II sets forth the rite of the celebration of low Mass — it is a commentary

on the *Ritiis*, the text of which is given at the head of each section; Book III deals with the rite of solemn Mass and sung Mass.

To make this study of the rubrics of the Missal as complete and as practical as possible, certain introductory questions — such as the definition of the sacred liturgy, the nature and sources of liturgical law — have been briefly treated of in Book I. For completeness' sake also, in a passing way, some points which are more theological than liturgical have occasionally been touched on. As I cannot claim any special competence in such matters, I have merely given a résumé of the common teaching of theologians as it is set forth in the modern manuals which are in general use.

A glossary of liturgical terms, which, it is hoped, will prove of much help to students of matters rubrical, and a bibliography conclude this book.

In a book which contains an unlimited number of details it is too much to hope that there are no minor inaccuracies. I shall be truly grateful to any reader who will take the trouble to indicate to me any defects that he may notice so that they may, if occasion offers, be corrected.

The study of the rubrics of the Missal must always be a matter of deep interest and of practical concern to any priest who wishes to perform his chief daily duty with the perfection that its sublime character demands. May this book help my fellow priests a little to that end so that the Divine Sacrifice may ever be more worthily offered.

J. B. O'Connell

FOREWORD FOR SECOND EDITION

Since *The Celebration of Mass* was first published (1940-1941), a great number of changes in the rubrics have come about as a consequence of several important edicts of the supreme authority on matters of worship, the Holy See. These edicts are: (i) the Encyclical Letter of Pius XII on Christian Worship (*Mediator Dei*, 1947); (ii) the decree *Dominicae Resurrectionis Vigiliam* of the Congregation of Sacred Rites concerning the Easter Vigil; (iii) a new edition (the sixth after the typical edition of 1920) of the Roman Missal (1954); (iv) a new typical edition of the Roman Ritual (1952); (v) the Apostolic Constitution *Christus Dominus* regarding the Eucharistic Fast (1953); (vi) the general decree of S.R.C. *Cum Nostra Hac Aetate* (March 23, 1955) on the Simplification of the Rubrics; (vii) replies of S.R.C. (June 2 and November 3, 1955) on doubts arising from this decree; (viii) the decree *Maxima Redemptionis Nostrae Mysteria* (November 30, 1955) of S.R.C. concerning the restored Order of Holy Week. All this new legislation has necessitated a complete revision of *The Celebration of Mass*, and the changes involved have been embodied in this new edition, bringing the book fully up to date.

J. B. O'Connell

FOREWORD FOR THIRD EDITION

The publication of the Instruction *De Musica Sacra et Sacra Liturgia* (September 3, 1958) by the Sacred Congregation of Rites has made a new edition of *The Celebration of Mass* necessary. The changes introduced by this Instruction have been made throughout the book and an appendix on active participation in the sacred liturgy has been added (p. 691). The terminology of the new Instruction (n. 3) requires that Mass celebrated with a deacon and subdeacon assisting the celebrant should now be called "solemn Mass."

J. B. O'Connell

FOREWORD FOR FOURTH EDITION

Since the third edition of *The Celebration of Mass* was published in 1959 the new codex of the rubrics of the Roman Missal has appeared (26 July 1960). This made extensive changes in the rubrics of the Mass and Book I of *The Celebration of Mass* has been entirely rewritten.

Late in 1962 came the publication of the new typical edition of the Roman Missal which made further changes in the rite of the Mass. In addition, there has been some legislation on minor points and replies have been received from the Sacred Congregation of Rites to queries arising from the new rubrics. Hence the need for a complete revision of this book.

This has now been accomplished with all the necessary corrections and additions (e.g., the appendix on Community Mass) to bring the book fully up-to-date and make it as complete as possible.

J. B. O'Connell

Builth Wells

Wales

August, 1963

SOURCES

Missale Romanum (new typical edition, 1962).
Caeremoniale Episcoporum (typical edition, 1886).
Memoriale Rituum Benedicti XIII (first edition after the typical edition, 1950).
Rituale Romanum (typical edition, 1952).
Instructio Clementina (1731).
Codex Juris Canonici (published 1917).
 Decreta Authentica Congregationis Sacrorum Rituum (1588-1926).
Acta Apostolicae Sedis (1909-1962).
Motu Proprio "Inter Pastoralis Officii Sollicitudines" (Pius X, 1903).
Graduate Sacrosanctae Romanae Ecclesiae (typical edition, 1907).
Cantorinus seu Toni Communes (typical edition, 1911).
 Encyclical Letter, *Mediator Dei*, on Christian Worship (Pius XII, 1947).
De Rubricis ad Simpliciores Formas Redigendis (general decree of S.R.C. of March 23, 1955).
Ordo Hebdomadae Sanctae Instauratus (typical edition, 1956).
 Encyclical Letter, *Musicae Sacrae Disciplina* (Pius XII, 1955).
Instructio de Musica Sacra et Sacra Liturgia (S.R.C., 3 September, 1958).
Rubricae Breviarii et Missalis Romani (July 26, 1960).

Abbreviations

A.A.S. — *Acta Apostolicae Sedis*.
 C.E. = *Caeremoniale Episcoporum*.
 C.J.C. — *Codex Juris Canonici*.
 D. = *Decretum* (of the Congregation of Sacred Rites).
 D.G.R.S. = *Decretum Generale de Rubricis ad Simpliciores Formas Redigendis* (1955).
 LC. = *Instructio Clementina* (of Clement XII regarding the Forty Hours' Prayer).
Instr. — *Instructio de Musica Sacra* (1958).
 M.P. = *Motu Proprio* of Pius X, 1903 (regarding the reform of Church music).
 M.D. = Encyclical *Mediator Dei* (1947).*
Mem. Rit. = *Memoriale Rituum*.

* U.S.A. edition edited by Gerald Ellard, S.J., 1948. The reference in brackets is to the English edition translated for the Catholic Truth Society by Msgr. G. D. Smith, 1948.

X SOURCES

- O.H.S. = *Ordo Hebdomadae Sanctae Instauratus* (1956).
O.M. = *Ordo Missae* (found, normally, in the centre of the Roman Missal after Holy Saturday).
R. = *Ritus Servandus in Celebratione Missae* (found at beginning of the Missal).
R.G. = *Rubricae Generales Missalis* (before the Code of 1960).
R.M. = *Rubricae Missalis Romani* (1962).
R.R. = *Rituale Romanum*.
R.S. = *De Ritibus Servandis in cantu Missae* (from the Gradual).
S.C.I. = Sacred Congregation of Indulgences.
S.R.C. = Decrees of the Congregation of Sacred Rites.

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**BOOK I :: THE GENERAL
RUBRICS OF THE MISSAL**

Chapter I

THE SACRED LITURGY¹

What Is the Sacred Liturgy?

1. The sacred liturgy is the worship of God by His Church.- By divine worship is meant the recognition and acceptance of the excellence and sovereign lordship of God and the manifestation of this recognition and acceptance. In other words, it is the exercise of the virtue of religion, by acts of adoration and praise, of thanksgiving, of propitiation, and of petition.

2. The Church being one, supernatural, visible, hierarchical, perfect society, established by Jesus Christ to continue on earth His sacerdotal mission, it follows that the worship which it offers to God is:

- (i) not merely internal, but also *external*;³
- (ii) *public*,⁴ not only in the sense that its acts are carried out in a public place, but also in the legal meaning of the term that it is a worship “given in the name of the Church, by persons

¹ The Greek word *Lciturgia* is derived from the two words *leifos* (= public, i.e., done in the name of Society, of the State) and *ergon* (= work), a public ministry.

² Many definitions of the sacred liturgy have been proposed. The one adopted here is short and simple and is complete when its rich connotation is understood. Since the publication of Pius XII's Encyclical Letter, *Mediator Dei*, in 1947 on “Christian Worship,” there is an official definition of the sacred liturgy: “the public worship which our Redeemer, the Head of the Church, offers to the heavenly Father and which the community of Christ's Faithful pays to its Founder, and through Him to the Eternal Father; briefly, it is the whole public worship of the Mystical Body of Jesus Christ, Head and members” (920).

³ All true worship is necessarily internal (without the internal elements of honour and submission worship cannot exist), but for man it should also be external, since man is a body-spirit and should worship with his entire being. In addition, man, because of his nature tends to express outwardly his inner sentiments and these, in turn, are influenced by external things (cf. *Mediator Dei*, § 24 [25]; R.M., n. 269).

« Hence the celebration of Mass (even if no one were present), or the recitation of the Divine Office by one who is bound to this recitation, is necessarily “public” (cf. *Mediator Dei*, § 96 [101]).

legitimately deputed for that purpose,⁵ and by acts which, by the institution of the Church, are directed to God, the saints and the blessed only”;

- (iii) *official*, i.e., exercised by the Church *ex officio* — in the accomplishment of her sacerdotal mission⁷ — by forms determined and prescribed by her;
- (iv) *social*³ or collective, i.e., the worship of a society given in the name and on behalf of all its members;
- (v) *founded on positive divine law*³ (in contrast to worship based on the natural law);
- (vi) *Christian* (in contrast to, e.g., Jewish or Moslem worship) and *Catholic* (to the exclusion of the worship given by Christians who are not actually members of the one visible Church).

3. For the accomplishment of the sacred liturgy the Church has an organized system of worship, in which she makes use of certain material things (the church, the altar, vestments, sacred vessels, bread, wine, water, oil, ashes, etc.) and certain rites, i.e., actions (including gestures and attitudes) combined with certain words, i.e., the formulas of the accomplishment of the Sacrifice, of the making and administration of the sacraments and sacramentals, prayer and instruction.

4. This organized worship is controlled and directed by liturgical law, of which the Holy See is the sole source,¹⁰ and which is contained chiefly in

MI-

The Parts of the Sacred Liturgy

5. The sacred liturgy consists in:

- (i) The sacrificial liturgy (the celebration of the Mass),

⁵ Christ — the God-man Priest — is the chief minister of the sacred liturgy; the secondary ministers (bishops, priests, and other clerics) derive their powers from Him by ordination, and their commission from the Church (e.g., when they receive jurisdiction).

•CXC. 1256; ci. Instr., nn. 1, 2.

⁷ Hence certain acts of public worship, approved (or even ordered) by the Church, and carried out or presided over by a bishop or priest, are not “liturgical,” because not “official” (e.g., the devotions of the months of October or of May, the Way of the Cross, novenas, or tridiums). In *Mediator Dei* (5 182 (194)) Pius XII, however, speaks of these pious practices, though not belonging strictly to the Liturgy, as enjoying “a special importance and dignity, such as they are regarded as raised to liturgical rank.” A function is “liturgical” when its rite is found in any of the liturgical books (sec p. 7). By enshrining it in one of these the Church constitutes it an act of liturgical worship.

⁸ Man is by divine dispensation a social animal and so should worship not only as an individual, but as a member of the human family.

• Christ Himself laid the foundations of the sacred liturgy leaving the construction of the edifice to His Church under the guidance of the Holy Spirit; He provided all the essentials of the liturgy in the establishment of prayer (by precept and example) in the making of the sacraments, and, above all, in the institution of the Sacrifice.

- (ii) The sacramental liturgy (the making and administration of the sacraments and sacramentals),
- (iii) The cpcnetic" liturgy (the singing or recitation of the Canonical Hours).

Of these three parts the most important, and the centre of the entire liturgy, is the Sacrifice. This is prepared for, and duly acknowledged by, the Divine Office. It is prepared for also by the sacraments and sacramentals, and it is by these that its fruits are applied to mankind."

6. The end or purpose of the sacred liturgy is the honoring of God and the sanctifying of men.

¹¹ I.e., the liturgy of praise (the Greek word *epainos* means "praise").

¹² For the intimate relationship between the Mass and the other parts of the sacred liturgy, see, e.g., Callewacrt (1, p. 12), Coelho (p. 230).

Chapter II

LITURGICAL LAW

I. Liturgical Law and the Code of Canon Law

1. By liturgical law is meant that part of divine and Canon Law which concerns the sacred liturgy, i.e., the worship of God by the Church.

2. Since the Council of Trent (1545-1563) the Holy See alone has the right to regulate the sacred liturgy and approve liturgical books.¹ The Pope sometimes exercises this right directly, through the publication of new editions of the liturgical books, or by an Encyclical Letter,² or an Apostolic Constitution,³ or a Motu Proprio/ Ordinarily, however, the Pope legislates in matters liturgical through the Roman Congregations, especially through the Congregation of Sacred Rites for the Latin Church.

3. The sources of liturgical law are:

- a) The Code of Canon Law (promulgated by Benedict XV in 1917);
- b) The rubrics of the liturgical books;
- c) Decisions of the S.R.C. (interpreting, restricting, or extending existing law, or making new laws);
- d) Legitimate custom.

4. Liturgical law is interpreted by decisions of S.R.C. (this is an authentic and binding interpretation), by custom,⁴ by the teaching of rubricians, and by the practice of the churches of Rome.⁵

¹CJ.C. 1257.

² Eg., the Encyclical *Quas primas* of Pius XI (1925), instituting the Feast of Christ-King; or *Miserritissimus* (1928), in which the Feast of the Sacred Heart was raised to a higher rite.

³ Cf. the Apostolic Constitution *Divini cultus* of Pius XI (1928) on the liturgy and sacred music; *Rubricarum Instructum* of John XXIII (1960).

⁴ Eg., the Motu Proprio *Inter pastoralis* of St. Pius X (1903) on the reform of sacred music.

⁵CJ.C. 29.

< Cf. e.g. S.R.C. 3860, 3975, 4048 ».

LITURGICAL BOOKS

5. In its second canon the Code declares that “for the most part, it prescribes nothing concerning the rites and ceremonies which the liturgical books, approved by the Latin Church, order to be observed in the celebration of the Holy Sacrifice of the Mass, in the administration of the sacraments and sacramentals and in the performance of other sacred rites. Accordingly, *all liturgical laws retain their force, unless anything in them be expressly corrected in the Code.*” This canon, therefore, explicitly confirms the rubrics, the decisions of S.R.C. and legitimate customs as they existed when the Code came into force (1918).

6. While in general, then, the Code does not deal directly with liturgical law, in Book III, Parts I, II, III, there is much legislation concerning the liturgy. In particular, canons 814-823 (dealing with the Mass), and 845-869 (on Holy Communion), are of special importance in the study of the rubrics of the Roman Missal.

II. The Liturgical Books

1. The liturgical books are the books which contain the official text of the “rites and ceremonies” of the sacred liturgy.

2. For the Roman rite the chief liturgical books are:

«) For the celebration of Mass and the functions connected with it: (i) the Roman Missal (1962),[†] (ii) *Memoriale Rituum* (1920),^{*} (iii) *Ordo Hebdomadae Sanctae Instauratus* (1956);

b) For the celebration of the Divine Office: (i) the Roman Breviary (1961), (ii) the Roman Martyrology (1923);

c) For the administration of the sacraments and sacramentals: (i) the Roman Ritual (1952), (ii) the Roman Pontifical (1888).¹⁰ For the celebration of the sacred liturgy in greater churches there is, in addition, the *Caeremoniale Episcoporum* (1886), and *Ritus Pontificalis Ordinis Hebdomadae Sanctae Instaurati* (1957); while the *Clementine Instruction* (1731) concerns the right ordering of the Forty Hours' Prayer.

3. The official musical text used in the celebration of Mass is to be found in the *Kyriale* (1905), the *Graduate Romanum* (1907), the *Cantorinus* (1911), and the *Officium Hebdomadae Sanctae* (1959).

4. By a “typical edition” of a liturgical book is meant an edition which is published by the Pontifical Polyglot Press of the Vatican (or by another Pontifical printer, with leave of the Sacred Congregation of Rites), each page of it having first been submitted for the approval of S.R.C.

[†] Cf. S.R.C. 4266; C.J.C. 2.

^{*} The date is that of the latest “typical edition” of the book.

¹ Now superseded for Holy Week by *Ritus Simplex Ordinis Hebdomadae Sanctae Instaurati* and by rubrics of 1962 Missal for Candlemas and Ash Wednesday.

¹⁰ New edition of Part II, 1962.

Such an edition must bear a decree of approbation, declaring it a “typical edition,” and ordering all publishers to conform in detail future editions of the book to this typical one. Any publisher, whether he has a diploma as publisher to the Holy See or not, must now¹ obtain leave from S.R.C. each time that he wishes to publish an edition of a liturgical book. The local Ordinary must see to the conformity of any such edition with the Vatican Edition, before he gives the *Imprimatur*. There are special rules for the publication of any book containing liturgical chant, and these are found in the *Motu Proprio* of 1904 (S.R.C. 4134) and in decrees 4166, 4178, 4259, 4263, and 4319 of S.R.C.

5. The Holy See alone — acting, ordinarily, through S.R.C. — has the right to approve liturgical books.” Editions of the liturgical books approved by the Apostolic See in which any change has been made, so that they are not in agreement with the authentic editions sanctioned by the Holy See, are *ipso jure* forbidden.”

6. In regard to the printing of a supplement for the Missal containing the Masses proper to any diocese”: (a) if it is published in the diocese, the Ordinary of the place is to declare its agreement with the original texts (approved by S.R.C.)” and give the *Imprimatur*; (b) if it is for another diocese, or for a religious Order or Congregation, the Ordinary of the printer is to give the *Imprimatur*, after he has received from the Ordinary of the diocese, or the superior of the order or congregation, for which the supplement is being printed, a rescript declaring that the text is in accordance with the original text approved by S.R.C., and this rescript is to be published also with the *Imprimatur*.TM

The Roman Missal

Early History

1. The Roman Missal is the liturgical book which contains the rules to be followed, the prayers to be recited, and the acts to be accomplished, in the celebration of Mass according to the Roman rite.

2. The Missal, as we know it now, is the term of a long process of

¹S.R.C. 4266, C.J.C. 1390; August 10, 1946. For the purpose of this decree S.R.C. enumerated the *Octavarium Romanum* and the Collection of its own decrees among the liturgical books.

²“C.J.C. 1257.

³“C.J.C. 1399 (10·).

⁴♦In 1961 S.R.C. issued an Instruction for the preparation of revised calendars for a diocese or religious order. For a translation of this Instruction, see *Canon Law Digest*, Volume V, under canon 2.

⁵“The form in which this approbation is to be sought is dealt with in S.R.C. 4260 and 4319.

⁶“S.R.C. 4266’ (cf. S.R.C. 4260, which deals with the Proper of a diocese or Order which contains music) All Propers must now be brought into conformity with the new rubrics.

development that has gone on during nineteen centuries. In the early days of the Church's existence, when solemn Mass was the typical Mass, the formulas of the Mass were scattered about in various books, to suit the convenience of those who employed them. These were (a) the *Sacramentary*, which contained the essentially sacerdotal formulas used by the celebrant in Mass (i.e., the prayers, the prefaces, and the Canon) and in the administration of some of the sacraments and sacramentals; (b) the *Lecti- onary*, containing the extracts from Sacred Scripture which were used in the Divine Offices; it was known as the *Evangelary* (*Evangelarium*) when, as a special book, it contained the Gospels sung by the deacon, and as the *Epistolary* (*Epistolarium*) when it had the Epistles chanted by the subdeacon; (c) the *Antiphonar*— in its special form for use at Mass it was called the *Gradual*— containing the liturgical pieces needed by the singers, i.e., the Introits, Graduals and Tracts, *Alleluia*, and the Offertory and Communion antiphons (or psalms). These liturgical books contained few rubrics; these were set forth in a special book called an *Ordo*.

3. In the course of time, particularly when low Mass became common, additions were made to the Sacramentary, taken from the other books. At first these additions were mere appendices, but after a time the different additions (c.g., of Gospels or Epistles or Graduals) were incorporated in the Sacramentary itself. The process was intensified when the practice arose of the celebrant reciting in the Mass what was sung by other ministers (e.g., the Epistle), and so he needed their texts as well as his own. The rubrics, too, taken from the *Ordines*, began to make their appearance in the Sacramentaries. All this took place from about the ninth to the eleventh or twelfth centuries. For some two centuries following the Sacramentary and the new "Missal" were in use side by side, but from the thirteenth to the fifteenth centuries the Missal ousted the Sacramentary.

4. During this period from the ninth to the fifteenth century', while the Canon of the Mass (from *Te igitur* to *Agnus Dei*) remained, so far as its text was concerned, practically unchanged,¹⁷ many changes were made in the Ordinary of the Mass. These changes occurred chiefly at the beginning and end of Mass (when prayers which at one time were the private prayers of the celebrant found their way gradually into the Mass itself), at the Offertory, and before and after the Communion (where acts that had previously been performed in silence acquired step by step an accompanying formula or prayer).

5. The invention of printing, probably by Gutenberg at Mainz, in the middle of the fifteenth century, greatly increased the production of Missals. The first printed Roman Missal was published in Milan in 1474, and bore the title *Incipit ordo Missalis secundum consuetudinem Romanae Curiae*.

» The text of the Canon as it exists now is practically unchanged since the days of St. Gregory the Great (540-604), or possibly, since a much earlier date.

6. At the beginning of the sixteenth century, John Burckard (f 1506), a famous papal master of ceremonies, drew up — using the *Ordines** of the Papal Court and the Vatican MSS. of Sacramentaries and Missals — and published in 1502, by order of Alexander VI, an *Ordo Missae*. It is from this that some of the general rubrics of our present Missal are drawn, and the *Ritus servandus* of our Missal embodies the greater part of Burckard's *Ordo*. From 1534 this *Ordo* began to be printed at the beginning of the Missal. From 1557 the *Defectus in Celebratione Missarum* — drawn up, from the teaching of the theologians, by some unknown author — made its appearance also at the beginning of the Missal.¹⁰

Missal of Pius V (1570)

7. The Council of Trent (1545-1563) decided that a revision of the liturgical books was necessary — owing to the diversity of usage which had arisen and to the influence of Protestantism on the liturgy — and set up a commission for that purpose in 1562. When the Council ended, the work of revision was entrusted to the Pope, Pius IV (1559-1565), and to his successor, St. Pius V (1566-1572). On July 14, 1570, the revised Missal was published, and imposed, by the bull²⁰ *Quo primum tempore*, on all churches of the West that could not claim to have had legitimately in use for more than two centuries another Missal.²¹ This Missal of Pius V was the first Missal to be officially published by the Holy See.

8. The new Missal did not introduce a new rite. Its compilation was a reform, and consisted in the codification of the traditional rubrics, in the correction of the texts, and in securing agreement between the Missal and the newly reformed Roman Breviary (approved in 1568). It definitely fixed the text of the Ordinary — introducing officially into it the preparatory prayers, the Offertory prayers, the prayers preceding and following Communion, the Blessing, and the Gospel of St. John — and greatly reduced the number of Sequences,²² of Prefaces,²³ and of proper *Communicantes*^{1*} and *Hanc igitur*.

9. The Latin text in the Pian Missal is the *Itala Vetus*²ⁱ for the

* These give the rite of the papal Mass and other functions from the eighth to the fourteenth century.

“These appear (in shorter form) in the 1474 Missal as *Cautelae Missae*

«This bull still appears at the beginning of every Missal. There were at least two editions of the Pianine Missal issued in 1570 and several in 1571

» Taking advantage of this exception the churches of Milan, Toledo, Braga, Lyon, Bayeux, and the Canons Regular of Premonstré, the Calced Carmelites, the Carthusians, and the Dominicans have kept their own Missals.

«To four; a fifth — *Stabat Mater* — was added later on.

» To eleven; four have since been added.

“To six and two.

" The Old Latin version (dating from the second century), in use before the Vulgate was made.

sung texts of the Proper (i.e., Introit, Gradual, Tract, *Alleluia*, Offertory, and Communion antiphons); the Vulgate² for the readings (lesson, Epistle, Gospel).

Revision of Clement VIII

10. Little more than thirty years had passed when, despite the fulminations of Pius V in his Bull against all who would dare to change the Missal, Clement VIII (1592-1605) found it necessary to issue another official edition. This he did in 1604 by the Brief *Cum sanctissimum*. The chief object of the new revision was to restore the Missal of Pius V. Grave departures from it had occurred, by substituting for the texts of the *Itala Vetus* the texts of the new edition of the Vulgate (1592), by disturbing the text of the Epistles and Gospels, and by other unauthorized changes.²⁷ Occasion was taken to introduce new feasts into the Missal,^{*} and the Common of Nonvirgins made its appearance officially for the first time. So did *Rubricae Generales*, XX.

Missal of Urban VIII

11. Again, only thirty years later, came another revision of the Missal under Urban VIII (1623-1644). This time the changes were not extensive, and were chiefly concerned with making the rubrics simpler and clearer.²⁹ The revised edition was published by the Brief *Si quid est* in 1634. In 1884 and in 1900 editions of the Missal were issued by Leo XIII (1878–1903). Some corrections in the texts of Pius V and in the rubrics (to bring them into conformity with decisions of S.R.C. made since the time of Urban VIII) were made, and the number of feasts was reduced, simplifying the calendar.

Missal of Benedict XV

12. The great liturgical reform of St. Pius X (1903-1914) —carried out in the Bull *Divino afflatu* (1911),³⁰ the Motu Proprio *Abhinc duos annos* (1913), and in many decrees of S.R.C. — was chiefly concerned with the Roman Breviary, but it affected considerably the Missal also. While, apart from the introduction of Masses for new feasts, only a few minor changes were made in the texts of the Missal, extensive changes were made in the general rubrics — dealing with the calendar, votive and requiem Masses, commemorations, and changes in the variable parts of the Ordinary (e.g.,

The version of the New Testament finished by St. Jerome about 404 (a revision of the old Latin versions).

²⁷ Cf. Clement's Brief.

This, naturally, happens in every revision of the Missal.

²⁸ Cf. Urban's Brief.

³⁰ Inserted in 1920 with other papal documents; omitted in the 1962 Missal.

GENERAL RUBRICS OF THE MISSAL

prayers, Prefaces)—and some in the rubrics scattered throughout the Missal.” The general rubrics as they were previously printed at the beginning of the Missal were, however, not altered. Instead, after them was added a new section entitled *Additiones et Variationes in Rubricis Missalis ad Normam Bullae Divino Afflatu*, etc.³² One of the chief aims of the reform of the Missal by St. Pius X was that “the very ancient Masses of the Sundays throughout the year and of weekdays, especially those of Lent, should be restored to their proper place.”³³

13. The reformed Missal was issued in 1920 by the authority of Benedict XV (1914-1922). The decree of S.R.C. (July 25, 1920), which declared the edition “typical,” states that it is the typical edition of 1900 with only those changes made which are consequent on “recent liturgical prescriptions, and the additions and changes introduced into the typical edition of the Breviary.”³⁴

14. In this new edition two new Prefaces (that of St. Joseph and that of the dead) are introduced;³⁵ the second and third Masses³⁶ for All Souls’ Day appear; there is a new Common for feasts of the B.V.M.; the votive Masses are rearranged into two groups; the Masses *pro aliquibus locis* are greatly reduced in number and are classified in the index; and six new Commons,” for groups of saints (e.g., for several confessors-bishop), are printed after these Masses.

15. Subsequently to the publication of the typical edition of the Missal (1920), an edition *juxta typicam* emanated in 1924 from the Vatican Press, having been approved by a decree of S.R.C. of December 21, 1923. Some minor corrections in, or additions to, the general rubrics (*Additiones*) and some emendations of the text were made. Shortly after (in 1925) the Feast of Christ the King, was added to the sacred liturgy. On November 1, 1931, by decree of S.R.C., some changes were ordered, consequent on the raising of the Feast of the Sacred Heart to the rank of a double of the first class with a privileged octave of the third order.” On January 19, 1935, some minor changes were made after the elevation of the Feast of the Precious Blood to the rank of a double of the first class. On December 24, 1935, S.R.C. approved the new votive Mass of our Lord Jesus Christ, Eternal High Priest. Finally a decree of S.R.C. of August 1, 1938, directed

n The rubrics of the Canon were in many places made more precise (in conformity with the directions of the *Ritus servandus*).

³² These *Additiones* have now been suppressed by the code of rubrics issued in 1960.

³³ Bull *Divino afflatu*.

J Approved in 1914.

³⁵ They had been sanctioned in 1919. In 1925 came the new Preface of Christ the King, and in 1929 that of the Sacred Heart.

••First issued in 1915.

›T These were published in 1914, but require an indult for their use.

’•This had been done in 1929 and a new formulary of the Mass had replaced the Mass *Miserebitur*.

a number of changes to be made in the indulgences given in the Missal, for the prayers before and after the celebration of Mass. In 1939, an edition, *quinta post typicam*, was published, with the official approval of S.R.C., and in it all these changes were embodied. In 1954, the Vatican Press issued the sixth edition after the typical one, with a few minor changes.

By a general decree of March 23, 1955, S.R.C. made a number of changes in the rubrics of the Missal and of the Roman Breviary making for greater simplicity and abbreviating somewhat the length of the Mass and the Divine Office. A new code of rubrics of the Roman Breviary and Missal was promulgated by S.R.C. decree of July 26, 1960. In 1962 a new typical edition of the Missal was published.

New Missal of 1962

16. During 1960 and 1961 S.R.C. issued a series of *Ordinationes* to the pontifical publishers about the preparation of a new Missal corrected according to the new code of general rubrics of 1960. The new revised Missal (April, 1962) in addition to conformity in detail throughout with the new code, adds some new features, especially in the *Ritus Servandus*, which appears after the general rubrics at the beginning of the Missal. The calendar is duly revised, the order and the table of votive Masses and prayers reformed, five new votive Masses added, and the *Proprium sanctorum pro aliquibus locis* entirely recast.

The Roman Missal now in use bears — in testimony of its long evolution — this title:

The Roman Missal
Restored by a Decree of the S. Council of Trent
Revised at the instance of the Supreme Pontiffs.¹⁹

The Contents of the Roman Missal

17. The preamble to the Missal contains:

a) The certificate of the Ordinary of the place where the book is printed,³⁹ or published, testifying that it is in complete accordance with the latest edition;

b) The papal bull of S. Pius V (1570), Clement VIII (1604), Urban VIII (1634), and the *Motu Proprio Rubricarum Instructum* of Pope John XXIII approving the Missal, and imposing its use on all churches of the Roman rite (except those permitted by the bull of Pius V to retain their own Missal);

c) The general decree of S.R.C., *Novum Rubricarum* (July 26, 1960);

d) The revised general rubrics of the Missal (1960);

³⁹ Clement VIII, Urban VIII, St. Pius X, and Benedict XV, whose names used to appear on the title page until the publication of the existing Missal.

⁴⁰ S.R.C. 4266*.

- e) A treatise on the ecclesiastical year and its parts;
 - /) Tables for Easter and movable feasts;
 - g) The calendar of the Roman Missal (i.e., the universal calendar of the Roman rite);⁴¹
 - Λ) *Ritus Servandus in celebratione Missae* (the revised rite);⁴²
 - i) Defects that may occur in the celebration of Mass;
 - /) Prayers of preparation and thanksgiving and the order of incensation of the altar, etc.
18. The body of the Missal consists of:

The Proprium de Tempore

This contains the formularies⁴³ of the Mass — following the ecclesiastical year (from the first Sunday of Advent to the twenty-fourth after Pentecost), and grouped around the two great feasts of Christmas and Easter — for the Sundays of the entire year and for certain weekdays.⁴⁴ It also contains the formularies for the feasts of the Divine Persons,⁴⁴ and for those of saints whose feasts occur between Christmas and January 11.⁴⁵

After the Proper of the Season the unvarying (or almost unvarying) framework of the Mass, i.e., the *Oratio* (from the beginning of the Mass to the end of the Offertory), the Prefaces,⁴⁷ and the Canon (from *Te igitur* to the *Amen* which immediately precedes the *Pater Noster*), has for centuries been inserted, as a matter of practical convenience.⁴⁸

The Proprium Sanctorum

In this part of the Missal, following not the ecclesiastical season but the date of the month, are given the Masses for the feasts of our Blessed Lady and the saints throughout the year. These comprise the Masses which have been in use from the early centuries of the Church and those most recently added for the cult of newly canonized saints. Among them are found the Masses of four feasts of our Lord which are attached to a

⁴¹ Each diocese or Order has its local calendar also.

⁴² A résumé of these rubrics is scattered throughout the *Ordo* and the Canon.

⁴³ By the formulary of a Mass is meant the Introit, Prayer(s), Epistle, Gradual, *Alleluia* (or Tract), Gospel, Offertory, and Communion antiphons appointed for its celebration.

⁴⁴ The weekdays of Lent, Quarter Tense days, and Rogations have a proper Mass.

⁴⁵ Nearly all of them are feasts of the Second Person. Since 1929 the Mass of the Sacred Heart is to be found in the *Proprium de Tempore*. On the other hand, the Mass of Christ the King (being attached to the last Sunday of October) is placed in the *Proprium Sanctorum*.

⁴⁶ It is in the *Proprium de Tempore* that the most of the Masses have at their head the indication *Suffragium ad*, followed by the name of one of the churches of Rome. This indicates the church at which, formerly, on this particular day the Pope, surrounded by the clergy and people, solemnly celebrated the sacred liturgy.

* Both texts and music.

« Were the Ordinary to be printed at the beginning or end of the Missal, this would lie on its stand in a very unbalanced way for much of the Mass.

fixed date (i.e., the feast of the Triumph of the Holy Cross, September 14;⁴ the feasts of the Precious Blood, July 1, the Transfiguration, August 6, and Christ the King, last Sunday of October), and one which he shares with His Mother, i.e., the feast of the Purification. The Masses of the Proper of the Saints, begin on the Feast of St. Andrew⁵⁰ (November 30), and go on until the Feast of St. Silvester, on November 26 following.

The Common of the Saints

In this section of the Missal are given Masses (29) for use on the feasts of such saints, according to their category (pope, martyr, confessor, virgin, nonvirgin), as have not a full proper Mass assigned for them in the *Proprium Sanctorum*.⁵¹ It also contains a Mass for the day itself, or the anniversary, of the consecration of a church. There is a common Mass for feasts of B.V.M., and the five Masses of our Lady for Saturdays — which are also used for a votive Mass of the Blessed Virgin, according to the season — are placed immediately after this, before the votive Masses.

The Votive Masses^{*3}

The votive Masses are now placed in two different categories:

(1) Eleven of them⁴² are entitled “Votive Masses of the mysteries of the Lord or of the angels and saints distributed according to the days of the week.”^{*4}

(2) Twenty⁵⁵ for different occasions or intentions. In addition, among these latter, are given the collects for eight other occasions or intentions, the rest of the formulary for these cases being taken from some other part of the Missal.

After the votive Masses come the *Orationes Diversae*, thirty-five of them, for use on behalf of certain persons (e.g., for the pope, or bishop, or celebrant), or on certain occasions (e.g., in time of famine or earthquake), or for certain intentions (e.g., to obtain fine weather or rain).^{5*}

The Masses of the Dead

This part of the Roman Missal contained six formularies of a Mass⁴⁰

« R.M., *Var.*, 8 *b*.

⁴⁰ In order to keep in line with the *Proprium de Tempore*.

⁴¹ The Epistles and Gospels which are given in the different Commons (either in the Mass, or after the Mass) may be used in *any* Mass of the same Common, unless a certain Mass to be said without change, or a certain Epistle or Gospel, is definitely assigned in the Missal for any particular case; R.M., nn. 3050, 315.

⁴³ R.M., nn. 306-389.

⁴¹ Including the votive Mass of our Lord Jesus Christ, the Eternal High Priest.

⁴⁴ The Mass of the Sacred Heart is now given among the votive Masses for Friday as well as in the *Proprium de Tempore*.

⁴⁴ Five new votive Masses have been added in the 1962 Missal.

⁴⁴ New prayers for civil rulers replace those for the Emperor; and the titles of some prayers have been altered in 1962 Missal.

for the dead.” Two of these are of recent composition — they were approved in 1915 when Benedict XV granted the privilege of celebrating three Masses on All Souls’ Day. All these formularies have the same Introit, Gradual, Tract, Sequence, Offertory and Communion antiphons — which were fixed in the Missal of Pius V (1570)—and differ only in the three prayers, the Epistle, and the Gospel. The Masses of the dead are followed by *Orationes diversae pro dejectis* — of which there are sixteen — applicable to different categories of dead persons. After the *Orationes diversae pro dejectis*, in the newest editions of the Missal, are given the two forms for the Absolution for the dead (*praesente corpore* and *absente corpore*) taken from the Roman Ritual. They replace a combined form which appeared in this place in the Missal of 1920.

19. The last part of the Roman Missal (1962) consists of a section called *Proprium sanctorum pro aliquibus locis*. It contains, following the order of the ecclesiastical calendar (beginning with S. Ambrose on December 7), Masses of our Lord (1), our Lady (16), and the saints (23) with the Mass of S. Relics (November 5), that were in the old Missal⁵⁸ in the appendix *pro aliquibus locis ex induito S. Sedis*,⁵⁰ and in addition (a) five Masses (one of our Lord — the Finding of the Holy Cross — and four of saints) of feasts that have been removed from the calendar of the Universal Church, (6) *more proper* Masses of eleven important saints that have a Mass for their feast in the body of the Missal, and (c) Mass for the feasts of ten newly canonized saints whose names have not been inscribed on the calendar of the Universal Church, but in particular calendars only.

These Masses may be said *ad libitum* as festal Masses on their proper dates, or as votive Masses¹⁰ when the rubrics permit the celebration of these.

Following these Masses come:

(1) A Common of Saints for several confessor-bishops, several confessors not bishops, virgins, and holy women. These may, however, be used only by special induit of the Holy See.

(2) The blessing of lustral water⁰¹ and the *Asperges*.

(3) *Cantus ad libitum*, with eleven extra tones for *Gloria in Excelsis*, the Prefaces in the more solemn tone,” seven extra tones for *Ite, missa est*, and two for the *Asperges*.

^{5T}The formularies for the three Masses of All Souls’ Day have now been transferred to the *Proprium Sanctorum*.

»» Sixteen Masses that were in the old Missal have been suppressed.

»» Rubric *in loco*.

There is one exception, for the Mass of May 3 as a votive Mass, the Mass of the Holy Cross (appointed for Friday among the first series of votive Masses in the Missal) must be used (rubric *in loco*), not the Mass of the Finding of the Holy Cross.

·» An amended text.

« These may not be used in Masses in which the ferial tone should be used (R M n. 516).

(4) Seven blessings (from the Roman Ritual).

(5) Excerpts from the Roman Pontifical, i.e., the rite of Confirmation, the consecration of a chalice and paten, and nine blessings.

The Ceremonial of Bishops

1. While the rubrics of the Roman Missal are, of course, the chief source of information on the celebration of Mass, other liturgical books contain matter which is of great value in the study of the ceremonies of the Mass. Of the greatest importance in this connection is the *Caeremoniale Episcoporum*; of less importance the *Memoriale Rituum* and the Clementine Instruction.

2. The *Caeremoniale* is the Church's official manual of ceremonial. It contains no texts but is entirely composed of rubrics. Based on the *Ordines Romani* (the ceremonials of the papal court from the eighth to the fourteenth century), and especially on the ceremonial books drawn up in the fifteenth century by the papal masters of ceremonies, Patrizi (f 1496), Burckard (f 1506), and Paris de Grassi (f 1528), it was issued in 1611 by Clement VIII by the Brief *Cum novissime*. Subsequent editions — with corrections and additions — were published by Innocent X (1650), Benedict XIII (1727), Benedict XIV (1741 and 1752), and Leo XIII (1886).*

3. The *Caeremoniale* is of obligation for all churches of the Roman rite, though Clement VIII, in his Brief, and subsequent decrees of S.R.C., admit that "immemorial and praiseworthy customs" not in conformity with its rubrics may be kept.

4. The *Caeremoniale* deals with the more solemn functions of the sacred liturgy as they are celebrated in cathedral or collegiate churches, especially when they are pontifical, i.e., celebrated by, or in the presence of, the bishop. It is divided into three books, the first giving general rules for the bishop and his ministers; the second treating of the solemn celebration of Mass and the Divine Office, and of the chief functions of the liturgical year; the third is concerned with the rules for particular prelates who held certain high offices (e.g., that of governor of a province).

5. While the rubrics of the Ceremonial are chiefly applicable to the more solemn ceremonies in greater churches, they are of obligation in *all* churches of the Roman rite,⁶³ insofar as they are applicable to functions carried out in smaller churches. It is from them that much of our information about the details of the rite of solemn Mass are drawn.⁶⁴

⁶³ E.g., Benedict XIV added Liber III.

⁶⁴ This is the latest typical edition.

<< Papal Briefs and S.R.C. 937<<, 1666, 2888', 3839*.

ee Cf. p. 398. The numerous references to the *Caeremoniale* in Book II, and especially Book III, of this work show how useful it is in studying the rubrics of the Missal.

Memoriale Rituum

1. The *Memoriale* was drawn up by Benedict XIII, when Cardinal Orsini, for his diocese of Benevento. When he became Pope he prescribed it for Rome (1725). Its use was extended to all small parish churches of the Roman rite by Pius VII in 1821 and made obligatory.⁰⁷ St. Pius X, in 1911, numbered it officially among the liturgical books,⁰⁸ and Benedict XV published a revised typical edition in 1920, and the first edition after the typical was issued by S.R.C. in 1950.

2. The *Memoriale* gives a detailed description of a simpler rite than that of the Missal for carrying out the sacred liturgy of Candlemas, Ash Wednesday, Palm Sunday, and the Triduum Sacrum.¹†

3. The *Memoriale* is intended for smaller *parochial* (or succursal) churches, where, for want of a deacon and subdeacon and many servers, and (possibly) a competent choir, the rite of the Missal could not be carried out.^{1*}

4. The rubrics of the *Memoriale* and *Ritus Simplex* are very detailed, and so are sometimes valuable as a guide to the interpretation of the rubrics of the Missal.

5. The *Memoriale* is now superseded by *Ritus Simplex Ordinis Hebdomadae Sanctae* for Palm Sunday (Second Sunday of the Passion) and the Holy Week functions,² and by special rubrics in 1962 Missal giving the simple rite of Candlemas and Ash Wednesday.

The Clementine Instruction

1. Canon 1275 of the Code of Canon Law orders the Forty Hours' Prayer to be held, annually, in all parish churches, and in churches where the Blessed Sacrament is permanently kept. This devotion arose and took shape at Milan in the decade 1527-1537, and St. Charles Borromeo drew up directions to regulate it. In 1705 Clement XI issued for Rome, an Instruction in Italian,³ based on the regulations of St. Charles. This was subsequently confirmed by Innocent XIII (1721-1724) and Benedict XIII (1724-1730), and reissued, with some modifications, in its present form, by Clement XII in 1731. Gardellini, the famous rubrician (f 1826), wrote

·' Cf. the proem to the *Memoriale* and S.R.C. 2616', 2915*, 2970', 4049'.

«S.R.C. 4266.

» Maundy Thursday, Good Friday, and Holy Saturday.

For the rite of the *Memoriale* or of the *Ritus Simplex* only three servers (four for Good Friday and Easter Eve) are needed.

² An English Version of this by the present writer was published in 1957 (Burns & Oates).

³ An English translation, with a commentary, by the present writer was published in 1949.

a commentary on it, and the Instruction was added as an appendix to Volume III of the decrees of S.R.C.,⁷ and found a place also in Volume IV, with Gardellini's commentary.⁷⁴ The new rubrics (nn. 348-352) alter the provisions of I.C. regarding the Masses, etc., for the Prayer.

2. The Instruction is obligatory for the right ordering of the Forty Hours' Prayer in Rome, and wherever the bishop has ordered that it be followed. For all other churches of the Roman rite it is the norm, and S.R.C. has more than once expressed the wish that its directions should be followed everywhere.⁷⁵ Certain general rules that the Instruction gives for Exposition of the Blessed Sacrament at any time, are regarded as binding everywhere in the Western Church, because of decisions of S.R.C.⁷⁶ or because of a custom which has become a law.

3. The new code of rubrics gives directions about the votive Masses for the Forty Hours' Prayer (nn. 348-352).

III. The Rubrics⁷⁷

The Rubrics in General

1. The rubrics are the rules (laws,⁷⁸ directions,⁷⁹ suggestions) which are contained in the liturgical books⁴⁰ for the right ordering of liturgical functions. For the most part, if not entirely,⁸¹ the rubrics are positive ecclesiastical laws,⁸² and so («) they bind under pain of mortal or venial sin, according to the gravity of the matter with which they are concerned;⁸³ (ft) apart from such considerations as the giving of scandal, contempt for the law, and the like, a sufficient and proportionately grave cause excuses from the observance of an (accidental) rubric.

2. The rubrics of the Missal comprise (a) the General Rubrics (new Code of July 26, 1960), (ft) the rite of the actual celebration of Mass, (c) the defects that may occur in its celebration, (d) the special rubrics scattered throughout the Missal intercalated in the text of the actual formularies of the Mass, and especially in the *Ordo* and Canon (where they form a synopsis

⁷⁷ Gardellini published the first collection of these in 1807-1808 and in 1815-1816.

⁷⁸ S.R.C. 4266® mentions the Clementine Instruction among the liturgical books.

⁷⁹ S.R.C. 2403. 3049', 3332'-', 4015».

⁸⁰ Cf. e.g., S.R.C. 26135.

⁸¹ For the most part the rubrics of the Missal only are dealt with in this chapter.

⁸² «CJ.C. 2, 31.

⁸³ See *infra* § 5.

• The rules which are found elsewhere (e.g., in the Code or in Papal Constitutions) are not termed "rubrics," but "decrees" or "liturgical laws."

• See *infra* § 5.

⁸¹ The few that concern the matter and form of the sacraments are based on divine law.

• What particular violation of a rubric would be a mortal or venial sin is a matter for moral theologians to discuss.

of the rubrics of the *Ritus*). It is these special rubrics that are, ordinarily, printed in red** (*ruber*), so that they may easily be distinguished from the prayers and readings.

3. The rubrics of the liturgical books are classified as:

a) *Substantial* and *accidental*, the former being those that prescribe the matter or form of a sacrament⁵ (e.g., the imposition of hands in Confirmation, or at the ordination of a priest), or regulate the validity of a liturgical act (e.g., the anointing at the consecration of an altar or of a chalice); the latter are rubrics which do not concern the validity of a liturgical act, but regulate the rite in which it is enshrined. Substantial rubrics are based on divine law and, for the sacraments and Mass, are immutable; the accidental rubrics are purely ecclesiastical laws, and may be changed or dispensed from, but only by the Holy Sec.”

b) *Preceptive, directive, facultative*. Preceptive rubrics are those which bind in conscience and are real laws; directive rubrics are those that do not *per se* bind in conscience, but set forth — by way of counsel or direction — the approved way of carrying out a liturgical act; facultative rubrics are those which permit of a choice between two courses,⁸⁸ or between doing or omitting something,” or which allow liberty to follow existing usage.⁸⁰

4. Obviously, substantial rubrics are binding in conscience, *sub gravi*, while facultative rubrics do not bind at all in conscience.⁸¹ The question that has been hotly disputed by theologians and rubricians, since the end of the sixteenth century, is whether accidental rubrics are *all* preceptive or not.

The Obligation of Accidental Rubrics

5. While some rubricians and moral theologians hold that not all accidental rubrics are preceptive, that some are directive only, the better opinion seems to be that all such rubrics are preceptive, except, obviously, when they are facultative.⁸² All rubrics are ecclesiastical laws,⁸⁵ and laws do

■“This has been the practice in the liturgical books since the fourteenth century at least.

” For the Mass, the Sacrament-Sacrifice, those that prescribe its essence.

»°Cf. C.J.C. 1257.

7I.e., in virtue of the rubric itself; *per accidens*, in virtue of an added law, such rubrics may bind, and even gravely (e.g., if the rubric of *Ritus*, I. regarding confession before Mass, be regarded as directive only, in virtue of C.J.C. 807 it is preceptive).

’» E.g. in the procession on Palm Sunday some or all of the antiphons may be sung.

” E.g., The Sequence *Dies irae* may or may not be sung or said at a requiem Mass of the II. III, or IV class (R.M., n. 399b); the celebrant may add a votive prayer in Mass under certain circumstances (R.M., nn. 461, 464).

w E.g., C.E.. I., xxiii, 29, 30; xxiv, 12; II, i. 7, 11.

•“Some of the older writers (e.g., Cavalicri, + 1757) mean by “preceptive” rubrics those that bind *sub gravi*, by “directive” ones those binding *sub levi*. Naturally, such rubricians held that not all rubrics were preceptive.

.’ The reasons which support this view were set forth at length in earlier editions of this book (p. 20sq.). »· Cf. C.J.C., canons 2, 31, 135, 733 § 1, 818, and 1148 § 1.

not direct, they prescribe, forbid, or permit. And so accidental rubrics bind in conscience, but like all laws the extent of the binding force of any particular rubric and the obligation of obedience to it depend on the nature of the law which the rubric embodies, and such other considerations as govern the observance of any ecclesiastical law. And as laws, rubrics are subject to the general canon law on custom as set forth in canons 25 to 30 of the Code of Canon Law (p. 24 *if, infra*).

Conclusion

6. Whether each single rubric (except the facultative ones) binds in conscience or not is, then, an open question. What all theologians and rubricians are one in believing and teaching is that *Sancta sancte tractanda sunt* — that the object of every rubric is to aid the priest in performing as perfectly as possible those sublime acts of worship whose end is to honour God worthily and edify men. It is the *spirit* of the rubrics, in the long run, rather than the letter of them, that is important. With reverence and love towards God, out of obedience and loyalty to his Church, should they, each and all, be fulfilled.

IV. The Congregation of Sacred Rites

1. The Congregation of Sacred Rites⁰⁴ (S.R.C.) was founded by Sixtus V in 1588. Its constitution was modified by St. Pius X in 1908 and 1914. It has to do with what immediately concerns the sacred liturgy in the Latin Church. Its scope is thus defined in the Code of Canon Law (canon 253): “The S.R.C. has the right of watching over and determining all that immediately concerns the sacred rites and ceremonies of the Latin Church. . . . It is its concern, especially, to see that the sacred rites and ceremonies are diligently observed in celebrating Mass, in administering the Sacraments, in the carrying out of the divine offices, in fine, in all that regards the worship of the Latin Church; to grant opportune dispensations; to bestow distinctions and honorary privileges — both personal and temporary as well as local and permanent ones — dealing with the sacred rites and ceremonies, and to secure that abuses in such matters do not creep in. Finally it transacts all that relates to the beatification and canonization of the Servants of God, or that in any way concerns sacred relics.”

2. Ordinarily, the S.R.C. is an executive tribunal, and only *per accidens* is it a legislative body. Its decrees, when drawn up in due form and duly promulgated, have the authority of the Pope, even if they had not been referred to him.⁰⁵ A decree is authentic⁰⁰ when it is drawn up in writing,

»♦In its decrees it is frequently called the Sacred Congregation of Rites.

” S.R.C. 2916.

⁰⁰ Unless a decree is authentic it has no binding force.

and signed by the Cardinal Prefect of the Congregation and its Secretary," and furnished with the seal of the Congregation. All the decrees which are published in the official Collection" are authentic (i.e., all the decrees up to 1926), and so are all others that have since appeared in *Acta Apostolicae Sedis*. Like all ecclesiastical laws, unless it is otherwise determined each decree comes into force three months after the date of the number of the *Acta* in which it appears." The decrees are thus promulgated, and need no promulgation by the diocesan bishop.¹⁰⁰

3. By its ordinary jurisdiction the S.R.C. watches over the liturgical books, it concedes or extends new Offices and suppresses old ones, it approves or reforms calendars for particular places or bodies, it names or approves patrons, it grants induits and faculties which concern the modification of rites, and it resolves liturgical doubts. By jurisdiction delegated from the pope it deals with changes in the texts or rubrics of the liturgical books, and approves new typical editions, the granting of new feasts or the elevation of old ones to a higher rite, and the concession of induits in matters that are contrary to the rubrics.

The Decrees of S.R.C.

4. According to their object, decrees are classified as *concessionary* (granting favours, such as dispensations and privileges) and *disciplinary* (decrees which give decisions, executive and interpretative decrees). *Interpretative decrees* are divided into three classes: (i) the *merely declaratory*, when the decree (response) declares or explains a law or rubric which is really not doubtful, but whose interpretation has been sought through ignorance or from scrupulosity; (ii) the decrees (responses) in which a *comprehensive interpretation* is given, i.e., an interpretation which does not change the law, but declares what its correct interpretation is, doubt as to this having arisen because the wording of the law is not sufficiently clear, and so different interpretations have been given to it by rubricians; (iii) the decrees (responses) in which an *extensive interpretation* is given, i.e., one that departs from the ordinary meaning of the word of the law, and gives it a new scope (either extending or restricting it).

5. The decrees of S.R.C. are furthermore distinguished according to their ambit into:

Or, in case of necessity, by the Prefect or the Secretary, or the Substitute Secretary (S.R.C. 3023 and Monitum of January 28, 1912).

• S.R.C. 30232. The last edition of the decrees was published in five volumes (one containing the Clementine Instruction with Gardellini's commentary on it and notes on certain decrees; another being a general Index) in 1898 and 1900. Two appendices were issued later, one in 1912 and the other in 1927.

• C.J.C. 9.

iwS.R.C. 3023».

¹⁰¹ Under this name are included not only decrees in the strict sense, but also replies, rescripts, and other acts of the Congregation.

a) *Particular* decrees, which deal with a particular object (e.g., some special local usage), and are directed to particular persons (e.g., to a diocese or a religious Order);¹⁰²

b) *Formally general* decrees, which, both in their content and in their form, concern the universal Latin Church;¹⁰³

c) *Equivalently general* decrees, which, though often directed to particular persons, deal with some point which is of general application¹⁰⁴ (e.g., the interpretation of a rubric, or of a formally general decree), or which the S.R.C. now declares should be observed everywhere.

The Obligation of the Decrees of S.R.C.

6. In general the decrees are of obligation (if they are preceptive) for those to whom they are addressed. A response of S.R.C. is preceptive if (a) it is issued in a clearly preceptive form or (b) it concerns a rubric or a decree which is preceptive. If, however, a response is facultative in form,¹⁰⁵ or concerns a rubric which is facultative, it does not, obviously, bind in conscience.

7. *Formally general decrees* are of obligation for all who follow the Roman rite. *Particular decrees* are binding for those to whom they are addressed, and *per se* not for others. If they are concessionary they may not be applied to others; if they are disciplinary, while they do not strictly bind those to whom they are not directed, they do give the mind of the Church, and the norm of conduct, for similar cases, and so, usually, may¹⁰⁶ be applied to these cases.¹⁰⁷ They form the most valuable guide as to the interpretation of a rubric, granted that the circumstances are the same as those envisaged by S.R.C. in giving its decision. *Equivalently general decrees* (a) if they are merely declaratory of an existing law, bind, and without promulgation, in virtue of that law;¹⁰⁸ (b) if they give an extensive interpretation, thereby adding something new to existing law, they are of universal obligation only if, and when, they are promulgated as formally general decrees;¹⁰⁹ (c) if they contain a comprehensive interpretation, they certainly bind those to whom they are addressed, and they are of obligation for others when the same reply, in the same terms, has been repeated several times, and so has become *stylus curiae*.¹¹⁰

¹⁰² Hence in the Collection they have such titles as *Westmonasterien; Neo-Eboracen; Ordinis S. Benedicti; Societatis Jesu*.

¹⁰³ Normally they are entitled *Decretum, Decretum Generale, Urbis et Orbis, Romana*, etc. Sometimes such a decree, though headed "general," concerns only a particular body of persons (e.g., the members of an Order, D. 3757; cathedral canons, D. 3782).

¹⁰⁴ E.g., D. 4349. Formally general decrees are not numerous in the Collection; equivalently general decrees are much more numerous.

¹⁰⁵ E.g., *laudabilius esse, convenire, tolerari aut permitti potest*.

¹⁰⁶ If the reply does not make it clear (by the use of such terms as *in casu, prout jacet*) that the decision is definitely limited in scope.

¹⁰⁷ Accordingly, rubricians usually refer to a decree without discussing whether it is a particular decree or not.

¹⁰⁸ Cf. C.J.C. 17, 5 2.

¹⁰⁹ *ibid.*

¹¹⁰ Cf. C.J.C. 20.

V. Rubricians

1. Rubricians or rubricists are those who make a special study of one part of Canon Law, i.e., liturgical law. Their views — especially when an opinion is one held by several rubricians of recognized authority — are of great importance in (a) expounding and explaining liturgical law, (ft) interpreting it, if it is not entirely clear, (c) supplementing it, if there is no rubric, or decree of S.R.C., or customary law dealing with any given point, and (d) suggesting how the law is to be put in practice.

2. While the teaching of rubricians of standing is of great authority — the Code of Canon Law itself indicates¹ as one source of removing doubt about law *communis et constans sententia doctorum*, and S.R.C. occasionally² refers officially to the opinions of rubricians — it has no binding force, even if it is unanimous. Naturally, however, it is not prudent to discard it, without sufficient reason.

3. While the name of certain rubricians carries great weight,¹ the opinion of any writer is worth as much as the reasons on which it is based, and no more. Hence, the more authoritative writers usually give the reasons (rubrics, decisions of S.R.C., customary law, general principles of ceremonial — embodied in the rubrics themselves¹ or deduced from particular laws — liturgical propriety, or accepted practice) for their views, especially on points about which there is a difference of opinion. No one is, however, obliged to accept any particular view. The opinions of rubricians — while worthy of great respect — have not the force of liturgical law, nor is their interpretation of this law authoritative (as is that of S.R.C.).

VI. Custom

The Meaning of Custom

In Canon Law a usage which is reasonable and duly prescribed can, by the consent — at least legal — of the Holy See, create a new law or abolish an existing one.¹¹⁴

1. The word “custom” has two meanings (a) a custom of *fact*, i.e., a uniform and continuous way of acting,¹¹⁴ (ft) a custom of *law*, i.e., an

¹IC.J.C. 20.

E.g., D.D. 2682«, 3035«.

^u> Because it is recognized that they have really studied the rubrics thoroughly — they are not mere copyists or summarists — and their teaching is found to be strictly accurate.

Many general laws of ceremonial are given in the first chapter of the *Ritus celebrandi* of the Missal and are found scattered throughout the *Caeremoniale Episcoporum* >«CJ.C. 25-30.

«» For clearness' sake this is called in this chapter a "usage," the word “custom”

established usage having the force of law. Such a custom is defined as “an unwritten law, introduced by some body of the faithful, with the consent of the legitimate legislator.” This unwritten law may clarify and confirm an existing law, which is obscure or doubtful (*consuetudo secundum legem*), or it may extend the scope of a law, or fill up its lacunae, creating a new law conformable to the spirit of the existing one (*consuetudo praeter legem*), or it may oppose an existing law, and abrogate it wholly or in part (*consuetudo contra legem*).

2. The acts of some community form the material element in custom, the consent of the legislator is the formal element. The acts which create a usage must be free, uniform, frequent, continuous, and public,¹¹⁷ and performed by the majority¹¹⁸ of the community in question. While individuals can and do initiate the acts which go to form a usage, they cannot create a custom. Only a community which is capable of, at least, receiving an ecclesiastical law — such as a diocese, a Religious Order, a college of clerics, like canons or parish priests — can introduce a usage capable of becoming a custom.^{119*}

3. In Canon Law the consent of the competent ecclesiastical superior — of the person who has the power to make laws, universal or particular — can alone make a usage a custom.¹⁷⁰ Such consent may be special (either express or tacit),¹²¹ or merely legal, i.e., granted in a general way, and beforehand, to any usage that meets the requirements of law.

4. That a usage may receive the consent of the legislator¹²² it must be (a) reasonable, for law is an ordinance of reason, (b) practised uninterruptedly for a certain period. A usage is unreasonable if it is contrary to the divine law (natural or positive), or if it is expressly reprobated in the Code,¹²³ if it furnishes an occasion of sin, or seriously impairs ecclesiastical discipline. It is regarded as reasonable if it has the qualities which are necessary for any ecclesiastical law, i.e., if it is conformable to right reason, guided by divine law and animated by the spirit of the Church.¹²⁴ Only the competent ecclesiastical superior (generally the Ordinary; the Holy Sec in the long run) may decide whether any

being reserved for a usage which has legal force. In legal documents (e.g., in the decrees of S.R.C.) such words as *legitima*, *probata*, *laudabilis*, preceding the word *consuetudo*, show that there is question of a custom of law.

¹¹⁷ So that the legislator may know of them.

Otherwise they could not be considered acts of the community as such.

”¹¹⁹C.J.C. 26.

”¹¹⁸C.J.C. 25.

¹²¹ A superior gives tacit consent to a usage, if — knowing of its existence — he could, but does not, take steps to end it.

’¹²²C.J.C. 27.

Ibid.

¹²⁴ In the liturgical sphere a usage is regarded as reasonable if it is calculated — in particular circumstances — to promote the dignity of divine worship, and the edification of the worshippers, and so is in conformity with the fundamental principles of the sacred liturgy.

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usage is reasonable or not. A reasonable usage to become a law must be practised uninterruptedly for forty years. If it is a usage that is contrary to an ecclesiastical law containing a clause forbidding *future* customs, it can become a custom only if it is centennial or immemorial.¹²⁰ The time necessary to change a usage into a custom may be interrupted¹²⁰ by the community ceasing to perform the act in question, or doing a contrary act, or by the interference of a superior, putting an end to the practice (at least for the moment).

5. Good faith is not needed to create a custom. Knowledge of the existing law, and the intention (at least implicit) to create a new one, are necessary to induce a custom *praeter legem*.TM “A custom which is entirely due to ignorance never abrogates a law; a custom originating in disobedience may conceivably abrogate a law in course of time, but, normally, a custom which abolishes a law originated in a *bona fide* persuasion that the law does not bind (in present circumstances) combined with a sincere conviction that the law would be an unsuitable one for the community in question.”¹² “Deliberately to introduce new liturgical customs, or to revive obsolete rites inconsistent with existing laws and rubrics, is an irresponsible act which we must condemn.”¹³⁰

“Custom is the best interpreter of laws” (C.J.C. 29). In the case of a law that is not entirely clear, the actual practice (a “usage”) of those who know the law, and intend in what they do to fulfil it, is very good evidence of the sense in which the legislator wished his law to be understood.”⁰ Such a practice — when it becomes clothed with the requisite juridical qualities — becomes a true custom (*secundum* or *praeter legem*), and then is a *binding* interpretation of law.

Custom and the Code of Canon Law

7. The customs — universal or particular — *which were in existence in 1918* when the new Code of Canon Law came into force, and which were *contrary to its provisions* were either (a) expressly reprobated in the canons, or (h) not reprobated and centennial or immemorial, or (c) not reprobated and not centennial or immemorial. The first class of customs were to be corrected as “corruptions of the law” and were not to be allowed to revive in future; the second class were to be corrected also,

1” C.J.C. 27. A practice is regarded as immemorial if nothing contrary to it has been done, said, or heard, within the memory of the living (such a usage might be older than, or not so old as, a centennial practice).

«· And so an entirely fresh period must be begun, if the practice is, eventually, to acquire the force of law.

C.J.C. 28.

1,s Rev. W. Conway, *Irish Ecclesiastical Record*, March, 1943, p. 209.

2’ *Mediator Dei*, § 59 [63].

1,0 Hence the practice of the churches of Rome is sometimes of importance in determining the meaning of a rubric. It is expressly referred to in certain replies of S R C., eg., 3860, 3975\ 4048s.

but might be tolerated, *if* the Ordinary, in special circumstances of place or persons, judged that they could not prudently be abolished; the third class were all suppressed, unless the Code otherwise expressly determined.¹³¹¹³² In view of canon 2 of the Code, which declares that the Code does not for the most part deal with liturgical laws, and of the words *vigentes in praesens contra horum statuta canonum consuetudines*, several canonists¹³¹ now take the view that canon 5 applies only to such liturgical laws *as are contained in the Code itself*. Other liturgical laws are governed by the provisions of the Code regarding customary law (canons 25-30), but are not affected by the abolishing provisions of canon 5. Hence, in this view, the *lawful* customs against the rubrics which were in existence in 1918 continue in force, unless the Code expressly deals with them (as in canon 818 regarding the celebration of Mass).

8. Regarding customs that may arise in future¹³³ against, or in addition to (*praeter*), the law, they may be revoked by a contrary custom or law.^{13*} A new law, however, does not revoke centennial or immemorial customs unless it makes *express* mention of them. Nor does a general law revoke *particular* customs,^{135*} unless it has an abrogating clause so framed as expressly to include them¹³⁸ (e.g., the clause *non obstante quacumque consuetudine* or *nulla obstante consuetudine*).

*Custom and Liturgical Law*¹

9. The general principles of customary law — as laid down in the Code, canons 25 to 30 — apply to liturgical law, which is simply one part of Canon Law (cf. canons 2 and 6). There is no doubt that a usage *praeter legem* can become a binding custom in matters liturgical. The decrees of S.R.C. have expressly recognized this from time to time.¹³⁸ But even a usage *contra legem* can obtain the force of custom, even against the rubrics. Formerly many rubricians and some canonists denied this, because of the resistance of the Church to any usage that violated the rubrics, but nowadays it is generally admitted. For (*a*) the Code in dealing with customs

¹³¹ C.J.C. 5. Canon 5 is *not* applicable to (o) liturgical customs that were in existence in 1918 but concerned matters about which the Code is silent, or (*b*) such liturgical usages as have come into being since 1918.

¹³² E.g., Van Hove, *De Legibus Ecclesiasticis*, 1930, p. 11; Michiels, *Normae Generantes Juris Canonici*, 1929, I, 51; Cappello, *Summa Juris Canonici*, 1932; Oppenheim, III, 126.

¹³³ No usage contrary to the Code could have become a custom before 1958.

»* C.J.C. 30.

¹³⁵ For it is not presumed that the legislator knows of their existence.

Each new typical edition of a liturgical book, and each general decree of S.R.C., has such an abrogating clause (*contrariis non obstantibus quibuscumque*, and in the case of the Missal these words are added *etiam speciali mentione dignis*).

^{1,7} The remarks which are made here, and the examples given from the decrees of S.R.C., are, for the most part, confined to the rubrics of the Missal.

^M Hence such replies of S.R.C. as *servetur consuetudo* or *negative nisi contraria vigeat consuetudo*. Cf., e.g., 3842«, 3866», 4056», 40577, 4104», 4180», 4392», 4398.

makes no exception for liturgical law. The fact that it reprobates certain usages which are contrary to liturgical law,¹³⁷ shows that it admits the force of custom in other usages. And in the legislation of certain canons,¹³⁸ on matters liturgical, it expressly recognizes the force of usage. (>) The popes in the Constitutions that preface the liturgical books, while abolishing existing customs contrary to the rubrics of these books, do not prohibit future customs of this character, (c) While S.R.C. in its decisions often condemns as abuses particular usages which are contrary to the rubrics, and orders them — even if immemorial¹³⁹ — to be abolished, it has never declared that no usage which is contrary to the rubrics may ever become a custom.¹⁴⁰ Indeed the S.R.C. has expressly declared¹⁴¹ that the rubrics of the *Caeremoniale Episcoporum* do not remove customs which are *laudabiles et antiquae*. From time to time, it has not only tolerated usages *contra* or *praeter legem*, but has approved them, and sometimes even ordered them to be observed¹⁴² (showing that it recognized that they had acquired the force of customary law), or it has referred to custom as decisive¹⁴³ in replying to certain queries, (d) The S.R.C. has tacitly accepted the falling into general desuetude of certain rubrics,¹⁴⁴ e.g., the former rubrics prescribing the use of a surplice under the Mass vestments, of the purification given to all communicants after Holy Communion.

10. On the other hand, it is very difficult to establish a real custom contrary to liturgical law (as found in the rubrics and in general decrees of S.R.C.), because of the resistance of the Holy See, owing to its desire for uniformity in matters liturgical, (o) S.R.C. in its decisions admits the force of custom only in minor matters and for particular cases, it seldom approves of a general usage contrary to the rubrics; (6) each new typical edition of a liturgical book is prefaced by a decree approving its contents *contrariis non obstantibus quibuscumque*;¹⁴⁵ (c) the volumes of the decrees of S.R.C. are approved with a special decree containing the same clause;¹⁴⁶ (d) each new general, or equivalently general, decision of the S.R.C. has this clause also, and decrees of special moment add the words *etiam speciali mentione dignis*;¹⁴⁷ (e) the *Motu Proprio Novum*

E.g., canons 409:, 774, 10065, 1181, and especially 818 (regarding the celebration of Mass).

¹⁴⁰ E.g., canons 462 (6°), 762 (5 1), 1171, 1291 (5 1).

¹⁴¹ E.g., 910, 1812, 2175, 2271, 2951», 3380», 4156-, 4242.

¹⁴² That S.R.C. recognizes the force of custom is also shown by the fact that it adds such a clause as *contrariis non obstantibus quibuscumque* or *quacumque consuetudine non obstante* (e.g., D. 4393) to its decisions.

“E.g., 132, 140, 143, 144, 151, 154, 184, 218, 229, 256«=, 299.

“« Cf. 2682“““, 2714. 4104’, 4327.

“» Cf. 1876, 3842«, 3866, 4377, 4392.

“* It should be noted, however, that these rubrics are maintained unchanged in new typical editions of the Missal.

“” The D. approving the typical edition of the Missal, 1920, adds *etiam speciali mentione dignis*.

“” The one issued in 1912 added the words given in note 147, but that of 1927 did not

“» E.g., 4140, 4273, 4274, 4307, 4312, 4316, 4332, 4341, 4360.

Rubricarum (July 25, 1960), approving the new code of rubrics has this very sweeping clause (§3): . . . *consuetudines cuiuscumque generis, etiam saecularia et immemorabilia, immo specialissima atque individua mentione digna, quae his rubricis obstant, revocantur.*

11. Decisions of S.R.C. which expressly oppose existing usages, at once abolish these (and this even if they are immemorial¹⁵⁰) for they prevent the consent of the legislator which alone can change a usage into a custom.

Custom and the Rubrics of the Missal

12. In particular the Holy See resists the creation of customs contrary to the rubrics of the Missal. The bull of Pius V which published the reformed Missal abolished existing usages (unless they were more than two hundred years old) and imposed the Missal *non obstantibus* . . . *consuetudinibus contrariis quibuscumque*; and the subsequent Briefs of Clement VIII and Urban VIII have similar clauses directed against usages contrary to the rubrics of the Missal. Decrees of S.R.C. confirm the abolition of such usages — e.g., D.D. 910, 1812 — and Urban VIII (1623–1644) had inserted at the beginning of the Missal a decree of S.R.C.¹⁵¹ which states: *Mandat Sacra Congregatio in omnibus, et per omnia servari rubricas Missalis Romani, non obstante quocumque praetextu, et contraria consuetudine, quam abusum esse declarat.* Finally, the Code of Canon Law declares (818) that any custom contrary to the observance of the rubrics by the celebrating priest is *reprobated*. Commentators have limited this reprobation to the rubrics of any liturgical book (Missal, *Caeremoniale*, or any other) which concern the celebrating *priest* in the *actual* celebration of Mass (low, sung, or solemn). Hence a usage contrary to the rubrics of the Missal, or other liturgical book, which concerns (a) matters outside the actual celebration (e.g., the altar, the vestments), (α) or persons other than the celebrant (e.g., the sacred ministers in solemn Mass, the server of Mass) may become a custom, if it fulfils the requirements of Canon Law.

13. In virtue of canon 5 of the Code of Canon Law', when this came into force in 1918, all usages contrary to the rubrics which deal with the celebrant in the actual celebration of Mass were abolished, because such usages are reprobated (canon 818), and may never be revived. The decree of S.R.C., March 23, 1955, making changes in the rubrics of the Missal declares that customs — “even those worthy of special mention” — which are contrary to the new rules are considered expressly revoked (Tit. I, n. 4).¹⁵²

¹⁵⁰ Cf., e.g., 2792, 295¹¹³. *Ephemerides Liturgicae* (1922, p. 441) interprets this last decision as embodying a *permanent* refusal of S.R.C. to consent to any usage contrary to its decrees.

¹⁵¹ This appeared at the beginning of the Missal until the edition of 1920. In view of C.J.C. 818, it is no longer necessary.

¹⁵² So does the Motu Proprio of John XXII re. the new rubrics (n. 3).

The S.R.C. and Usages Contrary to the Rubrics of the Missal

14. In the course of three hundred and fifty years — since first its decrees were published — the S.R.C. has sanctioned or tolerated the following *particular* usages¹⁵ which are contrary to the rubrics of the Missal (or Ceremonial): prelates not kneeling at the prayers in certain ferial Masses and at requiem Masses (R.G. XVII, 5);¹⁵⁴ the subdeacon not going up to the side of the celebrant to recite the *Sanctus* (R. VII, 11); “the use of material which is in greater part gold for white, red, or green vestments^{15*} (R.G. XVIII, 1); not lighting the Elevation candle (R.G. XX; R. VIII, 6);^{15†} the celebrant not himself preparing the chalice for Mass (R. I, I);^{15*} the preintonation of the *Gloria in excelsis* in more solemn Masses by two chanters (R. IV, 7).¹⁵⁹

On the other hand, the Congregation has refused to approve of the following usages¹⁶⁰ contrary to the rubrics of the Missal: playing, instead of chanting, the *Gloria* and Creed;¹⁶¹ the deacon incensing at Mass persons other than those mentioned in R. VII, 10;¹⁶² the use of an 'assistant priest by a celebrant who is a simple priest only;¹⁶³ not using incense at the conventual Mass;¹⁶⁴ celebrating Mass and giving Holy Communion in presence of the Blessed Sacrament exposed;¹⁶⁵ the deacon singing the Gospel on the footpace;¹⁶⁶ the deacon raising the edge of the celebrant's chasuble *before* the Elevation (R. VIII, 8);¹⁶⁷ the upper altar cloth not reaching the ground at each side (R.G. XX);¹⁶⁸ the deacon not spreading the corporal during the Creed (R. VI, 7);¹⁶⁹ celebrating solemn Mass on certain fast days, or for the dead, without acolytes and incensation;¹⁷⁰ singing during the Elevation (C.E. II, viii, 70);¹⁷¹ using ordinary chairs instead of a bench (C.E. I, xii, 22) for the sacred ministers when they sit; ¹⁷² the celebrant continuing a sung Mass while the Creed is being sung;¹⁷³ using candles which are not of wax within the ambit of the altar;¹⁷⁴ adding the collect, but not the Secret and Postcommunion prayers, of an *oratio imperata* (R.G. XII, 1; XIII, I);¹⁷⁵ those present at Mass reciting aloud the Canon.¹⁷⁶

15. Among the particular usages which have been introduced contrary

Only those which are of general interest are given here

■'•S.R.C. 1876.

■'•SRC. 2682^o.

“«Tolerated by S.R.C. 3145. Cf. R.M., n. 530.

S.R.C. 40292, but the Ordinary may restore the observance of the rubric (4141^o). Cf. R.M., n. 530

'''S.R.C. 41981^o.

“•SRC. 4144^o.

‘° Sec note 153.

’•’ S.R.C. 970^o. 1023^o.

>«SR.C. 2175

‘»SRC. 2271.

‘««SRC. 2424^o.

‘•’SRC. 3448^o, 4353 and July 27. 1927

‘•«SR.C. 3337.

“7 S.R.C. 3535=.

’*’ S.R.C. 4029^o.

189 S.R.C. 4054^o.

110S.R.C. 4054-

171 S.R.C. 4071 <

172 S.R.C. 4214

173 S.R.C. 4242.

174 S.R.C. 4257^o.

175 S.R.C. 4368.

178 S.R.C. 4375;

to the rubrics, and which are rather wide-spread, but which have never been submitted to the judgement of the Holy See are: (i) the congregation standing during the Creed at a low Mass (contrary to R.G. XVII, 2); (ii) those — in choir or out of it — who are sitting during the singing of the Creed in solemn Mass, kneeling during the chant of *Et incarnatus est*¹⁷⁷ (contrary to C.E. II, viii, 53 as interpreted by S.R.C. 1476, 15942, 29602, 3860), except on Christmas Day and the Feast of the Annunciation; (iii) making the dalmatic and tunicle identical (contrary to

16. Among the particular usages not contrary to the rubrics of the Mass, but *praeter rubricas*,¹⁷⁷ which have been submitted to the judgement of the S.R.C., and have received its consent, are those that concern: the use of a stole in preaching;¹⁷⁹ the place of the celebrant, when being incensed or washing his fingers, in Mass in presence of the Blessed Sacrament exposed;¹⁸⁰ the material of the cross for the unveiling on Good Friday;^{181*} the removal of holy water from the stoups during the Triduum Sacrum;¹⁸¹ marking the image of the Crucified on the Mass host;¹⁸³ using a spoon to put the water into the chalice at the Offertory;^{184*} the salutation by the celebrant of the sacred ministers in solemn Mass;¹⁸³ Mass at the burial of children;¹⁸⁰ playing the organ to the end of the *Gloria* on Maundy Thursday;¹⁸⁷ the use of a stole by a priest assisting at a first Mass;¹⁸⁸ the blessing of a preacher by a priest celebrant of Mass;^{189*} not assisting the celebrant to vest for solemn Mass;¹⁰⁰ naming the patron of the place in the prayer *A Cunctis*, under certain conditions;^{191*} the colour of the vestments on the feast of all the saints of a diocese.¹⁹¹

17. Other usages¹⁹³ which, possibly, have become — in certain places — customs with the force of law are: constructing an altar against a wall (instead of being free on all sides, as the ceremony of consecration sup-

¹⁷⁷ This custom (*antiqua*) was, indeed, sanctioned by S.R.C. (3965) for the diocese of Autun, in 1897.

¹⁷⁸ and so extend the scope of an existing rubric or create an entirely new law, in accordance, however, with the rubrics.

¹⁷⁹ S.R.C. 26822*.

¹⁸⁰ S.R.C. 2682««.

¹⁸¹ S.R.C. 2682s'.

S.R.C. 2682s*.

«SR.C. 2714,

"«S.R.C. 3064«.

1,8 S.R.C. 3434s.

>'« S.R.C. 3510.

*'T S.R.C. 3515«. Now allowed by *Instr.* 83 *b.*

'*« 3515*.

«"» S.R.C. 3535«.

"•«S.R.C. 3866'.

'« S.R.C. 4054s, 4194°. R.M., n. 465 now allows mention of the name of the titular of the church or of the principal patron or founder.

'«S.R.C. 4327'.

'*' Not *contra*, but *praeter*, *rubricas*.

poses it to be); the use of gradines on altars;⁹⁴ retaining a cerecloth on a consecrated altar; using three charts on the altar for Mass⁹⁰ (not one, as R.G. XX supposes); the use of two servers at low Mass on certain occasions;⁹⁰ ringing the bell before the Consecration, at the little Elevation, and at *Domine, non sum dignus*;¹⁰⁷ ringing the church bell at the Elevation; washing the hands after Mass; using a cross-bearer, and carrying a smoking censer, at the head of the procession to a nonpontifical solemn Mass.

Ordinaries and Usages Contrary to the Rubrics

18. As the Holy See reserves to itself the making and unmaking of liturgical laws,⁹⁸ it is beyond the competence of Ordinaries — apart from special faculties — to abrogate, dispense from, or give an authentic interpretation of, such laws. It is indeed the duty of the Ordinary to watch over the strict observance of liturgical law.¹⁰⁰ In regard to usages which are contrary to the rubrics, it is the right of the Ordinary to judge whether such a usage is reasonable, and so may in due time become a custom, or whether a reasonable usage has in fact become a custom. In doubt he is to consult the Holy Sec, with whom the final judgement rests.²⁰⁰ If the Ordinary decides that a usage contrary to the rubrics is not reasonable, he is bound to put an end to it in a prudent way.²⁰¹

19. Not infrequently, in practice, usages contrary to the rubrics are defended²⁰² on the ground that they are “customs.” Quite often such usages are not only not customs — for they do not possess the qualities required to create customary law, i.e., reasonableness and the requisite age, together with the absence of resistance on the part of the legislator — but are abuses, which should be suppressed. “Christ called Himself the Truth, not custom,” Tertullian well observed;²⁰² and S. Cyprian, insisting that truth must prevail, declared²⁰⁴ “custom without truth is only error grown old.”

»B4Cf. S.R.C. 3759', 4322.

>>> Cf. S.R.C. 41653. Cf. RM.. n. 527.

''«Cf. S.R.C. 3059'.

**3 Cf. S.R.C. 4377 which urges the use of a warning signal before the Consecration. 1257.

19', C.J.C. 336, 1261; cf. S.R.C. 2621', 2905=, July 27, 1927. *Mediator Dei*, § 58 [62]. 3'' S.R.C. 2425'', 26211, 2646:, 295113, 3611'. Sometimes S.R.C. refers back such doubts to the Ordinary to be settled by his prudent judgement (cf. eg., S.R.C. 3390, 3449=, 3935. 4375, and May 31, 1930).

201 Cf. S.R.C. 30435, 33333, 4052, 4144', 4362. Naturally it is easier for the Ordinary to abolish usages which concern the clergy only, than those which may be wide-spread among the people.

«°» "Leaving the commandments of God," said our Lord to the Pharisees (Mk 7:8), "you hold the traditions of men. . . . Well do you make void the commandment of God. that you may keep your own tradition."

2 " *De Virginibus Velandis*, c. I.

204 *Epist. ad Pompeium*, c. IX.

Chapter III

THE PLACE AND TIME OF MASS

I. The Place of Mass

1. Except by dispensation, Mass may be celebrated only in a church or public oratory,¹ which has been duly consecrated or blessed,² or in a semipublic oratory³ which has been legitimately erected. Mass may be said in a private oratory⁴ only by induit from the Holy See,^{5*} or by permission of the Ordinary, to be given, on occasion, on the same conditions as for the celebration of Mass outside a church or oratory.

2. To celebrate Mass lawfully outside a church or oratory the permission of the Ordinary of the place (of the major superior if there is question of the house of an exempt Order) is necessary. This permission may be given only “for a just and reasonable cause, in some extraordinary case, and not habitually,”⁶ and Mass must be celebrated on a portable altar, in a becoming place,⁷ never in a bedroom. The Ordinary may, however, for a just cause, allow the celebration of Mass in a hospital ward.

3. The same conditions apply to Mass said in a place where a dead body is laid out awaiting burial.⁸ In this connection, as examples of “extraordinary cases,” the Congregation of the Sacraments gave these: the death of a residential bishop, or of a member of a ruling family, or of someone else distinguished by merit and by services to the Church or State, or by very munificent donations to the needy. In such cases, if there be a “just and reasonable cause,” a Mass, or Masses (not more than three), may be celebrated, but only if the body be laid out in a becoming way,

¹ C.J.C. 1188, §2; *De Defectibus*, X. 1.

² C.J.C. 822, § 1 (cf. R.R. IX, ix, 17).

³ C.J.C. 1191.

⁴ C.J.C. 1188, 1194, 1195.

⁵ C.J.C. 1195.

⁶ C.J.C. 822, § 4. The faculty is to be interpreted *restrictive* (Commission for the interpretation of the Code, Oct. 16, 1919, ad 12).

⁷ It is not prescribed (cf. C.J.C. 1196, 5 2), but it is becoming, that the place be blessed beforehand, using the *Benedictio loci* found in the Roman Ritual (IX, vi, 3).

^{*} S. Congreg. Sacrament, May 3, 1926.

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and in a place where there is nothing inconsistent with the holiness of the Divine Sacrifice, and provided that the obsequies prescribed by the rubrics be carried out in the church.

4. It is not allowed to say Mass in a heretical or schismatical church, even though it had formerly been consecrated or blessed."

5. To celebrate Mass lawfully *in the open air*, the permission of the Ordinary of the place is required, and it may be granted only on the conditions given above (§ 2).¹⁰ To celebrate *habitually* in the open air requires the authorization of the Holy See (the privilege of a portable altar), given, e.g. to army chaplains. In case of urgent necessity — e.g., if otherwise a large number of the faithful could not assist at Mass on a day of obligation — the permission to celebrate outside a sacred place may be presumed.

6. Those who have — by law¹¹ or induit — the privilege of a portable altar may celebrate Mass anywhere, on a consecrated stone and in a becoming place, except on sea." To celebrate at sea requires special permission (given by law or induit¹³); and to this certain conditions are, ordinarily, attached, i.e.: (a) Mass must be celebrated in a becoming place (even a cabin may be used, if necessary); (6) the sea must be so calm that there is no danger of the Precious Blood being spilled; (c) if another priest is present, he should (wearing a surplice) assist the celebrant. Sometimes it is added that, if there is an oratory canonically erected in the ship, neither its altar nor the sacred vestments must be used by non-Catholics.

If there is a permanent oratory on a ship it is to be regarded as a public oratory; if there is not, the altar used must be regarded as a portable one. In either case the calendar to be followed is that of the universal Church (since the open sea is not in any diocese), but in the second case the celebrant may follow his own calendar."

II. The Days on Which Mass May Be Celebrated

1. Mass may be celebrated on all days of the year, except those which are excluded by the proper rite of the celebrant¹⁴ (i.e., the Roman rite

•CJ.C. 823, § 1.

¹⁰ C.J.C. 822, § 4. In such a case, to prevent sacred Particles being blown about by the wind, the altar must be fully protected on three sides, e.g., by a tent or by screens (Instruction of the Congregation of the Sacraments, Mar. 26, 1929, §11).

¹¹ E.g., cardinals and bishops have these permissions by law (C.J.C. 239, § 1 7* and 8.; 349).

¹² C.J.C. 822, § 3.

¹³ This induit must be obtained from the Holy Sec (the Congregation of the Sacraments), or from an apostolic delegate or a local bishop who has the faculty from the Holy Sec. Some modern canonists hold that if a ship has a *permanent* chapel, no induit is needed (it may be presumed that the shipping company has the necessary authorization for Mass).

¹⁴ 'S.R.C. 4069', June 13, 1950; R.M., n. 279.

«'CJ.C. 820.

for most priests of the Western Church). The Roman rite excludes the celebration of Mass on one day only” — Good Friday, and even on that day Mass¹⁷ might be celebrated in case of grave necessity, e.g., to consecrate a host for Viaticum for a dying person — but it restricts the celebration on Maundy Thursday and Holy Saturday.

Mass on Maundy Thursday

2. On Maundy Thursday in cathedrals, after Terce, the *Missa Chrismatis* is celebrated. In the afternoon, in all churches the Mass *In Coena Domini* is celebrated not before 5 p.m. or later than 8 p.m. Private Masses are forbidden, but the Ordinary of the place may, for pastoral reasons, allow one or two low Masses in churches or public oratories (one only in semipublic oratories) between 5 p.m. and 8 p.m.”

Mass on Holy Saturday

3. Holy Saturday is a day of deep mourning on which the Church lingers at the tomb of Christ in meditation on His Passion and death.” It is an aliturgical day in the Roman rite, when Mass is not celebrated until the midnight (or late evening) Mass of the solemn Easter vigil liturgy. Private Masses are entirely forbidden and Holy Communion may be administered (apart from danger of death) only during the vigil Mass or immediately after it.²⁰

III. The Hour of Mass

1. The hour at which Mass may be celebrated is regulated by C.J.C. canon 821, § 1; and *De Defectibus* of the Missal (X, 1) repeats this law. It prescribes that Mass may not be begun more than one hour before dawn, which is the beginning of the brightness that precedes the rising of the sun, and terminates with the sun’s appearance above the horizon. The time of dawn varies in different regions, and also varies according to the time of the year, and the correct hour is indicated in the local *Ordo*.

2. At the other end of the scale, Mass may not be *begun* later than one hour after midday, calculated according to any system of reckoning time (sun time, regional, legal time, etc.).

3. A reasonable cause excuses from this ecclesiastical law, and, on

¹⁸ In churches in which the restored rite of Easter Eve (1951) is carried out. Holy Saturday is an aliturgical day.

¹⁷ The votive Mass of the Passion.

¹⁹ A.S.R.C. Decree *Maxima Redemptionis Nostrae*, November 16, 1955, §7; Instruction *Hebdomadae Sanctae*, 5 17.

²⁰ » *instructio de Ordine Hebdomadae Sanctae instaurato Rite Peragendo*, I. d.

³⁰ *Ibid.*, 5 18.

occasion, permits the celebration of private Mass to begin even earlier than one hour before dawn, or later than one hour after midday. There is special legislation for midnight Mass at Christmas (C.J.C. 821, §§ 2, 3).

4. *Evening Mass*: New legislation of the Holy Sec permits evening Mass—(i) The decree of S.R.C. of February 9, 1951, concerning the restored rite of the Easter Eve allows Mass at midnight on Holy Saturday (or earlier that evening, if, for grave public reasons, the Ordinary of the place permits the restored rite to be begun earlier), (ii) The Apostolic Constitution (January 6, 1953), *Christus Dominus*, concerning the Eucharistic fast, gives²¹ the Ordinary of the place authority to permit Mass in the evening (which may not be begun before 4 p.m. and may not be as late as midnight),²² if circumstances render it necessary, on the following days: (a) all Sundays and the ten holydays of obligation of C.J.C., 1247, § 1; (b) the twenty-six suppressed holydays; (c) the first Friday of the month; (J) on the occasion of a solemnity which is celebrated with a large number of people present; (<?) on one day a week, other than the days listed above, if the good of certain classes of persons demands it.²¹ The constitution and the accompanying Instruction of the Holy Office²⁴ give the rules about the Eucharistic fast in this connection. A priest may not celebrate an evening Mass, if he has already celebrated Mass on the morning of the same day, unless he has the special faculty to binate.²⁵ The formulary for the evening Mass will be that of the day on which it is celebrated (not that of the day following). The Ordinary of the port at which a ship is habitually stationed (its home port) may authorize the celebration of evening Mass on board during a voyage, for the benefit of those on board.^{2*}

5. In the decree *Maxima Redemptionis nostrae Mysteria* of the Sacred Congregation of Rites of November 16, 1955, concerning the new *Ordo* of Holy Week, it is laid down (§7) that on Maundy Thursday, while the *Missa Chrismatis* for the blessing of holy oils (normally in a cathedral only) is to be celebrated in the morning after Tercia, the one Mass of the Lord's Supper is to be celebrated in the evening, at the most convenient hour, not commencing, however, before 5 p.m. or later than 8 p.m. Where pastoral reasons require it the Ordinary of the place may allow one or two low Masses in each church or public oratory; one only in semipublic oratories between 5 and 8 p.m. that the people may receive Holy Communion.²² On Good Friday the service is to take place in the afternoon,

¹¹ Norm VI.

« Cf. C.J.C. 821, § 1.

Evening Mass may not be permitted merely to enhance the solemnity of a feast or for the convenience of private individuals (Holy Office, March 22, 1955).

»« § 13.

¹¹ Instruction, § 14.

« Holy Office, May 31, 1953.

Instruction of S.R.C. § 17 and S.R.C. *Declarationes*, March 15, 1956.

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about 3 p.m.; but if pastoral reasons should so require, it may be later, but not after 6 p.m. (§8). The solemn Easter vigil Mass should begin about midnight. If the Ordinary of the place thinks it necessary, the vigil service may begin at an hour when Mass will be earlier, but not before dusk, and certainly not before sunset (§9).

Chapter IV

THE APPLICATION OF THE MASS

I. The Fruits of the Mass

1. When Mass is celebrated Christ is the principal Offerer, the celebrating priest — acting in the name of Christ and also of the Church — is the ministerial offerer, the Church is the general offerer, and the special (or secondary) offerers are the faithful who by any external act cooperate in the offering of sacrifice (e.g., those who have requested the celebration and have made an offering for that purpose; those who provide the bread and wine, the vestments and other requisites; those who serve Mass; those who assist at and offer it).

2. If we regard the effects of the Mass as they are applicable to men — prescinding from these effects as they apply to God, e.g., the adoration, praise, thanksgiving that are given to God by the Sacrifice — they are called the “fruits” of the Mass. These are of three kinds: (a) *impetratory* — through the Mass, as the greatest of all forms of petition, are obtained innumerable benefits, spiritual and temporal; (b) *propitiatory* — through the Mass the anger of God is turned aside and with it calamities, spiritual and temporal, are warded off and the forgiveness of sins is (mediately) obtained; (c) *satisfactory* — through the Mass the temporal punishment because of past sin is (immediately) remitted.

3. All these effects, while flowing primarily from the Mass as the act of Christ — independently of the dignity or sanctity of the priest or other offerers — flow also from the act of the Church, offering sacrifice, and from the act of the celebrating priest.¹ To the essential efficacy of the

¹ Recall the effects of the sacraments which are produced *ex opere operatio*; the effects of sacramentals, produced *ex opere operantis Ecclesiae*; the effects of prayer and good works, produced *ex opere operantis*.

Mass, the Church, and the celebrating priest also (in proportion to his sanctity, devotion, and attention), add an accidental efficacy.

4. From the point of view of those who benefit by the Mass, its fruits — i.e., the effects that the Sacrifice produces of itself, as an act of Christ and of the Church, apart from the sanctity and fervour of the celebrating priest — are termed (a) general, (b) special, (c) very special (or personal), (d) ministerial.

5. The “general” fruits of the Mass are applied — by the will of the Church, and independently of the celebrating priest — to all the members of the Church, living and dead, who do not place an obstacle² to benefiting by them. These general fruits are impetratory, and propitiatory (at least to some extent), but it is uncertain if they are satisfactory, i.e., it is uncertain if *all* the faithful, who are in the state of grace, gain a remission of temporal punishment through *every* Mass that is said?

6. The “special” fruits are those which are gained by the secondary offerers of the Sacrifice — those who cooperate in the Mass by any external act, including corporal presence at Mass, and in proportion to the closeness of their cooperation. These fruits are impetratory, propitiatory, and also — for those in the state of grace — satisfactory.

7. The “very special” or “personal” fruits of the Mass are those that accrue to the celebrating priest, for he offers sacrifice not only for others but for himself also (cf. Heb 7:27). These fruits, in turn, are impetratory, propitiatory, and satisfactory; and theologians consider that they are greater than the general and special fruits, but not as great as the ministerial fruits. It is very doubtful if the celebrant can apply these fruits to others.

8. The “ministerial” fruits are those — impetratory, propitiatory, and satisfactory⁴ — which accrue to the person(s) for whom the priest celebrates the Mass.

9. While the general, special, and personal fruits are independent of the will of the celebrating priest, the ministerial fruits are so dependent on him that, if he does not validly apply them, they remain in the treasury of the Church, ungathered.

10. To apply these ministerial fruits validly the celebrant must have the *intention* — at least habitual⁵ and implicit — of applying them for a *determined person or object*.ⁿ It is not, however, necessary that the person or purpose should be *explicitly* determined, or known to the

² E.g., a person who is in mortal sin cannot, while in that state, reap the satisfactory fruits of the Mass.

³ Many theologians hold that the souls in purgatory do, but that living members of the Church do not gain this remission.

« For the dead, and for the living who are in the state of grace.

⁵ Theologians note that while a *virtual* intention is needed to offer sacrifice, a *habitual* intention suffices for the valid application of the fruits of the Mass.

• In the case of a Mass for the celebration of which a stipend has been accepted, for the intention(s) fixed by the donor.

celebrant. It suffices if the person or object be determined implicitly or objectively (*coram Deo*). Hence, e.g., the following applications of the ministerial fruits of the Mass are valid:

a) For the intentions of the donor of the stipend, or for a superior's intentions (even though these be unknown to the celebrant);

b) According to the order of the intentions noted in the celebrant's book of manual Masses, or according to the order in which stipends were received;

c) To satisfy the obligation of a foundation Mass;

d) For the greatest sinner, or the person who is most tempted (for such an intention determines the person objectively — *coram Deo* — though not subjectively);

e) For all the souls in purgatory, or for the most abandoned soul, or for the soul who is nearest to deliverance.

11. The application of the ministerial fruits must be made before the Consecration of the Mass (at latest before the consecration of the wine).

12. If the celebrant does not apply the Mass (i.e., the ministerial fruits) at all, or if it is applied to a person who is incapable of benefiting by it,⁷ or for an object that is impossible, or which has become impossible at the time at which the Mass is offered,⁸ these fruits, remain, wholly or in part, in the treasury of the Church — unless the celebrant has a *habitual* intention of applying such fruits, as far as he can," to himself, or to some other determined person or object.

13. While a priest who accepts a stipend for the celebration of Mass is bound to apply *all* the *ministerial* fruits in accordance with the intentions of the donor, naturally, he may apply the fruits which are gained by him *ex opere operantis* — because, e.g., of his personal sanctity or fervour — as he chooses, as in the case of any good work that he performs.

14. Since it is probable that the amount of the ministerial fruits which will be gained by each person depends, not only on the dispositions of each, but also on the degree of definiteness with which the celebrant applies the Mass, if a Mass be offered for several persons, it is better that the celebrant should determine *definitely* by name (at least mentally), beforehand, those persons for whom he intends to apply the Mass, when he is free to dispose of the ministerial fruits.

15. The different kinds of ministerial fruits are *divisible*, i.e., it is pos-

⁷ Either completely (e.g., a person who is in heaven or hell cannot reap the ministerial fruits), or in part (e.g., a person in mortal sin cannot gain the satisfactory fruits).

» If, e.g., a sick person, for whose cure Mass is offered, has died.

• And, regarding a Mass to the celebration of which he is bound in justice (e.g., by the acceptance of a stipend), as far as he may. The donor of the stipend may himself have a second intention as to the application of the Mass, if his first intention should prove invalid. Then, of course, the celebrant is not free to apply the ministerial fruits in any other way.

sible (and allowable, when the celebrant is free to dispose of them) to apply the impetratory fruits for one person, e.g., for a sick man, the propitiatory fruits for a second, e.g., for a penitent, and the satisfactory fruits for a third, e.g., for a soul in purgatory. When the priest is bound in justice (e.g., by the acceptance of a stipend) to the celebration of a Mass he may not, of course, so divide the ministerial fruits — *all* these must be applied according to the intentions of the donor.

16. Resume:

	General
	Special
	Personal
	Ministerial
The Fruits of the Mass	
	Ecclesiae
	Celebrantis

Both kinds of fruits are impetratory, propitiatory, and satisfactory.

In Practice

17. The celebrant ought to form, before the celebration of Mass,¹ an explicit and actual (or at least a virtual) intention in regard to the application of the ministerial fruits of the Mass.

18. When the priest has accepted a stipend for the application of a Mass it is best, in practice, to intend to apply the Mass “according to the donor’s intentions.” This is sufficient; and often it is not wise to form a more detailed intention, lest there should be some accidental error regarding the wishes of the donor, and, in consequence, subsequent doubt as to the validity of the application.

19. Lest any of the precious fruits of the Mass should remain ungarnered, it is well for the celebrant to have a *second* (habitual) intention, by which he applies to another person or object, all or any of the fruits, in so far as he can and may, if, by chance, they are not applicable according to his first intention, and without prejudice to this. Such an intention can be formed at any time, and will remain operative until it is revoked or changed.

¹⁰ Borrowing the phrase from the theology of the sacraments.

¹¹ Cf. the words in the opening prayers of the Canon: . . . *quae tibi offerimus pro Ecclesia tua sancta catholica . . . pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium*; and the prayer of the celebrant at the offering of the bread: *pro innumerabilibus peccatis . . . meis, et pro omnibus circumstantibus*, etc.

¹² Not necessarily immediately before Mass. At latest, in practice, the applications should be made at the Memento of the Living.

II. For Whom May Mass Be Applied?

1. In general, the Mass may be applied for any person whatever — living or dead — or for the intentions of any person.” The Church, however, excludes certain persons by positive law from the benefits of the Mass. So far as *the dead* are concerned, the exequial Mass and the anniversary Mass (or other public funeral offices) may not be offered for a person to whom ecclesiastical burial had been denied (C.J.C. 1241), i.e., any one who died unbaptized (1239, § 1), or who committed certain crimes¹⁴ and died without having given some signs of repentance. It is not, however, forbidden to offer a Mass privately¹⁵ for such persons.

2. In regard to *the living*, for excommunicated persons¹⁶ Mass may be offered only “privately,”¹⁷ and when scandal can be avoided (*secluso scandalo*), and in the case of an *excommunicatus vitandus*, Mass may be offered only for his conversion (C.J.C. 2262).

3. Theologians and canonists are not very clear, nor in complete agreement, about the meaning of celebrating Mass *privatim*. It would seem that the Mass must be “private” in the ordinary sense of the word, i.e., secret — that is, it must not be publicly announced for whom the Mass is being celebrated¹⁸ — and also in a liturgical meaning of the word, i.e., it must not be a solemn or sung Mass, nor a parochial or conventual one, and any special external solemnity or pomp should be excluded.¹⁸

» C.J.C. 809.

¹⁴ These are enumerated in C.J.C. 1240.

¹⁵ See *infra* for the meaning of “privately.”

¹⁶ Who, *de jure*, include all heretics.

¹⁷ See *infra* for meaning of “privately.”

¹⁸ This would be necessary, in any case, to avoid scandal.

¹⁸ In the case of a requiem Mass, some theologians allow the name of the person to be mentioned in the collect or postcommunion (where N occurs) as usual* others forbid it (cf. C.J.C. 1241).

Chapter V

THE CALENDAR

I. The Calendar in General

- 1. In the celebration of the daily sacred liturgy — the Mass and the Divine Office — the Church follows a rather complicated calendar, which has come into existence, bit by bit, during the nineteen centuries of her existence.¹
- 2. This calendar has been created by the superimposition of a festal calendar, based on the date of the month, on a seasonal calendar, based on the day of the week.
- 3. Starting from the primitive anniversaries of Easter, Ascension, and Pentecost, on the one hand, and Christmas and Epiphany, on the other, the liturgical year has been built up in two great cycles, having Christmas — with its fixed date — as the focal point of one, and Easter — with its variable date — as the focal point of the other, and with the mysteries of the Incarnation and of the Redemption as its foundations.
- 4. The following table will make clear the scheme of the liturgical year:

A. THE CHRISTMAS CYCLE

The Mystery of the Incarnation

Preparation	=	Advent (from the first Sunday of /Xdvent to Christmas Eve).
Celebration	=	Christmas and Epiphany (i.e., Christmastide, from December 25 to January 13).
Prolongation	=	The time after the Epiphany (from January 14 to Septuagesima)?

¹ See R.M., n. 71 sqq.
² Accomplished in the death and resurrection of our Lord; realized and applied in the life of the Church, which was begun at Pentecost.
³ Technically this period is part of the division of the year called *per annum* (R M., n. 77).

B. THE EASTER CYCLE

The Mystery of the Redemption

	<i>J</i>) Remote = Septuagesima (up to Ash Wednesday).
Preparation	— ^{<^} -2) Proximate = Lent.
	^{^^} 3) Immediate = Passiontide.
Celebration	= Easter and Pentecost (i.e., Paschaltide, from Easter Sunday to Trinity Sunday).
Prolongation	= The time after Pentecost (twenty-four Sundays).

The Liturgy of the Season

5. The liturgy of the season — the *Proprium de Tempore*, which forms the first part of the Missal — is based on the seasonal calendar of the liturgical year. It consists mainly in the celebration of the Sunday and of certain weekdays of special importance, such as those of Advent and Lent, and Ember or Quarter Tense days. It is also concerned, however, with the more important, and, ordinarily, the more primitive feasts of our Lord, or of the other Divine Persons. Some of these are arranged in reference to the season, i.e., the Feasts of the Holy Name, of Easter and Pentecost, of the Ascension, the Blessed Trinity, Corpus Christi, and the Feast of the Sacred Heart; while others are fixed on definite dates, i.e., Christmas, the Epiphany. By exception the feasts of a few saints occur in the *Proprium de Tempore*, i.e., those which fall within the period between Christmas and January 11 and are regulated in reference to Christmas — the feasts of St. Stephen, St. John, the Holy Innocents, the commemoration of St. Thomas, the commemoration of St. Silvester, and the commemoration of St. Hygin (January 11).

The Liturgy of the Saints

6. Superimposed on this seasonal calendar is the calendar of the feasts of the saints. This is based on the day of the month without, ordinarily, any reference to the occurring season of the liturgical year. The Masses for the celebration of the feasts that occur in this calendar are found in the second part of the Missal, and constitute the *Proprium Sanctorum* (from November 29 of one civil year to November 26 of the following year) or Sanctoral.

7. While nearly all the feasts of our Lord find their place in the seasonal calendar, a few of the lesser and more modem feasts, celebrated on a fixed date, find their place in the Sanctoral (e.g., the Feast of the Precious Blood on July 1, of the Transfiguration on August 6, of Christ the King on the last Sunday of October). All the feasts of our Lady (except

the commemoration of her Sorrows on the Friday of Passion week¹) are attached to a fixed date, and find their place in the festal calendar. So do all the feasts of the angels (5) and of the saints.

8. Ordinarily, a feast is celebrated only on the day to which it is attached, but Christmas and Pentecost are prepared for by a vigil, and these two feasts and Easter are prolonged by an octave. The octave of Christmas is II class, while the octaves of Pentecost and Easter are I class.⁵

9. Accordingly, the Mass on any particular day may be of:

a) A Sunday or Weekday (following the seasonal calendar),

b) Of a vigil, feast, or octave (following the festal calendar) according to the calendar and the precedence of liturgical days (p. 49). The precedence of any particular liturgical day is determined solely by the special table of rank given below.⁶ Liturgical days are of the I, II, III, or IV. class/

II. Liturgical Days

1. *Sundays* are of two classes, I and II. Those of I class are the Sundays of Advent, Lent, Passiontide, Easter, Low and Whit Sundays. All other Sundays (39) are of II class.⁸ A Sunday is always celebrated (or commemorated) on its proper date. If its Mass be impeded, it is no longer anticipated or reassigned. Sundays of I class take precedence of all feasts.⁹ Sundays of II class take precedence of feasts of II class, but a feast of the Lord of I or II class takes precedence and, as a Sunday is always a day of the Lord, in this case the feast replaces the Sunday fully with all its rights and privileges, and the Sunday is not then commemorated.¹⁰ A Sunday of II class takes precedence of All Souls' Day, which is a liturgical day of I class.¹¹

2. *Ferias*, or weekdays, are of I, II, III, or IV class.¹² Those of I class are Ash Wednesday and the days of Holy Week, and these take precedence of all feasts and exclude all commemorations, except one occurring privileged one.¹³ Ferias of II class are those of Advent from December 17-23 and the Ember Days of Advent, Lent, and September.¹⁴ These ferias take precedence of *particular* feasts¹⁵ of II class, and if impeded must be commemorated.¹⁶

⁴ This feast has now been reduced to a commemoration in the calendar of the new rubrics, but has some special privileges (*Variationes*, n. 25).

⁵ R.M., n. 67.

⁶ « R.M., nn. 6, 7.

⁷ R.M. n. 8; cf. R.M., n. 91.

⁸ » R.M., nn. 10-12.

⁹ R.M., n. 15. But where the feast of the Immaculate Conception falls on an Advent Sunday, it takes precedence.

¹⁰ " R.M., n. 16 a.

¹¹ >' R.M., n. 16 b.

¹² >-R.M., n. 21 sqq.; cf. R.M., n. 91.

¹³ >' R.M., nn. 22, 23.

¹⁴ Those of Pentecost week occur on days of the octave which are I class (R.M., n. 66). ¹⁵ Seep. 50. ¹⁶ R.M., n. 24.

Ferias of III class are: (a) those of Lent and Passiontide not mentioned above, and these take precedence of feasts of III class; (Z>) those of Advent up to December 16 inclusive, and these do not take precedence of feasts of III class. All these ferias of III class must, if impeded, be commemorated.⁸ All other ferias are IV class, and if impeded are not commemorated.⁸

3. *Vigils.* A vigil is a liturgical day that prepares for a feast. Vigils are of I, II, or III class. Those of I class are the eves of Christmas (which replaces IV Sunday of Advent, if it should fall on that day) and Pentecost. These take precedence of all feasts and admit no commemoration.¹⁰ Vigils of II class are the eves of the feasts of the Ascension, the Assumption, the birthday of St. John Baptist (June 24), and SS. Peter and Paul (June 29). These take precedence of liturgical days of III and IV class, and, if impeded, are commemorated.²⁰ There is only one vigil of III class, i.e., the eve of the feast of St. Laurence (August 10). This takes precedence of liturgical days of IV class, and, if impeded, is commemorated.²¹ A vigil of II or III class is entirely omitted if it falls on any Sunday, or on a feast of I class, or if the feast which it precedes is transferred to another date or happens to be reduced to a commemoration.²²

4. *Feasts.* By a feast in the liturgy is meant a liturgical day on which the Church's liturgy (public worship) is especially concerned with commemorating the Lord's mysteries, or venerating the Blessed Virgin Mary or the saints or *beati*. Feasts are of I, II, or III class.²³ Feasts are (o) *universal* when inscribed by the Holy See in the calendar of the universal Church, and then they must be celebrated by all who follow the Roman rite, or (6) *particular*, i.e., those which by law or by indult of the Holy See are inscribed in particular calendars (e.g., in that of a diocese, or a religious Order), and are celebrated by those who are bound to follow these particular calendars. Such feasts may not be deleted from these calendars or their rank changed without permission from the Holy See.²⁴

The *particular* feasts which *by law* are to be inscribed in calendars are these:²⁵

- (i) The feasts proper to any nation, region, or province (ecclesiastical or civil), i.e., the feast of the duly constituted²⁶ chief patron (I class) and secondary patron (II class);

The feasts proper to any diocese or ecclesiastical territory ruled by a "local Ordinary," i.e., the feast of the chief patron (I class)

⁸ R.M., n. 25.

R.M., n. 26; S.R.C., 17 May, 1961.

¹⁰ R.M., nn. 28-30; cf. R.M., n. 91.

²⁰ R.M., n. 31.

²¹ R.M., n. 32.

²² I.e., our Lady or an angel or canonized saint chosen from time immemorial, or by the people of the place with the consent of their bishop and clergy and approved by the Holy See to be especially honored by them and invoked as their protector and helper (CJ.C. 1278, S.R.C. 3048, 3754).

²³ R.M., n. 33.

²⁴ R.M., nn. 35, 36; cf. R.M., n. 91.

²⁵ R.M., nn. 38-40.

²⁶ R.M., nn. 41 sqq.

and secondary patron (II class) duly constituted, of the anniversary of the dedication of the cathedral (I class), and feasts of saints or *beati*, duly inscribed in the Martyrology or its Appendix, who have a special connection with the diocese by origin, habitation, or death (II or III class or commemoration);

- (Hi) The feasts proper to a place, town, or city, i.e., the feast of the chief patron (I class) and secondary patron (II class) duly constituted;
- (iv) Feasts proper to any church, or public oratory, or semipublic oratory which take the place of a church, i.e., the anniversary of the dedication if any of them has been consecrated (I class), the feast of the titular³⁷ for any one that had been consecrated or at least solemnly blessed (I class), the feast of a saint duly inscribed in the Martyrology or its Appendix, whose body is kept there (II class), and the feast of a *beatus* similarly inscribed whose body is kept there (III class);
- (v) The feasts of a Religious Order or Congregation, i.e., the feast of its titular (I class), of its founder if canonized (I class) or beatified (II class), the feast throughout the entire Order or Congregation of the duly constituted patron of the Order or Congregation or in each province of the chief patron of the province (I class), the feast of a secondary patron (II class), the feasts of saints or *beati* who were members of the Order or Congregation (II or III class or a commemoration).

Particular feasts *granted by induit* are those feasts which by induit of the Holy See are inscribed in particular calendars.³⁸

5. *Octaves.*²⁷ An octave is the continuous celebration for eight days of the greatest feasts, i.e., of Christmas, Easter, and Pentecost. The octave of Christmas — the days within which have a special arrangement³⁰ and are all of II class — is an octave of the II class, its octave day (January 1) being a liturgical day of the I class; the octaves of Easter and Pentecost are of I class, each day within them being a liturgical day of I class.

II The Calendar

1. A calendar is either *universal* (in use in the universal Church) or *particular* (a proper calendar in use in a diocese or religious Order). A *perpetual particular calendar* is drawn up by adding the proper feasts of

²⁷ I.e., the divine Person, mystery, sacred object, or saint in whose name and to whose honor a church or oratory is founded and is consecrated or solemnly blessed and after whom it is named (C.J.C. 1168).

«R.M., n. 47.

²⁹ R.M., n. 63 sqq.

³⁰ see R.M., 68, 70.

³¹ R.M., n. 48 sqq.

a diocese or an Order to the universal calendar. For a diocese it is prepared by the local Ordinary, for an Order by the supreme religious superior, with the advice of his chapter or general council, and must be approved by S.R.C.”

Diocesan Calendar

2. In this calendar must be inscribed feasts, proper or granted by induit, of the entire nation and region or province (ecclesiastical or civil), and of the entire diocese. On this diocesan calendar are built: (a) the calendar of each place with its own special feasts, (b) the calendar of each church or oratory adding its own special local feasts, (c) the calendar of religious Congregations or Institutes under papal jurisdiction which are not bound by the obligation of reciting the Divine Office and of Congregations under diocesan jurisdiction, adding their special feasts.

Religious Calendar

3. The following have a religious calendar:

- a) Regular Orders, and nuns and sisters of these Orders, and also Tertiarios attached to them who live in community and take simple vows;
- b) Religious Congregations or Institutes of both sexes, under papal jurisdiction and under one superior general, if, on any ground, they are bound to the recitation of the Divine Office.

4. In this religious calendar arc inscribed — in addition to the universal feasts — the special feasts of the Order or Congregation, and to it arc added (a) the calendar of each religious province with its special feasts and (Z>) the calendar of each church or oratory with its feasts.

In addition, in each diocese, religious (even those who follow a rite different from the Roman rite) arc bound to celebrate with the diocesan clergy: (a) the feast of the chief patron of the nation, region, or province, diocese and place (I class), (fe) the anniversary of the dedication of the cathedral (I class);³¹ (c) other feasts actually kept as holidays,³⁴ if any, with the same rank that they have in the diocesan calendar.

5. Religious in celebrating the feasts of the saints of their Order or Congregation, in regard to the date and a more proper Office are bound to conformity with the diocesan clergy whenever these saints arc honored as chief patrons of the place.”³³

³¹ Accordingly, such calendars must now be brought into line with the new code of rubrics and submitted to S.R.C. for approval (Motu Proprio, *Novum Rubricarum*, n. 6).

³¹ They arc no longer obliged to celebrate the feast of the titular of the cathedral.

⁵⁴ These arc days which in some places, though not holydays of obligation, arc kept as public holidays, with a religious celebration (not of obligation) and abstinence from "servile work."

³³ Cf. RM., n. 57 a.

6. Likewise, if the feasts of the saints and *beati* of any Order or Congregation are celebrated as of higher rank or with a more proper Office by the clergy of any diocese or place, there they may be celebrated with this higher rank and more proper Office by the Religious of the same Order or Congregation also, provided that these feasts are inscribed in both calendars for the same day.

7. The rules for determining the correct date for the celebration of any feast are given in R.M., nn. 59-62. They concern only those whose business it is to prepare calendars.

IV. The Precedence of Liturgical Days

The precedence of liturgical days is regulated solely by the following table. All other titles or rules are abolished.

TABLE OF LITURGICAL DAYS¹⁸ (set forth according to the order of their precedence)

Liturgical Days of the First Class

1. Christmas Day (the day is I class but the octave is II class), Easter Sunday, and Whit Sunday (both I class with an octave)
2. The Sacred Triduum
3. The feasts of the Epiphany and Ascension of the Lord, the Most Holy Trinity, Corpus Christi, the Sacred Heart, and Christ the King
4. The feasts of the Immaculate Conception and Assumption of the Blessed Virgin Mary
5. The vigil and octave day of Christmas
6. The Sundays of Advent, Lent, Passiontide, and Low Sunday
7. Ferias of I class not mentioned above, i.e., Ash Wednesday and Monday, Tuesday, and Wednesday of Holy Week
8. The commemoration of all the faithful departed, which, however, yields place to an occurring Sunday
9. The vigil of Pentecost
10. The days within the octaves of Easter and Pentecost
11. Feasts of I class of the universal Church not named above
12. *Proper* feasts of I class, namely:
 - (1) The feast of the chief patron duly constituted of: (a) a nation, (6) a region or province, ecclesiastical or civil, (c) a diocese
 - (2) The anniversary of the dedication of the cathedral
 - (3) The feast of the chief patron duly constituted of a place, i.e., town or city

¹⁸ R.M., n. 91.

- (4) The feast and anniversary of the dedication of one's own church, or of a public or semipublic oratory, which replaces a church
- (5) The titular of one's own church
- (6) The feast of the titular of an Order or Congregation
- (7) The feast of the canonized founder of an Order or Congregation
- (8) The feast of the chief patron duly constituted of an Order or Congregation, and of a religious province

13. I class feasts *granted by induit*, first the movable ones, then the fixed ones.

Liturgical Days of the Second Class

- 14. Feasts of the Lord of II class, first movable, then fixed
- 15. Sundays of II class
- 16. Feasts of II class of the universal Church, which are not feasts of the Lord
- 17. Days within the Christmas octave
- 18. Ferias of II class, i.e., ferias of Advent from December 17 to December 23 inclusive, and the Ember Days of Advent, Lent, and September
- 19. *Proper* feasts of II class, i.e.:
 - (1) Feast of a secondary patron duly constituted of: (a) a nation, (b) a region or province, ecclesiastical or civil, (c) a diocese, (d) a place, i.e., a town or city
 - (2) Feasts of saints or *beati* treated of in R.M., n. 43 *d*
 - (3) Feasts of saints proper to any church (R.M., n. 45 *c*)
 - (4) Feast of a ftean/j-founder of an Order or Congregation (R.M., n. 46 *b*)
 - (5) Feast of a secondary patron duly constituted of an Order or Congregation, and of a religious province (R.M., n. 46 *d*)
 - (6) Feasts of saints or *beati* treated of in R.M., n. 46 *e*.
- 20. Feasts of II class *granted by induit*, first movable, then fixed.
- 21. Vigils of II class (p. 46)

Liturgical Days of the Third Class

- 22. Ferias of Lent and Passiontide from Thursday after Ash Wednesday to Saturday preceding II Passion Sunday inclusive, except Ember Days
- 23. Feasts of III class inscribed in particular calendars, and first, *proper* feasts, i.e.:
 - (1) Feasts of saints or *beati* treated of in R.M., n. 43 *d*
 - (2) Feasts of *beati* proper to any church (R.M., n. 45 *d*)
 - (3) Feasts of saints or *beati* treated of in R.M., n. 46 *e* then feasts *granted by induit*, first movable, then fixed
- 24. Feasts of III class, inscribed in the calendar of the universal Church, first movable, then fixed

- 25. Ferias of Advent up to December 16 inclusive (except Ember Days)
- 26. Vigil of III class

Liturgical Days of the Fourth Class

- 27. The Saturday Office of our Lady
- 28. Ferias of IV class

V. The Calendar For Mass¹⁷

1. In general, Mass is to be celebrated in accordance with either the calendar of the church or oratory in which it is said, or of the place, or of the celebrant, or of the universal Church as explained in the following paragraphs.

2. In a church, public oratory, and chief semipublic oratory of an institution (e.g., seminary, hospital, prison) every priest — diocesan or religious — is to follow the calendar of the church or oratory. But in a secondary oratory of an institution the celebrant may follow its calendar or his own. And in a private oratory the local calendar or his own.*

3. Each priest, even when he is otherwise free to follow his own calendar, is bound to celebrate the Mass of the feasts of the chief patron of a nation, region, or province, whether ecclesiastical or civil, diocese, town, or city, and also of the anniversary of the dedication of the cathedral and other feasts, if any, which are kept as holidays.”

4. On ships a permanent oratory is a public oratory and in it should be used the calendar of the universal Church. When, however, anyone celebrates outside this oratory, on a portable altar, he may use either the calendar of the universal Church or his own. The same applies if he legitimately celebrates on a journey by aeroplane, or in a river boat, or by train.

5. In seminaries and colleges of diocesan clerics under the direction of religious, and also in interdiocesan, regional, national, and international seminaries and colleges of clerics under the direction of religious, the same calendar is to be used as that prescribed for the recitation of the Divine Office in common.⁴⁰

6. In the interprovincial, national, and international colleges and houses of religious, the calendar proper to the Order or Congregation in general is to be used (p. 48), with addition of only the feasts mentioned, above (p.48).

7. *The diocesan calendar*, with the addition of local feasts and those proper to the church or oratory, must be followed:

- a) in cathedrals, even if entrusted to religious;

³ R.M., nn 274-284.

” So also if he celebrates on a portable altar outside a sacred place (R M. n. 277).

³Cf. p. 48. n. 34.

««Sec R.M., nn. 154-155.

b) in the churches and oratories of the diocesan clergy, even if there is an adjoining choir of religious, which communicates with the church by a grille only;

c) in the churches and oratories of religious of both sexes who have not a proper calendar, with the addition, however, of feasts proper to them or granted them by induit;

d) in the churches and oratories of religious, which have been entrusted to the diocesan clergy, or have annexed to them a choir of Canons; not, however, if the church or oratory is in charge of some particular priest;

e) in the church and chief oratory of a seminary even though in charge of religious, but with the faculty of adding the feasts of the seminary and of the titular and founder of the religious.

8. *The religious calendar*, with the addition of feasts dealt with above (p. 48, § 4), and those proper to the church or oratory, must be followed:

a) in the churches and chief oratories of religious who have a proper calendar, even though they are parochial;

b) in the churches and oratories of the diocesan clergy which have been entrusted to religious, or are used by religious for the public recitation of the Divine Office even though they are parochial; not, however, if the church or oratory has been entrusted to a particular religious;

c) in the churches and oratories of Tertiarios of both sexes, even though they recite only the Little Office of the Blessed Virgin Mary;

d) in the secondary oratories of seminaries in charge of religious, if these oratories are used only by the religious themselves.

9. A priest who celebrates in a church or oratory where a different rite is used is to follow the local calendar for feasts and their rank, for commemorations and any *collecta imperata*. In ordering the Mass he should use the variable parts proper to that rite, but follow the ceremonial and Ordinary of his own rite.

VI. The Kind of Mass to Be Celebrated on Occasion

1. "It is presumed that a person who gives an offering for the celebration of Mass desires only the application of the Mass;⁴¹ if, however, he should expressly determine certain circumstances to be observed in the celebration, the priest who accepts the offering should conform to this expressed wish" (C.J.C. 833). Thus the person who makes an offering may fix when or where the Mass is to be said, or by whom (e.g., by the priest himself to whom the offering is made). He may, on occasion, also determine the "quality" of the Mass, i.e., he may stipulate that a requiem Mass is to be said, or a votive Mass in honour of some mystery or saint,

«* The application of the ministerial fruits (see p. 39).

or appointed for some specific intention (e.g., the votive Mass for a sick person, or for peace). Theologians and canonists discuss the circumstances of time, place, etc., but the question of the quality of the Mass is a liturgical one, so is treated here.

2. Ordinarily, a person who gives an offering for a Mass does not determine the quality of the Mass, but, if he *expressly* does, his wishes, when reasonable, must be carried out as far as possible.⁴¹ Hence:

a) If a requiem Mass is *not expressly* asked for when an offering is made with the request to say Mass for a dead person or persons, or for the souls of the faithful departed, any Mass — applied for the dead — completely fulfills the obligation. Whether requiem Mass should *always* be offered for the dead, when the rubrics permit, is a moot point; most authorities — citing S. Thomas,⁴³ who says *ex parte sacrificii Missa aequaliter prodest defuncto, de quocumque dicatur; ex parte tamen orationum inagis prodest illa, in qua sunt orationes ad hoc determinatae* — say that it should, but some modern liturgical writers⁴⁴ distinguish. They say the public character of the Mass, and the necessity of promoting close co-operation between the priest at the altar and the other offerers who are present (i.e., the members of the congregation), should be considered, as well as the *private* intention for which the Mass is being offered (i.e., for some dead person of whom, ordinarily, those assisting at Mass know nothing). Consequently, they think that, if the Mass is attended by the general public, it is more becoming to say a Mass which is in conformity with the Office of the day, that the faithful may more easily follow and cooperate with the celebrant, even though the Mass be applied for a dead person or persons. If, however, the Mass is a strictly “private” one (e.g., in a side chapel or private oratory), or attended by few persons, or by only those interested in the dead person for whom the Mass is being said) it will, naturally, be a requiem.

z) If a requiem Mass is *expressly* asked for by the donor of the stipend then:

«CJ.C., 833; S.R.C. 2461', 4031».

« In 4 Dist. 45. q. 1, art. 3. q. 1 ad 1.

⁴⁴ E.g., in *Questions Liturgiques*, 1933 (pp. 57, 112), 1936 (p. 114). They base their opinion, not only on the general principles of the public nature of the Mass and of promoting the active cooperation of the congregation at it, but also on a decision of the Holy Office (February 20, 1913). In deciding that the celebration of a requiem Mass (or of a ferial, or vigil Mass, with a proper prayer for the dead person) was no longer needed to gain the indulgence of the privileged altar, the Holy Office added *id tamen laudabiliter fieri, cum licet ac decet, pietatis gratia erga defunctum*. Hence, even when it is lawful to celebrate a requiem Mass, there are times when it is not becoming. It should be noted, however, that *per se*, a requiem Mass is more efficacious for the dead, not only because its prayers are specially directed to that end, but also because the intercession (*impetratio*) of the Church is more expressly, more definitely, more nearly determined, in favour of the dead in the form of the Mass that is set aside for the very purpose of offering the Sacrifice for the dead. The use of black vestments also directs the attention of those present to the dead, and obtains their cooperation in the Mass and in prayer on their behalf. The new rubrics greatly reduce the number of days on which a requiem Mass of the IV class may be said (cf. R.M., n. 423).

- (i) If the rubrics do not allow a requiem Mass on the day specified, the celebration of a nonrequiem Mass applied to the dead person, entirely fulfils the obligation;⁴⁸ and, ordinarily, the saying of the Mass should not be postponed to wait for a day on which a requiem Mass of IV class is allowed, because of the loss to the deceased person;⁴⁸
- (ii) If the rubrics do allow the celebration of a requiem Mass and the celebrant says a nonrequiem Mass, the obligation of applying the Mass is fulfilled (and so he need not say another Mass, nor return the alms that was given), but the obligation of complying with the *express* wish of the donor regarding the quality of the Mass, in accordance with C.J.C. 833, has not been fulfilled.⁴⁹

3. Similarly, if the donor of an alms to celebrate Mass *expressly* desires a Mass of the living, the celebration of a requiem Mass fulfils the obligation of the application,"* but not that of the quality of the Mass (about which the donor's reasonable wish is to be observed). The obligation, however, is fully fulfilled if the donor does not expressly determine the quality of the Mass, for, ordinarily, it is presumed that he seeks only the application of the Mass, not the kind of Mass.

4. Should the donor of a stipend *expressly* ask for a votive Mass⁴⁰ of a certain mystery or saint, or a votive Mass appointed for a certain intention, then (a) if the rubrics do not permit the celebration of a votive Mass, the celebration of the Mass of the day entirely fulfils the obligation; but if the Mass could be conveniently postponed, it is preferable to postpone it to a day when the donor's wish can be entirely fulfilled;⁵⁰ (ft) if the rubrics do permit the celebration of the votive Mass, this should be celebrated, otherwise the priest fulfils the obligation of the application of the Mass, but not that concerning the quality.

5. If the celebrant does not know whether a Mass is for the living or the dead, he completely fulfils his obligation by the application of any Mass, whatever its quality.

6. Should a person who gives an offering for Mass for a dead person specify that it is to be said *at a privileged altar*, if the priest celebrates the Mass at a nonprivileged altar, he does not fulfil his obligation⁵¹ (and must say another Mass at a privileged altar), unless he enjoys the *personal* privilege of a privileged altar (sc p. 100 if).

⁴¹ S.R.C. 4031*.

“Cf. S.R.C. 1238, 1343.

♦ Cf. S R C. 2461'. This obligation binds, *per se, sub levi*.

*. Obviously, it is liturgically incorrect (cf. R.M., n. 423).

*. Ordinarily, the faithful do not ask for the celebration of the votive Mass of a saint, they simply ask that Mass be celebrated *in honour* of some saint.

⁵⁰ Cf. S.R.C. 4031'.

⁵¹ This is the common opinion of theologians, in accordance with decree 357» of the Congregation of Indulgences (1852).

Chapter VI

VOTIVE MASSES

I. Votive Masses in General.

Definition

1. While the general rule is that Mass is to be said in conformity with the Divine Office — since the two together make up the daily sacred liturgy, and since the Office is a preparation for and, in a certain way, continues the Mass — the Church sometimes permits a departure from this rule, for a reasonable cause. Accordingly, there are two classes of Masses that are not in conformity with the occurring Office, i.e., votive Masses and requiem Masses.

2. A votive Mass is a Mass celebrated outside the order of the Office or of the commemorations of the occurring day, or is not of the mystery or saint honored in the Martyrology on that day? It is a Mass celebrated according to the wish (*votum*) of the priest, or of the person who makes an offering for the celebration, or according to the order or permission of ecclesiastical authority (the Holy See or the Ordinary)?

3. Lawfully to celebrate a votive Mass:

a) It must be allowed by the calendar according to its class;⁴

b) It must be the kind of Mass that may be celebrated as a votive Mass (see *infra*, p. 58);

c) There must be a reasonable cause⁵ for not celebrating Mass in conformity with the Office;

⁴ R.M., nn. 306-327.

² R.M., nn. 270, 306.

³ Requiem Masses fall under this definition, but they are not treated as votive Masses; they form a class apart with their own rules (see p. 84 ii).

⁴ Cf. R.M., nn. 317, 328, 341, 384, 387.

⁵ A grave cause is not necessary for the celebration of a votive Mass of IV class. The wish of the person at whose request the Mass is being said, or the devotion of the celebrant to some special mystery or saint, is a reasonable cause such as the rubric requires. To choose a votive Mass for a trivial cause, e.g., because it is shorter, would not be “a reasonable cause.”

d) The order or permission of the Ordinary must be obtained for certain votive Masses (*see* pp. 57, 62).

Kinds of Votive Masses

4. In the Roman Missal two series of votive Masses are given after the *Commune Sanctorum*:⁶

a) A series of votive Masses (IO)⁷ assigned to certain days of the week, of mysteries of the Lord, angels, and saints. These Masses may now be celebrated on any day on which a votive Mass is allowed. It is becoming, however, that they be celebrated on the day to which they are assigned, at least in choir.⁸

b) A series of Masses (29), for certain special occasions (e.g., the consecration of a bishop, an ordination), or for certain special intentions, public (e.g., for peace), or private (e.g., for a sick person).

In addition, nearly all the Masses given in the *Proprium Sanctorum* or *Commune Sanctorum* may be used as votive Masses (*see infra*, p. 60 if).

5. The Masses of series («) are the Mass of:

The Most Holy Trinity (Monday),

The Angels (Tuesday),

St. Joseph (Wednesday),

SS. Peter and Paul (Wednesday),

All the Apostles (Wednesday),⁹

The Holy Spirit (Thursday),¹⁰

The Most Holy Sacrament of the Eucharist (Thursday),

Our Lord, Eternal High Priest (Thursday),

The Holy Cross (Friday),

The Passion of our Lord (Friday).¹¹

6. The second series of votive Masses, not assigned to any particular day of the week, are for:

⁶ Immediately preceding them are five Masses (for different seasons) entitled *Missae de Sancta Maria in Sabbato*, which are used, ordinarily, as votive Masses of B.V.M. (*see infra*, p. 59).

⁷ In addition, under June 29 there is a votive Mass given for St. Peter; under November 30 one for All Saints. In the 1962 Missal the Mass of the Sacred Heart is given as an eleventh votive Mass as well as in the *Proprium de tempore*.

⁸ Rubric *in loco*.

⁹ This Mass may also be used, with a change of prayers, for any Apostle that has not got a proper Mass in the Missal (rubric *in loco*).

¹⁰ In this Mass are given alternative prayers *Id Postulandam Gratiam Spiritus Sancti*, and these are no longer found among the occasional prayers.

The five "Saturday Masses" of our Lady are used for a votive Mass on a Saturday (p. 59).

- A (1) the election of a pope,
 (2) the day and anniversary of the pope's coronation,¹²
 (3) the consecration of a bishop,"
 (4) the anniversary of the bishop's election or consecration or translation,¹⁴
 (5) an ordination,"
 (6) the blessing of an abbot,
 (7) the blessing of an abbess,
 (8) the blessing and consecration of virgins,
 (9) the blessing of a cemetery,
 (10) the reconciliation of a church or cemetery,
 (11) a marriage (the Nuptial Mass),
 (12) a silver or golden wedding anniversary,^{1*}
 (13) the profession of men religious,¹¹
 (14) the profession of women religious."
- a) For a special occasion
- rt is) the granting of ecclesiastical vocations,
 (16) the preservation of ecclesiastical vocations,
 (17) the preservation and fostering of religious vocations,"
- b) For public needs (spiritual and temporal)
- (18) the propagation of the Faith,
 (19) the defence of the Church,²⁰
 (20) the unity of the Church,²¹
 (21) time of war,
 (22) peace,
 (23) an epidemic,
 J24) the remissions of sins.

¹² For a conventual Mass, as a votive Mass of II class; for one Mass, as a votive Mass of the II class, with leave of the local Ordinary, in any church where the day or anniversary is specially celebrated (rubric *in loco*).

¹³ Only the proper prayers and *Hanc igitur* are given.

× This Mass is only for a conventual Mass, and is a votive Mass of II class (rubric *in loco*).

¹⁵ Only the prayers are given, to be added, under one conclusion, to those of the Mass of the day (rubric *in loco*). This applies to Masses 6, 7, 8, 9 also.

ir Only a rubric is given.

¹⁷ Only one Mass, as a votive Mass of II class, may be celebrated (in white vestments), by order or with permission of the proper Ordinary of the professed (rubric *in loco*).

« *Ibid.*

" Masses 13 to 17 are new Masses granted by the Holy See in 1961.

²⁰ Formerly entitled "against the heathen."

²¹ Formerly entitled "for the removal of schism."

- c) For private needs (spiritual or temporal)
- (25) pilgrims, travelers and refugees,²²
 - (26) the sick,²³
 - (27) a happy death,
 - (28) any need,
 - (29) in thanksgiving.²⁴

7. The Masses found in the new *Proprium Sanctorum pro aliquibus locis*²⁵ may — with one exception, that of the Finding of the Holy Cross (formerly celebrated on May 3):^e — now be celebrated as votive Masses whenever the rubrics permit.²⁶

8. The grant of votive Masses for external solemnities and for sanctuaries and pious places²⁷ given before the code of rubrics (1960) remains, but all other special concessions of such Masses cease. If they are renewed by indult or new concessions are granted, such Masses (a) are of III class, (ft) are prohibited in Advent, Lent, and Paschaltide, and (c) on the same day only one or two such Masses are normally allowed.²⁸

9. In general, a votive Mass may be, (a) in honour of (i) a mystery (e.g., the Passion), or a Divine Person, (ii) our Blessed Lady, (iii) an angel or saint, or (ft) for some special need or intention (i.e., the second series of votive Masses given above).

10. While votive Masses may be — in regard to their extrinsic or external solemnity — solemn, sung, or low, according to their intrinsic solemnity they are now classified as votive Masses of I (3 Masses), II (12), III (3), and IV class.¹⁰ Each class is dealt with *in jra*.

Masses Which May Be Celebrated As Votive

11. Not every Mass may be celebrated as a votive Mass. In regard to *the Divine Persons* only these Masses may be celebrated as votive in the Universal Church,¹¹ the Mass of: the Most Holy Trinity, the Holy Spirit, the Blessed Sacrament, Christ the Eternal High Priest, the Holy Cross, the Passion — all of which are to be found in the first series of votive Masses in the Missal — and of the Holy Name, the Sacred Heart,¹² the Precious Blood, Christ the King, the Holy Family, for which provision is made by

²² "Refugees" has been added to the title of this Mass.

²³ Alternative prayers are given for a sick person nearing death.

²⁴ Only the prayers are given to be added, under one conclusion, to the Mass of the Blessed Trinity, Holy Spirit, our Lady, or any canonized saint, whose name is inscribed in the Roman Martyrology (rubric *in loco*).

²⁵ Cf. p. 16.

²⁶ For this as a votive Mass the Mass of the Holy Cross (in the first series of votive Masses) must be used.

²⁷ Rubric *in loco*.

²⁸ R.M., nn. 356, 673.

^e Cf. R.M., nn. 361, 374.

¹⁰ R.M., n. 325.

¹¹ R.M., n. 308 (a).

¹² This Mass has a special Offertory and Communion antiphon for Paschaltide.

rubrics¹¹ in the Mass of the feast for the changes to be made when the Mass is celebrated as a votive Mass, e.g., in Paschaltide.

12. In individual churches, in addition, a votive Mass may be celebrated of any feast of our Lord which is inscribed on the particular calendar of that church, and any votive Mass that has been granted by induit.¹⁴

Masses of the mysteries of our Lord's life (e.g., of the Ascension, of the Transfiguration) may not be celebrated as votive Masses.

13. For a votive Mass of a mystery of the Lord the Mass of the feast is used, unless another Mass be expressly prescribed, or there is a special votive Mass (R.M., n. 314).

Votive Masses of B.V.M.

14. As a votive Mass of B.V.M. may be said: (a) the Masses *de Sancta Maria in Sabbato* (found at the end of the Common of the Saints in the Missal), according to the season; (Z¹⁵) the Mass of any feast of our Lady which is inscribed on the calendar of the universal Church; (c) in individual churches, the Mass of any special feast of our Lady found in their particular calendar, and other votive Masses specially granted.

15. But Masses which relate to mysteries of the life of our Lady (e.g., the Mass of the Annunciation or of the Assumption)¹⁵ may not be celebrated as votive Masses, except the Mass of the Immaculate Conception.¹⁰

16. For a votive Mass of our Lady the Mass of the particular feast is used (if there is one in the Missal, either in the Proper of the Saints or in the Proper *pro aliquibus locis*) unless another Mass is expressly indicated to be used as a votive Mass (R.M., n. 315). In the *Proprium Sanctorum pro aliquibus locis* there are sixteen Masses of our Lady which may now be celebrated as votive.

Votive Masses of the Angels

17. There is a common votive Mass, entitled *Missa de Angelis*, given in the first series of votive Masses. In addition, the proper Mass of St. Michael (September 29), of St. Gabriel (March 24), of St. Raphael (October 24), and of the Guardian Angels (October 2) may be used as a votive Mass.¹⁶

Votive Masses of the Saints

18. A votive Mass may be said in honour of any canonized saint whose

³³ Given normally after the Gradual.

³⁴ R.M., n. 308 (b). The *Proprium pro aliquibus locis* has a Mass of the Most Holy Redeemer that may be used as a votive Mass (cf. p. 16).

³⁶ The full list is the Masses of February 2, March 25, July 2, August 15, September 8, and November 21. The Masses of August 5 and September 24 — which in any case are from the Common of B.V.M. — may not be celebrated as votive.

TM R.M., n. 309.

R.M., n. 310.

name is inscribed in the Roman Martyrology,³⁸ or in the approved supplements of this book, or in the calendar approved by the Holy Sec for any diocese or religious Order or Congregation.³⁹

19. Among the first series of votive Masses in the Missal a *special* votive Mass is assigned to St. Joseph, to SS. Peter and Paul (together), and to all the Apostles.⁴⁰ In addition, in the *Proprium Sanctorum* there is a special votive Mass given, after June 29, for St. Peter alone, and after the festal Mass of November 1, a votive Mass of All Saints.

20. In selecting the formulary of a Mass to be used as a votive Mass in honour of any saint, the following rules must be observed:

a) If the saint has a *proper* votive, this and not the Mass of his feast is to be used. Thus for St. Joseph the votive Mass *Adjutor* and not the Mass of March 19 should be used.⁴¹ But the Mass of St. Joseph, Workman (May 1) may be used as a votive Mass.⁴²

b) Otherwise the Mass of the feast is used with certain minor modifications (§21 *infra*).

c) If the saint has no proper Mass (or has one only in a particular calendar, which is not that of the celebrant) the votive Mass is taken from the Common, with attention to the necessary modifications according to the category of the saints (martyr, confessor, virgin, etc.), and the season at which the Mass is being celebrated (e.g., Eastertide). If there is a choice of Mass formularies in any Common, the celebrant may choose the one he prefers. In each Common the Epistles and Gospels — either those given in the Masses or at the end of the Common — may be used *ad libitum* in any Mass of the same Common.⁴³

d) If the festal Mass of a saint has only certain parts proper, e.g., the prayers or Epistle, these are retained for the votive Mass;

e) If a votive Mass in honour of more *than one saint together* (whose feasts are not celebrated together) is to be said, then (i) if the saints belong to the same category, the Mass will be the Common of that category (e.g., of martyrs, or of confessor-bishops), with the prayers in the plural; (ii) if the saints are of different categories (e.g., one is a martyr, the other a confessor), then the Mass may be chosen from the common of the most important saint, or (always) from the common of several martyrs, and the names of the saints inserted in the prayers, but without the words *martyris*, *confessoris*, etc.

» R.M., n. 311.

» A votive Mass of a saint found *only* in a local (or religious) calendar is allowed only where this calendar is followed.

⁴⁰ With proper parts to be used in Paschaltide. A rubric at the end of this Mass orders it to be used, with a proper prayer, for any one Apostle for whom a proper Mass is not given in the Missal (e.g., for St. Philip, if a votive Mass of him alone* is desired: his feast is celebrated with St. James, May 11).

⁴¹ Rubric at end of Mass of March 19.

⁴² Provision is made for this in the Mass of May 1.

⁴⁴ R.M. n. 315 (cf. n. 305 6).

Modifications in the Formulary of the Mass

21. That the formulary of a proper festal Mass of a saint, or one from the Common, may be suitable for the celebration of a votive Mass, certain minor modifications have sometimes to be made:

(A) Because of the wording of the Mass;⁴⁴ 45

(B) Because of the season in which it is celebrated.

Thus (J) (i) the Introit *Gaudeamus*, on, e.g., the Feast of St. Agatha or St. Anne, is replaced by the Introit from the correct Common (i.e., *Locutabar* in the case of St. Agatha, *Cognovi* for St. Anne);⁴¹ (ii) such words as *natalitia*, *solemnitas*, *festivitas* are replaced by *commemoratio* or *memoria*; (iii) words like *annua*, *hodierna die*, *solemni cultu* are omitted.⁴⁶

(B) (i) *From Septuagesima to Easter*: (g) if an *Alleluia* be found at the end of the Introit, Offertory verse, or Communion verse, it is to be omitted; (h) the *Alleluia* verse after the Gradual is to be replaced by a Tract;⁴⁷ (ii) *In Paschaltide*: (a) *Alleluia* is added twice at the end of the introit, and once at the end of the Offertory and Communion, antiphons; (b) the Gradual is replaced by the extra *Alleluia* verse;⁴⁸ (c) for martyrs, there is a special Mass for Paschaltide in the Common (this should be chosen when the Mass of the saint — which, as a festal Mass, occurs outside Paschaltide — is said as a votive, but the proper prayers, Epistle, etc., if they occur in the festal Mass, should be retained).⁴⁹

Masses Which May Not be Celebrated As Votive

22. Having explained what Masses may be said as votive Masses, it will be helpful to indicate what Masses are *not* allowed as votive Masses:

a) Masses *de tempore* (i.e., of the Sunday or weekday, including vigils).

b) Masses which relate to mysteries of our Lord's life. ' e.g., the Mass of the Ascension or Transfiguration.

c) The *proper* (festal) Mass of a Divine Person (mystery) or saint

⁴⁴ S.R.C. 2427-; 3922'; (cf. 3138, 3539').

⁴⁵ Cf. Rubric of July 26. Sometimes an alternative is given or suggested in the Missal on the feast day, e.g., on May 12, November 14. Other modifications for a votive Mass are often found in modern Missals in the Mass of the feast, generally after the Gradual; or, for saints whose feasts occur in Paschaltide, at the end of the Mass. In modern Missals also, for certain saints whose feasts are normally commemorated only (because of the permanent occurrence, on the same date, of another feast of higher rite), after the Mass of the chief saint of the date, a direction is given as to the formulary to use, if the entire Mass of the subordinate saint should be said, e.g., on December 4, January 14. This direction is to be followed also if a *votive* Mass of this saint is to be celebrated.

⁴⁶ Cf. rubric after the Collect on July 1.

⁴⁷ This will be taken from the Common, if none is found in the Proper Mass.

⁴⁸ *Ibid.*

⁴⁹ Conversely, if the feast occurs in Paschaltide, and the votive Mass is said outside that season, the votive Mass will be said from the Common outside Paschaltide (retaining the proper prayers, etc., from the festal Mass.)

⁵⁰ R.M., n. 309 b.

is not allowed as a votive Mass, if that person or saint has a special votive Mass assigned to him, e.g., the Holy Spirit, St. Joseph."

d) Masses which relate to mysteries of our Lady's life (e.g., the Annunciation, the Visitation) are not allowed as votive Masses, with one exception, the Mass of the Immaculate Conception. If it is desired to say a votive Mass in honour of, say, the Assumption, the common votive Mass of our Lady (for the season) must be used with the intention of honouring her Assumption.⁵²

e) A votive Mass of a mystery of the Lord, or of our Lady, or of a saint is not allowed on a liturgical day of I or II class,⁵³ on which an Office of the same person occurs. Then instead of the votive Mass, the Mass of the day must be celebrated. But on a liturgical day of III or IV class, either the Mass of the day, or the votive Mass may be chosen, with no commemoration of the other.⁵⁴

f) The prayer of an impeded votive Mass is added, under one conclusion, to the prayer of the impeding Mass, only if the votive Mass is of I or II class, and provided the day is not one given in nn. 1, 2, 3, or 8 of the Table of the Precedence of Liturgical Days (p. 49). An impeded votive Mass of III class is not commemorated in the impeding Mass.⁵⁵

g) Votive Masses of a *Beatus* are allowed, by apostolic indult, only during the triduum which is celebrated in his honour within a year of his beatification.⁵⁶

A) Any votive Mass is forbidden⁵⁷ in a church which has only one Mass:

- (i) when the Conventual Mass⁵⁸ (in the strict sense) has to be celebrated and another priest is not available to say it;
- (ii) on February 2, if the blessing of candles takes place;
- (iii) on the Days of the Greater and Lesser Litanies, if the Mass of Rogations is to be said.

↳ The two new votive Masses (1961) for the religious profession of men and women are votive Masses of II class, to be celebrated by the order or with the consent of the Ordinary of the religious being professed. Only one such Mass may be celebrated on each occasion.⁵⁹

/) For any special need or intention the appropriate Mass found in the Missal among the *Missae ad Diversa* is used. If there is none, the Mass

⁵¹ Cf. S.R.C. 3764¹*. The Mass of May 1 is an apparent exception.

« Cf. S.R.C., May 16, 1939, ad VI.

« Cf. RM., n. 91.

RM., n. 317.

« R.M., n. 318

RM., n. 312 (cf. n. 338).

VRM., n. 326.

⁵¹ Except, of course, when a votive Mass may (RM., n. 289) or should (nn. 290-294) be celebrated for the conventual Mass.

Rubrics *in loco*.

Pro Quacumque Necessitate is said, and its prayers replaced by the prayers suited to the special need or intention if these are found among the occasional prayers.⁶⁰

The Liturgical Colour for a Votive Mass

23. In general, the colour for a votive Mass will be the same as for the corresponding festal Mass of a mystery or saint.⁸¹

24. *White* is used for the votive Mass of Christ, Eternal High Priest, and for the Masses of the coronation of the pope and the anniversaries of the diocesan bishop, for the nuptial Mass, and for the five new (1961) votive Masses (p. 57, nn. 13-17).⁸²

Red is the colour for the votive Mass of the Passion and of the Holy Spirit, and for the election of a pope.⁸³

Violet is the colour for votive Masses nos. 18-28 of the votive Masses listed on p. 57).⁶⁴

25. The colour of the vestments, altar frontal, and conopaeum of the tabernacle will be that proper to the Mass, but for a nonconventual votive Mass of IV class, the colour of the day may be retained. Violet and black, however, may be used only for the Masses to which they belong.⁸⁴

The Variable Parts of a Votive Mass

26. The psalm *Judica*, or the *Gloria Patri* (e.g., in the Introit) are not omitted in a *votive* Mass in Passiontide (R.M., nn. 425, 428).

27. The prayers for each class of votive Mass are regulated by the special rules for each class¹⁰ (p. 64 II *infra*).

28. A Sequence is never said in a votive Mass.⁸⁵

29. The *Gloria in excelsis* and the Creed are regulated by the special rules for each class of votive Masses⁸⁶ (*infra*).

30. The Preface will be that proper to the Mass; if there is none, the Preface of the season or the Common Preface, according to the general rules⁶¹ (p. 18 if).

31. Should a votive Mass of I or II class be celebrated within the Christmas octave, the proper *Communicantes* will be used, even if the Preface of the Nativity is not said.⁷⁰

The Chant for a Votive Mass

32. The solemn or festal tone is used for votive Masses of I, II, and III class; the ferial tone for votive Masses of IV class.⁷¹

•«R.M., n. 316

««Cf. R.M., nn. 121 (o). 125 (c).

« R.M., n. 121.

« R.M., n. 125.

•« R.M., n. 129.

” R.M., n. 323.

00 R.M., n. 319.

07 R.M., n. 321.

R.M., n. 320.

« R.M., n. 322.

•u R.M., n. 501 (cf. n. 484 b).

” R.M., nn. 515, 516.

II. Votive Masses of I Class

1. By a votive of I class is meant one that may be celebrated on any liturgical day, except the greatest days given in 1-8 of the Table of Precedence (p. 49), which number thirty-two.⁷⁵

2. Three Masses of I class are provided for in the rubrics⁷³: (a) the Mass at the consecration of a church, (6) high Masses⁷⁴ of the Blessed Sacrament at the more solemn functions of a Eucharistic Congress, and (c) high Masses⁷⁴ of our Lord, our Lady, a saint or *beatus* on the occasion of an extraordinary celebration⁷³ (see *infra*).

3. The privileges of these Masses are:

- a) They are celebrated with *Gloria* and Creed.
- b) They exclude all commemorations other than privileged ones,⁷⁵ and any ordered prayer (*collecta imperata*).
- c) When the votive Mass is impeded, its prayer is added to that of the impeding Mass, under one conclusion, provided it is not one of the liturgical days given in 1, 2, 3, and 8 of the Table of Precedence (p. 49).
- d) For a high Mass the solemn tone is used by the celebrant for the prayers, Preface, and *Pater noster*.

*Mass at the Dedication of a Church*¹⁰

The consecration of a church or oratory is allowed on any day of the year (except on 15 days, i.e., the vigil and feast of Christmas; the feasts of Epiphany, Ascension, and Corpus Christi; Holy Week; Easter and Whit Sundays; and All Souls' Day), but it is more becoming to have it on a Sunday or feast day. The Mass of dedication is part of the rite of consecration and so must always be celebrated, even if it is a day on which other votive Masses of I class are prohibited. In this Mass its prayer is added, under one conclusion, the prayer of the mystery or saint in whose honour the building has been consecrated (i.e., the titular), and no other commemoration is allowed, even a privileged one. After the consecration other Masses said in the newly dedicated church on that day may be of the dedication, as a votive Mass of I class.

*Masses at a Eucharistic Congress*¹¹

On each day of a diocesan, regional, national, and international Eucha-

RM., n. 328. The Mass for the consecration of a church is allowed even on seventeen of these days (n. 332).

« RM., n. 329.

T¹ High Masses, i.e., Solemn or at least sung.

* Even a privileged commemoration is excluded from the Mass as the consecration of a church (R.M., n. 333).

¹⁰ R.M., nn. 331-334. The Mass will be that of the common of the dedication of a church, with the prayers found in the second place (rubric in the Mass).

¹¹ R.M., nn. 335-337.

ristic Congress, the chief Mass — provided it is a high Mass (*Missae in cantu*) — may be celebrated of the Blessed Sacrament as a votive Mass of I class. At all other public celebrations of such a congress the Mass of the Blessed Sacrament may be celebrated — even if only a low Mass — as a votive Mass of II class.⁷⁸ Each priest who is present at a Eucharistic Congress may celebrate the Mass of the Blessed Sacrament as a votive Mass of III class.⁷⁹

Votive Mass for an Extraordinary Celebration^{*0}

If a special indult is obtained from the Holy See: (a) during a triduum or eight-day celebration held in honour of the canonization of a saint or beatification of a *beatus* within a year after this event, or (b) for some extraordinary celebration — lasting for three or eight days — on some special occasion,⁸¹ e.g., for a centenary: on each day (i) one high Mass of the mystery, or of our Lady or the saint (or *beatus*)⁸² in whose honour the celebrations are held, is allowed as a votive Mass of I class, and (ii) all such low Masses are allowed as votive Masses of II class.

III. Votive Masses of II Class⁷⁷

1. By a votive Mass of II class is meant one which may be celebrated on all liturgical days of II, III, or IV class.⁸⁴ The nuptial Mass and that for a marriage anniversary (*infra*, p. 71 ff) are, however, excluded on all Sundays, even those of II class.

2. Ten Masses⁸⁴ are provided for in the rubrics as votive Masses of II class (see *infra*).

3. Their privileges are:

a) They are celebrated with *Gloria* (except the Mass be in violet vestments), but without the Creed (except an occurring Sunday or octave should require it).

b) They admit only one commemoration, and exclude ordered prayers (*collectae imperatae*).

c) When impeded their prayer is added, under one conclusion, to that

⁷⁸ See *infra*, p. 65.

⁷⁹ See *infra*, p. 74.

R.M., nn. 338-340.

⁸¹ The privilege of (6) is not extended to a *beatus* (R.M., n. 338 (b)).

⁸² For case (a) only.

⁸³ R.M., n. 341 *sqq.*

⁸⁴ See Table of Precedence, p. 49.

In 1961 five new votive Masses, all of II class, were published: (1 and 2) for the day of profession of religious, men and women (one Mass with the consent of the proper Ordinary), (3 and 4) for the granting and preservation of ecclesiastical vocations, (5) for the granting and fostering of religious vocations. The Masses occur as nos. 13-17 *Missae Votivae ad Diversa* in the Missal.

of the Mass of the day except on the greatest liturgical days given under nn. 1, 2, 3, and 8 of the Table of Precedence (p. 49).M

d) When sung the celebrant uses the solemn tone.

*The Votive Mass at the Blessing of a Church and
Consecration of an Altar*⁶⁶

4. After the solemn blessing of a new church or oratory⁸⁷ and after the consecration of an altar,⁸⁸ the Mass of the mystery or saint in whose honour the church has been blessed or the altar consecrated — i.e., the titular — is said as a votive Mass of II class.

The Rogations Mass^{*}

5. The Greater Litanies occur on April 25,⁹⁰ the Lesser Litanies on the three days preceding the feast of the Ascension." On each day a procession is held⁹² (or if this be not possible the local Ordinary may appoint a special service of supplication) during which the Litanies of the Saints,⁹³ with the prayers that follow, are sung or said. Following this, as part of the whole function, the Rogations Mass⁹⁴ is normally to be celebrated⁹⁵ and has the status of a votive Mass of II class.

*The Votive Mass for Exposition of the Blessed Sacrament*⁹⁰

6. The Forty Hours' Prayer — a devotion which began in Italy in the first part of the sixteenth century — consists in a solemn Exposition of the Blessed Sacrament, continuing uninterruptedly for about forty hours, initiated and terminated by high Mass, procession of the Blessed Sacrament, and Litanies of the Saints.

7. It is to be held yearly — on days appointed by the Ordinary — with the greatest possible solemnity, in all parish churches and in those in which the Blessed Sacrament is habitually reserved.⁹⁷

8. The Prayer is not dealt with in the rubrics of the Missal; it is regulated by a special Instruction, issued by Clement XI in 1705 and — in a reformed version — by Clement XII in 1731, and known as "The Clementine Instruction." This Instruction — now needing to be revised in

*■ For a nuptial Mass the prayer may be added even on these greatest days (R.M., nn. 343 c, 380; see *infra*, p. 72).

.. R.M., n. 345.

*' The rite is given in R.R., IX, ix, 17. It may also be used for a semi-public oratory. "Of a fixed altar (cf. the new edition of the *Pontificale*, part 2).

R.M., nn. 346-347.

' R.M., n. 80.

¶ R.M., n. 87. The local Ordinary may, however, appoint three other continuous days R.R., X, iv.

' The invocations are no longer doubled (R.M., n. 82)

» Found in the Roman Missal after the Fifth Sunday after Easter.

" Even if the procession or special service be in the evening (R.M., n. 86).

"R.M., nn. 348-355.

C.LC. 1275.

accordance with the new rubrics of the Missal, nn. 348-352 — is of obligation in Rome, and elsewhere only if it has been imposed by the Ordinary of the diocese. It forms the norm for the Prayer, however, throughout the entire Latin Church, and its full observance has been urged by the popes and in several decrees of S.R.C.⁹⁸

9. For the exposition and reposition of the Blessed Sacrament for the Forty Hours' Prayer — whether this be continuous or interrupted — at the altar of exposition a *high* Mass of the Blessed Sacrament is sung as a votive Mass of II class. On the middle day of the Prayer, at an altar other than that of the exposition, a *high* Mass either that of the Blessed Sacrament or another votive Mass suited to special local needs" may be celebrated as a votive Mass of II class. In a church where the Prayer is in progress, on days when a votive Mass of IV class is allowed, i.e., on a liturgical day of IV class, it is becoming that the Masses said there should be Masses of the Blessed Sacrament.

10. Should the votive Mass of the Blessed Eucharist for the opening or closing of the Forty Hours' Prayer be impeded by a I class day, this prayer is then added, under one conclusion, to that of the Mass of the day in virtue of R.M., n. 343c, provided the day is not a Sunday or a feast (or commemoration) of our Lord (cf. R.M., n. 1126),⁹⁹ or a liturgical day under 1, 2, 3, and 4 of the Table of Precedence (p. 49).

11. On All Souls' Day the exposition should follow, the reposition precede, the chief Mass of the day. Masses of the dead that are celebrated on that day during the exposition should be said in violet vestments and not at the altar of exposition.

12. Should the Prayer be in progress on February 2, Ash Wednesday, or Palm Sunday, while the blessing and procession of candles or palms (or imposition of ashes) is going on, the Sacred Host exposed for adoration is either transferred to another altar at which the adoration can be continued without lessening the piety of the faithful, or it is replaced in the tabernacle¹⁰⁰ and the exposition resumed when the liturgy of the day is terminated.

13. The Litanies of the Saints — in the special form given in R.R., V, vii — are sung after the procession on the first day of the Prayer, and before it on the third day.

14. For the exposition of the Blessed Sacrament for public adoration for

⁹⁸E.g., by Pius X. when extending the spiritual privileges of the Prayer to other forms of Exposition (Holy Office, January 22, 1914); S.R.C. 2403, 3049, 3332, 34015.

⁹⁹The prayer of the Blessed Sacrament is no longer added in this Mass.

¹⁰⁰The votive Mass of Blessed Sacrament is not excluded on a Sunday of II class, because of R.M., n. 317 (*Domini* here means the triune God, not the Second Divine Person). In this votive Mass on a Sunday, the latter is not commemorated (R.M., n. 112b) (S.R.C., 20 July, 1963).

¹⁰¹The *Tantum Ergo* is sung, the Blessed Sacrament is incensed, and the versicle and response and the prayer of the Blessed Sacrament are sung before the Sacred Host is replaced in the tabernacle.

one day, the Mass of the Blessed Sacrament may be said as a votive Mass of II class. If the exposition is for some hours only, the Mass of the day is said,¹⁰⁰ and there is no commemoration of the Blessed Sacrament.

15. In Masses which *by induit*¹⁰¹ are celebrated at the altar where exposition is in progress, the prayer of the Blessed Sacrament is added, under one conclusion, to the prayer of the Mass, provided it is not a Sunday¹⁰² or that an Office or commemoration of the Lord does not occur.

16. The special exercises of piety which used to be celebrated in some places, with a crowded church, during the days of the former octave of Corpus Christi may be continued; and where a procession is held on these days two Masses of the Blessed Sacrament may be celebrated in the manner of votive Masses of II class.¹⁰¹

Votive Masses for the External Solemnity of Feasts^{10*}

17. By the external solemnity of a feast is meant its celebration without the Office for the benefit of the faithful, either on the day on which the feast is (liturgically) impeded, or on a Sunday when the feast occurs during the week, or on an appointed day. This external solemnity either belongs to a feast by law, or is granted by special induit.

18. By law it is granted to the following feasts:¹⁰⁵

- a) The feast of the Sacred Heart;
- h) The feast of our Lady of the Rosary on the first Sunday of October;
- c) The feast of the Purification of B.V.M., if the liturgical function of the day be (with the approval of the Holy Sec) transferred to Sunday, only, however, for the Mass that follows the blessing of and procession with candles;
- d) The feast of the principal Patron, duly constituted, of a nation, region, or province (ecclesiastical or civil), diocese, place (town or city);
- e) The feast of the principal patron, duly constituted, of an Order or Congregation, and of a religious province;
- /) The feast of the principal Patron, duly constituted, of groups or institutes, in the churches or oratories where the faithful assemble to honor the patron;
- g) The feasts of the anniversary of the dedication and of the titular of a church;

¹⁰⁰ On days on which a votive Mass of IV class is allowed it is more becoming to say the Mass of the Blessed Sacrament (R.M., n. 354).

¹⁰¹ Mass at the altar of exposition is allowed without an induit only on the third day of the Forty Hours' Prayer.

¹⁰² « Which is a liturgical day of the Lord (cf. R.M., n. 112).

¹⁰³ *Variationes*, n. 34.

¹⁰⁴ R.M., nn. 356-361.

¹⁰⁵ Declaration of S.R.C., January 2, 1962.

hj The feasts of the canonized titular and founder of an Order or Congregation;

/) Feasts or commemorations — either in the calendar of the universal Church or in a particular calendar — which are celebrated by a special gathering of the people, of which the local Ordinary is the judge.

19. The external solemnity, if granted by law and not otherwise determined for certain feasts as above (R.M., n. 358), may take place either on («) the very day on which the feast is impeded, (6) on the Sunday immediately preceding or following the Office of the impeded feast, or (c) on another day fixed by the local Ordinary, in accordance with the rubrics.’’’

Votive Mass for Anniversaries of the Pope and Bishop^{10'}

20. On the day of the pope’s coronation and on its anniversary, and on the anniversary (day of the month) of the election or consecration or translation of the diocesan bishop,^{’08} for the conventual Mass in cathedrals and collegiate churches, the proper votive Mass^{’00} is said in the manner of a votive Mass of 11 class.

21. Should this Mass be impeded, then

a) If the pope’s anniversary is *permanently* (liturgically) impeded for the universal Church, or the bishop’s for his entire diocese, its celebration is permanently fixed on the nearest date not similarly impeded. Likewise, the bishop’s anniversary[’] is replaced if the pope’s anniversary should occur on the same date.

h) If either anniversary is only *accidentally* impeded, because it falls on a day given in nn. 1, 2, 3, and 8 of the Table of Precedence (p. 49), it is transferred to the nearest day which is not of I class.

22. On these same anniversaries in every church and at every[’] Mass (except a requiem) the prayer for the pope or bishop is added as described *infra*.¹¹⁰ But this prayer is transferred whenever the votive Mass is transferred in cathedrals and collegiate churches.

23. One Mass, "for the anniversary of the pope’s coronation," is allowed — with the local Ordinary’s consent — as a votive Mass of 11 class, in each church, on a day on which special celebrations in honor of the Supreme Pontiff take place.’’’

The Votive Mass for a Serious Matter of Public Concern^{11*}

24. By a votive Mass for a grave matter of public importance is meant

^{’0’} R.M., n. 359, as amended by S.R.C., Declaration of January 2, 1962.

RM. nn. 362-365. Cf. *infra*, p. 112.

^{,0’} On one day only — calculated according to the day of the month — to be chosen by the bishop. ^{!’77^}

^{loe}The two Masses are found in the Missal at the beginning of the second series of votive Masses.

¹¹⁰ Sec p. 112.

¹¹¹ New rubric in 1962 Missal.

1,2 R.M., nn. 366-368.

a Mass celebrated, with the attendance of the people, by order or with the consent of the local Ordinary, for some grave need or spiritual or temporal benefit which concerns the community or a notable part of it.

25. Only one votive Mass for a grave need is allowed in each church. The Mass is chosen from among the *Missae ad Diversa* which is most suitable for the particular need. If there is none, then the Mass *Pro Quacumque Necessitate*³ and for its prayers may be substituted other prayers from the Occasional Prayers if they are more suitable.¹¹⁴

26. If a grave need should arise or a public calamity occur and there is no time to approach the local Ordinary, a parish priest may appoint this Mass for his own parish.

Votive Mass for the "Propagation of the Faith"

27. One Mass *Pro fidei Propagatione*⁵ is allowed as a votive Mass of II class, in each church, on a day on which special celebrations for the missions are being held, and on the occasion of a missionary congress.

*Votive Masses for Certain Special Occasions*⁶

28. The Masses treated of here deal with special celebrations which concern certain particular groups or a part only of the faithful.

29. Such celebrations are:

a) *For parishes*: the opening or closing of a mission; greater jubilees of the parish or of any of its priests; solemn extraordinary celebrations and similar events.

b) *For schools, colleges, seminaries, and similar institutions*: the opening and closing of the scholastic year; an extraordinary jubilee, e.g., the golden jubilee or centenary of the institution.

c) *For religious houses*: a solemn clothing or profession; the opening or closing of a general or provincial Chapter; greater jubilees of the Order, province, or house; the silver or golden jubilee of the profession or sacerdotal ordination of the members.

d) *For various associations*, such as confraternities, pious societies, professional unions and the like: annual general meetings; extraordinary meetings of several associations of the same kind; greater jubilees and similar events.

e) *For retreat houses*: the opening and closing of a course of exercises or of an extraordinary meeting.

f) *For hospitals, camps, prisons, and similar institutions*: extraordinary

³The formulary is the last but one (the last complete formulary) among the votive Masses of the second series in the Missal.

⁴«Cf. R.M., n. 316.

⁵The formulary follows immediately the five new votive Masses in the 1962 Missal.

⁶* R.M., nn. 370-372.

religious celebrations, and other festivities to be celebrated in an unusual manner or at an extraordinary time.

30. Only one such Mass is to be celebrated for each occasion. It is a votive Mass of II class to be said either by order or consent of the Ordinary concerned.

31. For the Mass to be celebrated on these occasions one is chosen suitable for the different occasions, e.g., a Mass of the Holy Spirit, of thanksgiving, of some mystery of the Lord, our Lady, or a saint, or one of the votive Masses for special intentions.

*Votive Masses in Sanctuaries*¹¹¹

32. By a “sanctuary” is meant a church or sacred building dedicated to the public practice of divine worship, which because of some special pious reason (e.g., because of a sacred image there venerated, or a relic preserved there, or a miracle worked there by God, or some special indulgence that can be gained there) attracts the faithful in pilgrimage to seek favours or fulfil their promises.

33. Votive Masses which have been or will be granted by indult of the Holy See to sanctuaries, or other pious places, are votive Masses of II class.

34. At all the altars of a sanctuary a votive Mass may be celebrated on each day on which votive Masses of II class are allowed, but only by priests on pilgrimage, or whenever Mass is said for the benefit of pilgrims.

35. Similarly, in pious places, a votive Mass may be celebrated as a votive Mass of II class by priests visiting the sanctuary itself.

36. Except in the cases dealt with in §§ 34, 35, a votive Mass may be celebrated in sanctuaries only as a votive Mass of IV class (p. 75).

Nuptial Votive Mass and Silver or Golden Wedding

*Anniversary Mass*TM

37. In addition to the simple blessing of the newlywed given them in the marriage service — when the priest makes the sign of the cross over them during the formula *Ego conjungo vos* and sprinkles them with lustral water¹ — there is a “solemn nuptial blessing” found in the votive Mass *pro sponsis*, among the occasional votive Masses in the Roman Missal.

38. While this blessing is not an essential part of the marriage service, it is an integral part of the sacred liturgy of marriage, which in its entirety consists of the sacrament of marriage, Mass (with Holy Communion), and a special solemn blessing. It is not of strict obligation for Catholics who marry to receive this blessing, but parish priests are urged to see that they do,¹²⁰ as the Church earnestly desires that the newlywed should be thus specially blessed.

»' R.M., nn. 373-377.
nn. 378-382.

R.R., VIII, ii.
120 R.R., VIII, i, 16; C.J.C. 1101».

39. The blessing is usually given on the occasion of the marriage, but it may be received at any time afterward — even years after¹²¹ — and sometimes it has to be postponed (see §§42, 44).

40. The nuptial blessing may be given not only in the parish church, which is the normal place for a marriage, but also in an oratory — even a private one¹²² — whenever the marriage is permitted there.¹²³

41. The votive Mass *pro sponsis* (high or low), or at least its prayer in the Mass of a day that impedes the votive Mass, is allowed whenever a marriage is celebrated, either outside the closed season, or even within it if the local Ordinary, for a just cause, has allowed the solemn nuptial blessing.¹²⁴ The votive Mass *pro sponsis*, or the prayers from it as a commemoration, may never be used except when the nuptial blessing is to be given. While this may be detached from the votive Mass and inserted into another Mass — i.e., when, and only when, the votive Mass is rubrically impeded — the votive Mass may never be said omitting the blessing. The Mass must always follow the marriage, and may never precede it (cf. R.R., VIII, ii, 4). It need not necessarily, however, follow it at once, nor need it even be on the same day (cf. § 39, *supra*).

42. In addition to the days in which votive Masses of II class are prohibited (p. 65), the nuptial Mass is also forbidden on Sundays and whenever the nuptial blessing may not be given (§44, *infra*).

43. Whenever the nuptial Mass, but not the nuptial blessing, is forbidden, the Mass of the Office of the day is said, and to its prayer is added, under one conclusion, the prayer of the impeded votive Mass even on those days on which the commemoration of a votive Mass of II class is forbidden;¹²⁵ and in the Mass of the day the nuptial blessing is given in the usual way. When, however, both the votive Mass and blessing are forbidden, they may be transferred to the most opportune free day after the marriage.

44. Regarding the nuptial Mass and blessing these further rules are to be observed:

a) The nuptial blessing is inseparable from Mass. Accordingly, it may not be given outside Mass except by apostolic induit; then it is to be imparted in the form given in the Roman Ritual, Title VIII, Chapter III.

b) The nuptial blessing within Mass must be given by the priest who is celebrating the Mass, even though another priest assisted at the marriage.

c) The nuptial blessing is omitted if the parties are not present, e.g., in a marriage by proxy; and if either or both had already received the blessing at a former marriage. But where the custom obtains of giving the blessing if only the man had received it, it is to be observed. The blessing is not given at a mixed marriage at which Mass is not allowed.

¹²¹» *Ibid.*

¹²² S.R.C. 32652.

¹²³ Cf. C.J.C. 11091.

¹²⁴» Cf. C.J.C. 1108'.

¹²⁵ R.M., n. 343(c), and p. 65.

d) On the commemoration of all the faithful departed, and during the Sacred Triduum, both the votive Mass, or its commemoration in the Mass of the day, and the nuptial blessing within Mass, are forbidden.

45. *The Rite of the Blessing*: The blessing is given in two parts — after the *Pater noster* and immediately before the Blessing of the Mass. Having answered *Amen* to *sed libera nos a malo*, the celebrant genuflects, goes to the Epistle corner of the altar, and then turns by his left (to avoid turning his back on the Blessed Sacrament) toward the persons to be blessed. These come forward — if they are not already near the altar — and kneel “before the altar”;¹²⁰ the server holds the Missal, or another book or card, containing the form of the blessing before the celebrant, at his left, and answers *Amen* at the end of each prayer. The celebrant, with joined hands, recites the two prayers *Propitiare* and *Deus, qui potestate*, preceding each one by *Oremus*. While saying this word he bows toward the Blessed Sacrament, as he also does at *Jesum Christum*, in the conclusion of each prayer. He then returns to the middle of the altar, genuflects, and continues the Mass. The bridegroom and bride return to their places, unless these are close to the altar, when they remain at them all the time. After the consumption of the Precious Blood, the celebrant gives Holy Communion¹²⁷ to the bridal pair, before the server and all others.¹²⁸ Having recited *Ite, missa est*, the celebrant, without any genuflection or bow, turns to the bridal pair and, without moving from the centre of the altar, says over them the prayer *Deus Abraham*, which is not preceded by *Oremus*. For this the bridegroom and bride come forward — unless they are already close to the altar — and kneel.¹²⁹ The server holds the book, and answers *Amen* at the end of the prayer. The rubric at the end of the votive Mass directs the celebrant then to give an admonition to the newlyweds, and suggests its tenor.¹³⁰ When that is over, the server brings the aspersion and the celebrant sprinkles the bridegroom and bride — three times, i.e., to the centre, to his own left, and to his own right, saying nothing. He then turns back to the altar and, without any genuflection or bow, continues the Mass (*Placeat*).

46. *Silver or Golden Wedding*: For the Mass of thanksgiving for the

¹²⁰“This does not mean within the sanctuary (except when a bishop performs the ceremony, then the parties may enter the sanctuary, but only for the actual marriage — *Pontificale*, III). Lay people of whatever rank (except royalty), and especially women, are not permitted within the sanctuary during the celebration of any liturgical function cf. C.E. I, xiii, 13; S.R.C., 157, 175, 1258-, 1288). Should the sanctuary be a deep one, so that the parties kneeling outside the altar rail are at a long distance from the altar, they may enter the sanctuary and approach the altar for the actual nuptial blessing, but they must not be within it during the entire time of Mass.

¹²⁷ The rubric of the votive Mass for bridegroom and bride supposes them to communicate, and it is very desirable that they should do so. They are not, however, strictly bound to go to Holy Communion, and the blessing may be given them, even if they do not do so (S.R.C. 3329, 35317, 3922°).

¹²⁸ S.R.C. 4328.

¹²⁹»See footnote 126, *supra*.

¹³⁰ Cf. amended rubric at end of *Missa pro sponsis*.

twenty-fifth and fiftieth anniversary of the celebration of marriage either a Mass of the Most Holy Trinity³¹ or of the Blessed Virgin Mary may be said as a votive Mass of II class and to its prayers (Collect, Secret, and Post-communion) are added — under one conclusion — the prayers of thanksgiving (found in the Missal at the end of the votive Masses). This Mass is prohibited on all days of I class and on all Sundays. Then to the prayers of the Mass of the day the prayers of thanksgiving may be added, under one conclusion, except on days 1, 2, 3, and 8 of the Table of Liturgical Days (R.M., n. 91, and p. 49).

After the Mass³² the prayers which are found in the Roman Ritual, Title VIII, Chapter VII, are said over the married couple, and they are sprinkled with holy water before the final blessing and dismissal.^{1,2}

IV. Votive Masses of III Class¹

1. By a votive Mass of III class is meant one which may be celebrated on a liturgical day of the III or IV class.¹³⁴

2. Three Masses of this class are provided for in the general rubrics of the Missal:

a) One Mass of our Lord Jesus Christ, Eternal High Priest,¹³⁸ on the first Thursday or the first Saturday of each month, in churches or oratories in which special exercises of piety¹³⁸ for the sanctification of the clergy are carried out on that day.¹³⁷

ô) Two Masses of the Sacred Heart on the first Friday of each month, in churches or oratories in which special exercises of piety¹³⁸ in honor of the Sacred Heart are carried out on that day.¹⁸

c) One Mass of the Immaculate Heart of Mary¹⁴⁰ on the first Saturday of each month, in churches and oratories in which special exercises of piety¹⁴¹ in honor of the Immaculate Heart are carried out on that day.¹⁴²

^{1,1} This Mass was used formerly as the nuptial Mass.

^{3:} The celebrant retains the Mass vestments except the maniple.

R.M., n. 382 and Votive Mass XII of the Votive Masses *ad diversa* in the Missal, i» R.M., nn. 384-386.

¹³⁴ Cf. Table of Precedence, p. 49. Apart from the special days when these votive Masses are privileged, they are votive Masses of IV class without privilege.

¹¹³ This Mass (first issued in 1935) is found among the first series of votive Masses in the Missal, coming after the two votive Masses there already assigned for Thursdays.

What these exercises are to be is not specified, nor is the Ordinary's approval of them any longer required.

^{***} It is no longer required that the special prayers be said in the morning; hence the votive Mass may be celebrated (repeated in the case of the First Friday) in the evening, whenever an evening Mass is allowed

¹³⁴ See note 136

¹³⁴ See note 137.

¹⁴⁰ The Mass of the feast (August 22).

¹⁴¹ See note 136.

¹⁴³ See note 137.

3. The manner of ordering these three votive Masses is this:

- a)* They are said with *Gloria in excelsis* but never have the Creed;
- h)* They admit two commemorations, or one commemoration and one ordered prayer;
- c)* If they are high Masses (solemn or sung), the solemn tone is used by the celebrant for the prayers, Preface and *Pater noster*;
- d)* When impeded they are not commemorated in the Mass of the day.

V. Votive Masses of IV Class¹⁰

1. A votive Mass of IV class is one which may be celebrated on a liturgical day of IV class⁴⁴ only. Formerly it was called a “private” votive Mass.

2. For such a Mass any Mass may be chosen which is allowed as a votive Mass by the rubrics. A just cause, however — such as the need, or utility or devotion of either the celebrant or the faithful, e.g., of the person who makes an offering for the celebration of the Mass — is required for not celebrating the Mass of the day.

3. The manner of ordering a votive Mass of IV class is this:

- a)* The *Gloria* is not said except in a Mass of our Lady on a Saturday, or in a Mass of the Angels on any day;
- b)* In addition to the prayer of the Mass two other prayers may be said, either commemorations of the Office of the day or occurring in this Office, or an ordered prayer,⁴⁵ or a votive prayer;^{14*}
- c)* The Creed is never said;
- d)* If the Mass be a high Mass (solemn or sung), the ferial tone is used by the celebrant.

¹⁰«R.M., nn. 387-389.

⁴⁴ See table of Precedence (p. 49). A votive Mass of IV class is then allowed on the ferias of Christmastide (R.M., n. 72) and on our Lady's Saturday when a requiem Mass of IV class is excluded (R.M., n. 423).

⁴⁵ Cf. p. 113.

¹⁴ Cf. p. 114.

Chapter VII

THE PAROCHIAL MASS

(*Missa Pro Populo*)

1. The term “parochial Mass” refers to the *Missa pro populo* — the Mass the ministerial fruit¹ of which is applied for the people.

2. The *Missa pro populo* is the Mass which all to whom the pastoral office is entrusted are bound, in justice to offer and apply, on certain days of the year, for all the flock committed to their care.

3. This obligation is binding on (a) a residential bishop,² once he has taken possession of his see, (b) an apostolic administrator,³ if he be permanently constituted, (c) an abbot or prelate *nullius**, (d) a vicar capitular,^{5*} (e) a parish priest,⁶ (f) a parochial vicar⁷ (the priest who acts as parish priest, in a parish attached to a religious house or to a capitular church or to any other moral person), (g) the *vicarius oeconomicus* in a vacant parish; and — on a smaller number of days — (h) a vicar or prefect apostolic,⁸ (i) a quasi-parochus¹⁰ (cf. C.J.C. 216, § 3).

4. The obligation does not exist for a *temporary* apostolic administrator,¹¹ nor for a vicar general, nor for a titular bishop,^{13*} nor for a regular prelate (for his subjects), nor for a curate,¹³ nor chaplain.

5. If two dioceses be ruled or administered by a bishop, or two parishes be in charge of a parish priest, it suffices to offer one *Missa pro populo*.^{14*}

»Cf. p. 39.

» C.J.C. 339(1).

»C.J.C. 315(1).

‘C.J.C. 323(1).

»C.J.C. 440.

•C.J.C. 466(1).

¹¹ But “it is becoming, in charity, that sometimes he should offer Mass for his diocese” (C.J.C. 348, § 2).

‘‘C.J.C. 475(2), 476(6).

’«C.J.C. 339(5), 466(2).

’ C.J.C. 471(4).

8 C.J.C. 473(1).

»C.J.C. 306.

10 C.J.C. 466(1). 306.

‘‘C.J.C. 315(2).

If, however, each parish has a different patron, the parish priest is bound to offer the Mass on the feast of each.⁸

6. The Mass is to be offered on (a) all the Sundays of the year,¹ on (b) holydays of obligation of the universal Church — Christmas Day, the octave day of Christmas, Epiphany, Ascension Day, Corpus Christi, Immaculate Conception, and Assumption of B.V.M., St. Joseph (March 19), SS. Peter and Paul, All Saints² (10 days), (c) on the following feasts:³

- (i) *Feasts of I Class.* Sacred Heart; Precious Blood (July 1); Annunciation (March 25); St. Joseph the Workman (May 1); Dedication of St. Michael (September 29); Birthday of St. John Baptist (June 24); principal patron of the nation, principal patron of the province (if any), and principal patron of the diocese;¹⁰ anniversary of the dedication of the cathedral, principal patron of the town or city, anniversary of the consecration of one's own church (if consecrated), titular feast of one's own church²⁰ (13 days).
- (ii) *Feasts of II Class.* Birthday of B.V.M. (September 8), Purification (February 2), feasts of eleven Apostles (SS. Andrew, Thomas, John, Matthias, Philip and James, James, Bartholomew, Matthew, Simon and Jude), and two Evangelists (SS. Mark and Luke) (13 days).

7. On Christmas Day only one Mass need be applied for the people,²¹ and if a movable holyday (even suppressed) falls on a Sunday one Mass fulfils the obligation for the occasion.²²

8. The Ordinary of the place may, for a just cause (e.g., if a funeral or marriage occur on the day, and the parish priest desires to say the Mass for the occasion), permit the *Missa pro populo* to be said on a day other than the one appointed by law.²³

9. If, on occasion, not only the Mass and Office of an impeded feast, but also the obligations of assisting at Mass and abstaining from servile work be transferred to another date, the *Missa pro populo* is to be said on this second date; but if the liturgical celebration alone of the feast is transferred, the Mass is to be applied on the date of the feast,²⁴ e.g., if the

¹⁵ Congregation of the Council, November 12, 1927.

¹⁶ C.J.C. 339(1).

¹⁷ C.J.C. 1247(1).

¹⁸ Congregation of the Council, December 3, 1960.

¹⁹ Duly constituted (p. 47).

²⁰ For every church that has been consecrated or at least solemnly blessed (p. 47).

If there are two titulars of a church or two chief patrons of a place, the Mass is of obligation on both the feasts (cf. *Ephemerides Liturgicae*, 1961, p. 63).

²¹ C.J.C. 339(2).

²² *Ibid.*

²³ C.J.C. 466(3).

²⁴ C.J.C. 339(3). If the Annunciation occurs on Good Friday, as Mass may not be celebrated on that day, the obligation of the *Missa pro populo* ceases on that occasion.

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feast of the Annunciation (25 March) fell on Maundy Thursday the *Missa pro populo* would be said on that day and not on Monday, 5 April.

10. If the obligation of saying the capitular Mass and the *Missa pro populo* should occur for the same priest on the same day, he is to say the conventual Mass himself, and have the other Mass said by another, or he may say the *Missa pro populo* himself on a subsequent day.²³

11. Vicars and prefects apostolic, and *quasi* parish priests, are ordered to say the Mass on, at least, the great solemnities, i.e., Christmas Day, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Immaculate Conception, Assumption, St. Joseph, SS. Peter and Paul, and All Saints.²⁰

The Mass Is Personal and Local

12. The *Missa pro populo* is to be said by the person himself who is bound to it, and only when he is legitimately impeded may he have it said by another.²⁷

13. It is to be said on the appointed day (unless the Ordinary gives permission, for a just cause, to change the date),²⁸ and so, if the person who is bound to it is legitimately impeded on the day, he must have it said by another on the date, or say it himself (or through another) as soon as possible afterward.²⁹

14. Ordinarily, the Mass is to be said in the parish church, unless circumstances require that it be said elsewhere.³⁰ When a parish priest is legitimately absent from his parish (in accordance with C.J.C. 465), he may himself say the *Missa pro populo* wherever he is, or he may have it celebrated in the parish church by the priest who replaces him.³¹

15. The *Missa pro populo* need not be a solemn or sung Mass. A low Mass suffices.³²

²³C.J.C. 419(2).

²⁴C.J.C. 306.

²⁵C.J.C. 339(4).

²⁶C.J.C. 466(3).

²⁷C.J.C. 339(4).

²⁸C.J.C. 466(4).

²⁹C.J.C. 466(5).

³⁰Cf S.R.C. 3128.

Chapter VIII

THE CONVENTUAL MASS

I. Definition

1. The full daily sacred liturgy, which is celebrated in more solemn form in greater churches and which is technically called *Divinum Officium*/ consists of the singing of the Canonical Hours and of Mass.

2. The Mass which forms the centre of this Divine Office is called the conventual² Mass. It is the Mass which is to be celebrated daily in connection with the Office by those who are bound to choir by the laws of the Church.³

3. The conventual Mass, then, is the Mass celebrated daily in choir, as part of the Divine Office, in presence of the choir members⁴ (chorales), at an hour and in a way laid down by the rubrics, in cathedral, collegiate, and conventual churches⁵ (C.J.C. 413, 610).

4. The conventual Mass is, therefore, *normally*:

- a) Celebrated daily[®] in public;
- b) In conformity with the Canonical Hours of the day;
- c) At an hour — in reference to the Canonical Hours — fixed by the rubrics (IV *infra*),

¹ C.J.C. 391 § 1; 413, §2. *Instr.*, n. 35. The name (Divine) Office is commonly used of one part only, i.e., the recitation of the Canonical Hours.

² *Conventus* = assembly.

³ R.M., n. 285 sqq.

⁴ S.R.C. 27911, 3602, 3914, etc.

⁵ Sec Glossary, p. 608. The conventual Mass is sometimes called the Chapter or capitular Mass, since it is the Mass in which cathedral and other Chapters (cf. C.J.C. 391) take part. A votive or requiem Mass in choir, appointed by competent authority when the rubrics permit is sometimes called “conventual,” but it is not the conventual Mass of the day in the strict sense, i.e., the Mass that satisfies the canonical obligation.

• In many cathedrals of U.S.A., England and Ireland, the Chapter is not resident at the cathedral, and meets there for the celebration of the sacred liturgy only on certain days in the year, but this procedure is abnormal.

d) At the altar of the choir, or at least at an altar near the choir members,⁷ and in presence of these;

e) A solemn (or at least a sung) Mass⁸; the Hcbdomadarian⁹ may, however, celebrate the conventual Mass as a low Mass, when the bishop, or another in his place, celebrates that day in that church pontifically;¹⁰

f) Endowed, even when a low Mass,¹¹ with certain liturgical privileges (sec VIII, § 3, *infra*), and it is desirable that it be a dialogue Mass (*Instr.*, n. 36; R.M., n. 288).

II. Obligation of the Conventual Mass

1. The conventual Mass is *per se* of obligation for (a) the members of any Chapter¹² — cathedral or collegiate; (b) religious¹³ — whether men or women — who are bound to the recitation of the Divine Office in choir.

2. Regarding religious, however, it must be noted:

a) Under this term come those who have taken merely simple vows, as well as those in solemn vows (cf. C.J.C. 488);

b) The obligation of the daily liturgy in choir exists only in houses where there are at least four religious, who are bound to choral duties, and who are not legitimately prevented from carrying out this obligation;¹⁴

c) Since the obligation of applying the Mass for benefactors does not in general exist for religious, the obligation of their conventual Mass is less strict than that of Chapters, and still less strict for nuns in view of what is said in "*d*" *infra*. This should be borne in mind when interpreting R.M., nn. 326a, 393b.

d) Regarding women, if they are bound by their Constitutions to the recitation of the Divine Office (not the Little Office of B.V.M.) in choir, then — not only if they have solemn vows, but even if they have only simple vows¹⁵ — they are to have, as far as possible, the conventual Mass."

⁷ Cf. S.R.C. 3842J. It is forbidden to have a Mass celebrated at the choir altar, while the recitation of the Canonical Hours is in progress (S.R.C. 3814', 3972', 4144'). Neither may the choir members recite chorally the Canonical Hours (e.g., the "Small Hours") while the conventual Mass is going on (S.R.C. 2699, 39142; R.M. n. 288).

•C.J.C. 413, §2. Cf. SRC. 552, 3096', etc. R.M., n. 288. Many Chapters, however, have an indult permitting a low Mass on ferias.

» See Glossary, p. 609.

¹⁰ C.J.C., 413, § 3, S.R.C. 268220, R.M., n. 297.

¹¹ S.R.C. 3757. This low Mass is given the liturgical privileges of a conventual Mass.

•C.J.C. 413, 414. In cathedrals the dignitaries and the other canons of the Chapter are helped in the carrying out of the daily sacred liturgy by other priests, who are not canons, and are known as beneficiaries (*bénéficiait*), or vicars choral (*mansionarii* — cf. C.E. I. xviii, 3, 6; II. xxxiii, 17, 21), or cathedral chaplains.

•C.J.C. 610.

¹⁴ C.J.C. 610, § 1. If their Constitutions so determine, they may be bound to the daily liturgy even if they are less than four in any house.

¹⁵ Commission for the Authentic Interpretation of the Code, May 20, 1923.

•C.J.C. 610, § 2. This Mass is to follow all the rules for the conventual Mass as in the churches of male Religious (cf. S.R.C. 39192°).

THE CONVENTUAL MASS

III. Application of the Conventual Mass

1. In cathedral and collegiate Chapters the conventual Mass is celebrated by the hebdomadary, and he is bound to apply its ministerial fruits¹² to the benefactors — in general — of the Chapter. The duty of celebrating the Mass is taken — in turn, or as arranged by the statutes of the Chapter — by each priest who enjoys a choral benefice¹ (be he dignitary, canon, or beneficiary). By custom a chaplain in some Chapters is allowed to replace a canon for the duty of celebrating the conventual Mass,¹ especially for a low Mass celebrated outside the choir; but a vicar choral, who is legitimately impeded from celebrating the Mass, may not be replaced by a priest who is not *de gremio ecclesiae cathedralis*.¹⁰ If, on some occasion, the same priest should have the obligation of celebrating the conventual Mass and a *Missa pro populo*, he is to say the former himself (applying it for the benefactors of the Chapter), and have the other Mass said by another priest, or say it himself on a subsequent date.²¹

2. The Church does not determine the application of the ministerial fruit in the case of the conventual Mass of religious. That is left to the superior's choice, unless it is fixed by their Rule or Constitutions.

The conventual Mass is to be celebrated after Terce, unless the superior of the community, for a grave cause, directs it to be celebrated after Sext or None. On the vigil of Pentecost, it is celebrated after None (when the season of Whitsuntide begins);²² on Christmas Eve after Matins.^{22*}

V. Conformity of the Conventual Mass With the Office

1. The general rule is that the conventual Mass is to be in conformity with the Canonical Hours, as recited in the church where the Mass is celebrated.²³

Exceptions

2. On all ferias of IV class (Saturdays excluded), unless otherwise prescribed, the conventual Mass may be

²² See p. 39.

¹⁸ By law only canons are bound to this duty.

¹⁹ S.R.C. 901*.

²⁰ S.R.C. 4067T.

²¹ C.J.C. 419, §2.

²² *Instr.* § 37c; R.M., n. 287. 76 c

²³ Cf. R.M., n. 296.

²⁴ *Instr.* n. 37a; R.M., n. 286.

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a) Either the Mass which corresponds to a commemoration occurring by chance in the Office of the day;

z) Or the Mass of a mystery, saint or *beatus* mentioned that day in the Martyrology (or in an appendix approved for the church where Mass is being said);

c) Or one of the votive Masses, arranged for certain days of the week, that are given in the first series of votive Masses in the Missal;

d) Or any other Mass that may be celebrated as a votive Mass (p. 58).«

3. On the days of the Greater or Lesser Litanies, where there is a procession or other special service of supplication (p. 66), the conventual Mass should be of the Rogations if the Rubrics allow a votive Mass of II class.²⁸

4. On the day of the Pope's coronation and its anniversary and on the diocesan Bishop's anniversary (p. 69), in cathedral and collegiate churches, the Mass of the anniversary is said for the conventual Mass.²⁰

5. Conventual Requiem Masses are prescribed or permitted as in VI *infra*.

VI. Conventual Requiem Mass

1. The conventual Mass for deceased priests, benefactors, and others, except during Christmastide and Eastertide:²⁷

a) must be celebrated, each month, except November, on the first feria of IV class;

h) may be celebrated in any week on the first feria of IV class.

The “daily” requiem Mass is used with the prayer *Deus, veniae largitor*.²¹

2. On the anniversary of the bishop most recently dead, and on the anniversary which within the eight days of All Souls' Day is celebrated for the souls of all the deceased bishops and cathedral canons, in the cathedral itself for the conventual Mass is said the Mass of these anniversaries.^{2e}

3. An All Souls' Day, for the conventual Mass is said the first Mass appointed in the Missal for the day, and at this Mass alone are the *chorales* bound to be present.⁸⁰

VII. The Number of Conventual Masses

Each day there is only one conventual Mass (in the strict sense) imposed by the rubrics — there may be others (in the wider sense) of obligation

“RM, n. 289. The *Ordo* for the universal Church sets out in detail each year how the Mass is arranged for each weekday.

« RM., nn. 291, 346-347.

« R.M., nn. 292, 362-363.

” R.M., nn. 72, 76.

^{2e} R.M., n. 290.

²⁹ R.M., n. 293.

⁸⁰ R.M., n. 295.

from pious foundations or for some other legitimate reason?¹ On Christmas Day two conventual Masses are celebrated in choir, i.e., one at night, the other during the day?² When the Bishop celebrates Mass solemnly or assists at it, or when a Mass is sung in choir not in conformity with the Office because of some external solemnity (p. 68), the *chorales* are bound to be present at this Mass only, even though it is not offered for benefactors?¹ but the law regarding the application of another Mass remains in force for the person whom it concerns.

Many religious have an induit of similar effect, namely that the superior is permitted on special occasions to have a Mass in choir, that is not allowed as a conventual Mass of the day, and then the members of the choir are exempt from attendance at another Mass which must be said for the strictly so-called "conventual" Mass of the day.

VIII. The Rite of the Conventual Mass

1. The Asperges is of obligation before the conventual Mass on Sundays, not only in cathedrals,³⁴ but also in collegiate churches?⁵ Holy Communion may not be distributed *immediately*³⁰ before or after a conventual Mass.

2. If the conventual Mass is a high Mass, it follows the rules for this; if a low Mass, it follows the rubrics for that?⁷

3. Even if the conventual Mass be only a low Mass (e.g., in a conventual church), it shares some of the privileges of a sung Mass, i.e.:

a) Two servers are tolerated?⁸

b) More than two candles are allowed (at least on greater days)?⁹ and two torchbearers are permitted from after the *Sanctus* to the end of the Elevation?⁰

c) The Leonine prayers may be omitted?¹

d) Those in choir follow the rules of a sung Mass?²

¹*R.M., n. 286.

« R.M., n. 296.

” R.M., n. 297.

⁵⁴ C.E. II, xxxi, 3.

«S.R.C. 4051*.

«I.e., when the celebrant is vested for Mass. S.R.C. 4177’ (cf. C.J.C. 846, § 1).

” Instr., n. 37b. Cf. S.R.C. October 17, 1955, ad II.

“Cf. S.R.C. 3059L

”S.R.C. 3059», 3065, 3697’.

« Cf. R. VIII, 8.

« S.R.C. 3697* (cf. index of *Decreta*, Vol. VI, p. 159, re D. 427P), 4177».

«Cf. S.R.C., 4089*.

Chapter IX

REQUIEM MASSES

I. Requiem Masses in General

Definition

1. A requiem Mass² is a Mass, outside the order of the liturgy (Office) of the day,³ celebrated, according to a special rite,⁴ for the dead,⁵ by prescription of the rubrics or of a superior, or according to the wish of the celebrant, or by request of a person who makes an offering for the celebration. Requiem Masses are of I, II, III, or IV class (R.M., n. 392).

2. The requiem Masses which are prescribed (*per se*) by the rubrics are:

- a) The exequial Mass for a funeral (R.R. VII, i, 4, 7; R.M., n. 405);
- ô) The conventual requiem Mass on the free day of each month (R.M., n. 290 α);^β

c) The annual Mass in the cathedral for the last deceased bishop of the diocese (C.E. II, xxxvi; R.M., n. 293);^γ

(l) The annual Mass — within the octave of All Souls' Day — in the cathedral, for all the deceased bishops and canons of the diocese (C.E. II, xxxvii, 1; R.M., n. 293)?

3. In general, that a requiem Mass may lawfully be celebrated (a) there

¹ R.M., nn. 390-401. The conventual requiem Mass is dealt with on p. 82.

² Or Mass *of* the dead (A Mass *for* the dead is a wider term, as Masses which are not requiem are often celebrated for the dead.)

³ Except on November 2, requiem Masses are, therefore, one class of votive Masses. This rite is dealt with in *Ritus* XIII (the difference from the ordinary rite consisting chiefly in the omission of certain prayers and of all blessings) Cf. pp. 332 and 534.

⁴ While it is not absolutely forbidden to offer a requiem Mass for the living, it is obviously irregular for (a) the prayers of the Mass are not applicable, (6) as far as possible the Mass is to be in conformity with the Office of the day (R.M., 270).

• See p. 82.

• Cf. S.R.C. 2682²², 2683²², 3669²², 4038, 4223.

• Cf. S.R.C. 3669¹.

must be a reasonable cause, for the Mass should, as far as possible, conform to the Office of the day,⁹ (b) the rite of the day must allow of a requiem Mass, (c) there must be no impediment because of the official position of the celebrant (e.g., a parish priest in reference to the *Missa pro populo*, the hebdomadary in regard to the conventual Mass — cf. §4 (α), *infra*).

4. Any requiem Mass (even the funeral Mass) is forbidden:¹⁰

a) During Exposition of the Blessed Sacrament — this means during Exposition in the monstrance, even for a brief period, or in the ciborium for a public cause. The only exception is the Exposition on the second day¹¹ of the Forty Hours' Prayer which may fall on All Souls' Day, then the celebration of requiem Masses, in violet vestments, and at an altar other than that of the Exposition, is allowed;¹²

b) If the conventual Mass¹³ occurs and the obligation cannot be fulfilled by another priest;

c) Whenever there is only one Mass in a church — or in an oratory,¹⁴ other than a private one — and the liturgy of the day requires that Mass be in conformity with it, i.e., on Candlemas Day or Ash Wednesday, if the blessing of the candles or ashes takes place; on the Greater and Lesser Litanies, if the Mass of Rogations is to be said.

5. On days on which a requiem Mass is forbidden, the absolution for the dead may not be given *in connection with*TM the Mass of the day, but it may be if it is totally detached from this (see p. 540 ff).

II. The Formulary of a Requiem Mass

1. In the Roman Missal six formularies are given for requiem Masses: three for All Souls' Day; one *in die obitus seu depositionis defuncti*; one *in anniversario defunctorum*; and one called the "daily" (*cotidiana*) Mass of the dead.

These formularies all have the same Introit, Gradual, Tract and Sequence, Offertory and Communion antiphons; they differ only in the prayers, the Epistle, and the Gospel.¹⁵ The proper Preface for the dead (restored since 1919) is used in every requiem Mass.

⁹ R.M. n. 270; cf. n. 390.

¹⁰ R.M., n. 393.

¹¹ The occurrence of the Exposition and the liturgy of the day can, and should be, avoided on the first and third days (S.R.C. 4351; cf. p. 93).

¹² S.R.C. 3177. 3864«, 4331'; R.M., n. 352.

¹³ Unless the conventual Mass itself should be or may be celebrated for the dead (R.M., n. 393 b).

¹⁴ Cf. C.J.C. 1191, 1193.

¹⁵ E.g., immediately after Mass and without the celebrant returning to the sacristy to change his vestments (S.R.C. 2186, 3014«, and cf. 3780').

¹⁶ A rubric formerly found in the Missal, allowing the Epistle or Gospel of any formulary to be used in another, has been suppressed.

While the first Mass on All Souls' Day is a proper one — and is *the* Mass of the liturgy of the day — the second one is the formulary of the Mass for anniversaries (with some slight modifications in the prayers to make them suitable for all the faithful departed), and the third is the formulary of the daily Mass (using the second prayer of this formulary, *Deus, veniae largitor*, adapted to all the faithful departed).

Choice of a Formulary

2. The *first* Mass of All Souls' Day is used, not only on that day, but also for:

a) A dead pope, cardinal, bishop, or priest in all requiem Masses of I, II, and III class,¹⁷ using the prayer proper to the person for whom the Mass is being celebrated;¹⁸

ó) All the dead of a clerical religious order or congregation, with a suitable prayer;¹⁹

c) A mixed body (e.g., the past pupils of a college, the benefactors of an institution), *of which priests form a part*; in this case, in the first Mass of All Souls' Day, the prayer No. 14 may be used, and the words altered to suit the case — as they are altered in the third formulary for All Souls' Day — by the omission of *benefactores*, or *propinquos et benefactores*, if the case should so demand;²⁰

d) The Mass of All Souls' Day, when not a private Mass (but sung or conventual), i.e., the *first* formulary must *always* be used in this case, even though the sung (or conventual) Mass is not the first Mass that the celebrant has said that day (cf. R.M., n. 295).

3. The Mass *in die obitus* is used:

a) *With the prayer given in it*, for the exequial Mass (except on All Souls' Day — see V, § 7, *infra*), the Mass after having received news of the death,²¹ and *any* requiem Mass that may legitimately be celebrated between the time of death and burial,²² for clerics of lower rank than priests and for lay persons.

b) *With a change of prayer*" (i.e., the Collect, Secret, and Postcommunion that are given in the Missal immediately after this Mass) for the Mass of III class on the third, seventh, and thirtieth day after the death and³⁰

¹⁷ R.M., n. 394.

¹⁸ This is found in the *Orationes Diversae pro Defunctis*, which are given in the Missal after the requiem Masses. There is a special prayer for each kind of cardinal; two prayers for a bishop (Nos. 5 and 6), and two for a priest (Nos. 7 and 8), either may be used at choice.

¹⁹ E.g., the plural form of No. 7 or No. 8 (if all are priests), or No. 14 (omitting *propinquos et benefactores*).

²⁰ *Ephemerides Liturgicae*, 1931, p. 70.

²¹ See note 32 *infra*.

²² R.M., nn. 395, 412.

³⁰ Rubric after Mass *in die obitus*.

burial for the same persons; and, with the appropriate prayer, on the occasion of a reburial.

4. The Mass *in anniversario defunctorum* is used for the anniversary__ in the strict or in the wide sense (IX, 5, *infra*)—of clerics lower than priests, and of lay persons, with the prayers (even for an anniversary in the wide sense)²⁴ as they are found in the formulary.”

5. For a requiem Mass of IV class, whether the Mass be sung or low, whether for bishop, priest, or layman, the formulary of the “daily” Mass is to be used.²⁰

III. The Prayers in a Requiem Mass’¹

Number of Prayers

1. In all requiem Masses, whether high or low, *per se* only one prayer is said, unless there is an *oratio imperata* for the dead (p. 114), or a votive prayer for the dead may be added (p. 114).

2. In requiem Masses no commemoration is made of the Office of the occurring day.²⁹

Choice of Prayers

3. When there is, normally, only *one* prayer, then (a) for priests and higher ecclesiastics, it is *always* the proper prayer for the person(s) according to his rank, as found among the *Orationes Diversae pro Defunctis* (Nos. 1 to 8); (b) for all others, in the funeral Mass, in Masses between the time of death and burial, and in the Mass after having received news of death, it is the prayer as found in the Mass *in die obitus*; but for the Mass on the third, seventh, and thirteenth day after burial, it is the prayer given after the Mass *in die obitus*,²⁸ on anniversaries (in the strict or in the wide sense) the prayers are those found in the Mass *in anniversario defunctorum*, with the minor modifications which are indicated there.

4. In requiem Masses of IV class (the “daily Mass of the dead”) if the Mass is celebrated for a definite person or persons the appropriate prayer from the *Orationes Diversae* is said; but if the Mass is said for the dead in general, or for a person or persons whose designation is not known, the prayer *Fidelium* is used.³⁰

²² R.M., n. 418; cf. S.R.C. 4096’

²⁵ The formulary gives a singular form — indicating the change for a woman — and a plural form.

²⁶ Cf. R.M., n. 397; S.R.C. 3049’, 3963’.

²⁷ R.M., n. 398.

²⁸ R.M., n. 391.

²⁹ In a Mass that the celebrant may say for one or both his own parents, he may, probably, use the proper prayers for them (Nos. 11, 12, 13).

³⁰ R.M., n. 398 *b*.

If the Mass is for all the faithful departed, or for an undetermined group (e.g., the most abandoned souls in purgatory), the prayers are said, without change of order or text, as they are found in the daily Mass formulary.

5. No prayer for the living — not even the one entitled *pro vivis et dejunctis* — is allowed in a requiem Mass.³¹

Notes on Certain Prayers for the Dead

6. In the newest editions of the Missal, many of the prayers are even a little more *proper* than they had been. In general, it may be said that while a prayer is *not* to be changed that it may conform more closely to the *day or occasion* on which the Mass is said,³² it is to be altered, e.g., by change of number or sex, to make it more applicable to the person for whom the Mass is offered, and this has been done to a greater extent than previously in the existing typical edition of the Missal.

a) Where the letter *N* appears, the name of the person for whom the Mass is offered — the baptismal name (and it alone) for those who are not Religious, the Religious name for those who are³³ — *may*³⁴ be mentioned.

b) After the mention of the name, the dignity of the deceased is not to be mentioned, except in the case of priests and ecclesiastics of higher rank (in the prayers for them mention *is* made of their rank).

c) In the prayer for a man and woman together (No. 8 may be used), the form *animas famuli et famulae tuae* is to be used, if the persons are not named; if they are, the form is *famulorum tuorum N. et N.*³⁵

d) If the Mass be for several, or men and women mixed, the plural form is given for prayer 8; if for several women, that for prayer 9 is set forth in the Missal.

e) The prayer (No. 10) *pro patre et matre* had formerly in the title the added word *Sacerdotis*, the withdrawal of this and the alternative plural form now given in the prayer, show that it may be used, not only when the priest celebrates for his own parents (uniting himself, perhaps, with the intention of a brother or sister, who may be present), but also if he should celebrate for the parents of all, or several persons, assisting at the Mass (e.g., the pupils of a school, the members of a confraternity).

f) In the prayer *pro defunctis fratribus*, etc. (No. 13), while the word

R M., n. 398 c.

³² If, however, the Mass *in die obitus* is said later than eight days after the death or burial of someone, in the Collect and the Postcommunion the word *hodie* is omitted (R.M., n. 411).

³³ From the moment they assume the religious habit, even though they are not yet professed (cf. *Breviarium Romano-Seraphicum . . . Capuccinorum*, 1936. Pars Hiemalis, p. 223).

³⁴ There is no law *imposing* this, as there is, e.g., for the mention of the name of the Pope or Bishop in the Canon of the Mass.

³⁵ S.R.C. 40747. The Missal repeats the prayers with these forms.

congregatio (= assembly) originally meant the members of a monastic or other religious community, it may be understood now in a way applicable to the circumstances in which the prayer is used (e.g., a parish priest may use it of his people, a chaplain of the members of the community to which he ministers).

IV. The Sequence in a Requiem Mass

1. The recitation or the singing — in full³⁰ — of the Sequence (*Dies irae*) is obligatory¹⁷ in requiem Masses of I class, i.e., in:

a) The Mass on the day of death or burial, when the body is present physically or morally (p. 92);

b) The principal Mass (otherwise the first Mass) on All Souls' Day if a priest celebrates three Masses without a break; in other Masses on November 2, unless they be high Masses, it may be omitted.

In requiem Masses of II, III, or IV class the Sequence may be omitted.¹⁸

V. All Souls' Day

1. All Souls' Day — the Commemoration of the faithful departed (November 2) — is part of the ordinary liturgical calendar of the Church. It is a liturgical day of I class. Its Mass is a requiem Mass of I class.¹⁹ Only if it falls on a Sunday is it transferred, with its privileges, and then not beyond the following day (even though a feast of the first class, e.g., the titular of a church, the patron of a place, should occur on November 3). The Masses for the dead on November 2 are not votive Masses, but Masses in conformity with the Office of the day.

2. On All Souls' Day — since the publication of the Apostolic Constitution *Incrumentum Altaris Sacrificium*²⁰ of Benedict XV, in 1915 during Great War I — the privilege is given to each priest of the Western Church to celebrate three Masses, on condition that:

«) He accepts an offering for the application of the fruits of *one* Mass only;²¹

b) He applies the other two Masses as directed by the Pope, i.e., one for all the faithful departed, the other for the Pope's intentions.²²

¹⁷ «S.R.C. 2959-, 305 II, 3956.

¹⁸ R.M., n. 399 a.

¹⁹ «R.M., n. 399.

²⁰ «R.M., nn. 91 (8), 402.

²¹ S.R.C. 4331.

²² Of whichever one he likes, and he is free to apply this as he wishes (S. C. Council, October 15, 1915).

²³ The intention expressed by Benedict XV was "that the Masses should be offered to make up for foundation Masses for the dead that had been lost in the course of time

3. About these Masses the following points are to be noted:

a) No priest is obliged to say three Masses, it is a privilege, not an obligation.⁴⁴~~45~~

b) While the celebrant may not accept an offering for the application of the ministerial fruits of two of the Masses (he is not free to apply these fruits as he wishes, their application is determined by law), he may accept remuneration for an extrinsic reason,⁴⁴ e.g., if he were obliged to travel a distance to say the Masses, or say them at an unusually late hour.

c) A priest may not apply two of the Masses on All Souls' Day for a private intention, even though he proposes to say two Masses at a later day, one for all the faithful departed and the other for the Pope's intentions.^{4'}

d) A priest with defective sight, who, by induit, may, at all times, say a votive Mass (see p. 378), may celebrate three times on All Souls' Day — on the same conditions as other priests — using the daily Mass of the dead (with one prayer, *Fidelium*, in each) for all three Masses.⁴⁰

e) On All Souls' Day every altar is privileged,^{47*} and Pius XI, in 1934, extended this favour to all Masses celebrated by any priest, on any altar, during the octave of the Commemoration^{4'} (i.e., up to November 9, inclusive).

f) Regarding the Leonine prayers on All Souls Day, see p. 122.

Formulary to Be Chosen

4. If a priest celebrates one Mass only on November 2, he applies this for his own intention and uses the formulary of the first Mass⁴⁰ (for this is the Mass of the day); if he celebrates two, he applies one for his own intention and the second for all the faithful departed,⁴⁰ and he follows the formulary of the first and second Masses.⁵¹

5. If one of the Masses is to be *sung*, or is a conventual Mass, the formulary of the *first* Mass is to be used, and in such a case the celebrant

or neglected, and for the dead of the Great War." The Pope may, however, any year, add other intentions, e.g., Pius XI, in 1930, asked priests to offer Masses for the victims of the civil war in Spain.

<< Cf. S.R.C. 4331, 4342*.

*C.J.C., 824 (§2); A.S., 1924 (p. 116).

45 S. C. Council, October 15, 1915.

<< S.R.C. 4363\

41 S.R.C. 433P; C.J.C. 917. 5 l.

4>A.A.S. 1934 (p. 606). The plenary indulgence is applicable to *one* soul only (for whom the Mass is applied — exclusively or not, see p. 102).

<< R.M., n. 404 a; S.R.C. 4342*.

w *Ibid.*

51 S.R.C. 4342', 433P. On November 2, even though one of the Masses be applied for an individual dead person, only one of the three formularies assigned for that date may be used.

— if he wishes — may say the second and third Masses before saying the first.⁴²

6. If a priest administers two (or three) parishes, and says Mass on November 2 in each parish, he is to use the *first* formulary in each different parish;⁴³ if he says two Masses in one of the churches, then for the second one he may use the formulary of either the second or third Mass of All Souls' Day. For the application of the three Masses, however, he is to follow the rules given above (§2).

A Funeral on All Souls' Day

7. If a funeral occurs on All Souls' Day, the exequial Mass (as *in die obitus*) may not be said, but the *first* Mass of All Souls' Day is to be celebrated (and the priest may, if he chooses, say the second and third Masses beforehand) with the prayers⁴⁴ that would be used in the exequial Mass, for a priest or higher ecclesiastic, the proper prayers chosen from the *Orationes Diversae pro Defunctis* (see III, § 3, *supra*), for a cleric less than a priest, or for a lay person, the prayers found in the Mass *in die obitus*. If, however, the first Mass is celebrated for the Office of the day, the second is to be used for the funeral Mass; if both the first and second formularies are used for the Office of the day, then the third will be used for the funeral Mass, with the prayers proper to the dead person.

VI. The Privileged Requiem Masses

1. There is a group of requiem Masses, celebrated in connection with the death of a person (or persons), that are privileged. The chief of these is the funeral Mass, called the exequial Mass. This is specially privileged and is a requiem Mass of the I class.⁴⁴

2. The requiem Masses of II class are:⁴⁵

- a) Mass on the day of death or burial (*pro die obitus*),
- b) Mass after receiving news of a death;
- c) Mass on the occasion of a reburial.

All these use the formulary *Missa in die obitus* in the Missal,⁴⁶ and they

⁴² Rubric before the first Mass on November 2. The new rubrics (n. 404 *c, d*) say a priest who celebrates a high Mass in different churches should always use the first formulary; if several high Masses are sung in the same church, the first formulary is used for the first Mass, then the second, and finally the third.

⁴³ S.R.C., March 3, 1936 (for each church has the right to have the Mass *of the day*, without regard to the person of the celebrant).

⁴⁴ R.M., n. 409; cf. R.M., nn. 402, 410.

⁴⁵ R.M., n. 402 *b*.

⁴⁶ R.M., n. 410.

⁴⁷ Should the Mass be celebrated more than eight days after the date of the death or burial, in the Collect and Postcommunion the word *hodie* is omitted (R.M., n. 411).

are allowed on any day which is not a liturgical day of I class (see p. 49) or a Sunday, provided the Mass is offered for the dead person.⁵⁸

3. The requiem Masses of III class are:⁵⁰

-) Mass on the third, seventh, or thirtieth day after death or burial;
-) Mass on an anniversary;
- c) Masses for the dead in churches or chapels of cemeteries;
- d) Masses for the dead within eight days of All Souls' Day .

For these Masses the formulary indicated *infra* is used for each (unless the first formulary of All Souls' Day is to be used for a priest or higher ecclesiastic or on the anniversary of the dead of a clerical religious Order or Congregation).⁰⁰ These Masses of III class are allowed on any liturgical day which is not of I or II class⁰⁰ (see p. 49).

VII. The Exequial Mass

1. By the exequial Mass is meant the one Mass for the dead which is directly connected with the obsequies of some dead person.⁰ To enjoy its special privileges it need no longer be a high Mass.

2. By the obsequies or funeral rites (*funus*) are meant those set forth in *Exsequiarum Ordo* of the Roman Ritual⁰² (VII, iii), i.e.:

- a) The bringing of the body to the church,
- b) The Office of the dead (Matins and Lauds, or at least one nocturn of Matins, with or without Lauds⁰),
- c) The exequial Mass,
- d) The absolution,
- e) The actual burial service.

In general these complete funeral rites are of obligation.⁰⁴ While the Office of the dead may be omitted for a reasonable cause,⁰⁸ the prayers which follow the absolution may never be omitted.⁰⁰ The exequial Mass may be omitted on the day of the funeral only if it is liturgically impeded or if for some reason the omission is necessary.⁰⁷

3. Normally, the funeral should take place from the parish church of the deceased, unless he had chosen another church.⁰⁸

4. Normally, too, the exequial Mass is to be celebrated if, for a reasonable cause, the body is absent or already buried.⁰⁸ The body is then regarded as "morally present."

⁵⁸ R.M., n. 411.

⁵⁰ R.M., n. 415.

⁰⁰ Scpp. 96.

⁰² •And so they are excluded on Ember Days (cf. R.M., nn. 24, 91 (18)).

⁰⁴ R.M., n. 405.

With such modifications as are allowed by duly approved local rituals.

⁰⁸ R.R., VII, iii, 16.

⁰⁰ CJ.C. 1215; R.R., VII, i, 4.

⁰⁷ R.R., VII, iii, 16, 17.

⁰⁸ R.R., VII, iii, 14, 17.

⁰⁷ R.R., VII, i, 7; iii, 18.

⁰ CJ.C. 1216; R.R., VII, i, 5.

⁰⁰ R.M., n. 405.

5. This Mass is prohibited (in addition to days on which no requiem Mass is allowed⁷⁰) on:

«) Days given under nn. 1-6 in the Table of Precedence (p. 49);

6) The holydays of obligation listed among the feasts in n. 11 in the Table of Precedence;⁷¹

c) The anniversary of the dedication or the titular feast of the church in which the funeral takes place;

d) The feast of the chief patron of the city or town (in any church within the city or town);

e) The feast of the titular or saint founder of the Order or Congregation to which the church in which the funeral takes place belongs.⁷¹

6. If the Office of any of the feasts enumerated in § 5 *supra* is accidentally transferred⁷³ to another date, in accordance with the rubrics, the exequial Mass is forbidden on the day on which the feast is impeded and allowed on the day to which the feast is transferred. If, however, the *external solemnity* of a feast⁷⁴ is held on a Sunday, the exequial Mass is forbidden on the day on which the solemnity is celebrated (the Sunday), and not on the feast day itself.⁷⁵

7. Whenever the exequial Mass is rubrically prohibited, or cannot for a reasonable cause be celebrated at the funeral itself, it may be transferred to the *nearest* day not similarly impeded.⁷⁶

8. For the formulary to be used for the exequial Mass see *supra*, p. 86. For the formulary on All Souls' Day, see p. 86.

VIII. Requiem Masses of II Class

Missa in Die Obitus

1. By the Masses *in die obitus* (for the day of death) are meant Masses which are celebrated for any dead person from the day of his death to the day of his burial:⁷⁷

a) In the private oratory of the deceased, provided his corpse is physically present in the house;

⁷⁰»P. 85.

⁷¹n March 25, June 24, and September 29 are I class feasts of the universal Church, which are not holydays of obligation of the universal Church (CJ.C. can. 12471).

⁷²«R.M., n. 406.

⁷³» Cf. R.M., n. 95 if.

⁷⁴»<Cf. p. 68.

⁷⁵TS R.M., n. 407.

⁷⁶re R.M., n. 408.

⁷⁷TT Rubrically this period is counted as one day. Hence the use of *hodie* in the Collect and Postcommunion of the Mass *in die obitus*, and the added words in its title *seu depositionis defuncti* (cf. n. 94, *infra*).

b) In a church or oratory⁷⁸ of the place where the person died, is buried, or had a domicile;⁷⁹

c) In a church or oratory⁸⁰ in which the exequial Mass is celebrated, even apart from the funeral of the deceased.⁸¹

2. For the days on which this requiem Mass of II class is allowed, see *supra*, p. 91.

*Requiem Mass After the Announcement of a Death*²

3. By the (privileged) requiem Mass after news of a death is meant one Mass which may be celebrated for any dead person in any church or oratory,⁸³ on the most convenient day on which this Mass of II class is permitted (see p. 91), after receiving news of the death of someone.

4. The formulary will be the *Missa in die obitus* (p. 86).

5. The one privileged Mass may be celebrated in different churches or oratories. It may precede the exequial Mass, or follow it even long afterward.

6. If the date chosen be a liturgical day on which «requiem Masses of IV class are permitted (p. 97), naturally several requiem Masses are permissible.⁸⁴

*Requiem Mass for a Reburial*⁵

7. There is a privileged requiem Mass of II class for reburial, i.e., one requiem Mass may be celebrated, on a day on which a Mass of II class is permitted (p. 91), in the church or oratory (public or semipublic) of the place where a body that had been buried is removed for final burial, on the day on which this final interment takes place. If the funeral rites had been duly carried out when the body was first buried, there is no obligation to repeat them at the reburial (S.R.C., January 12, 1924), but they may be repeated.

IX. Requiem Masses of HI Class¹

*Mass on the Third, Seventh, and Thirtieth Days After Death or Burial*¹

1. The custom of mourning, with supplication and fasting, for thirty days after the death of someone, dates from an early period of Jewish

¹ Public or semipublic (C.J.C. 1188).

² Cf. C.J.C. 92.

³ See footnote 78.

R.M., n. 412.

⁴ R.M., n. 413.

⁵ See footnote 78.

»« It is always desirable, of course, that requiem Masses, which concern only individuals, should not prevent the celebration of the Mass of the day, which concerns the entire community (cf. p. 53).

⁶ R.M., n. 414.

See p. 92.

R.M., n. 417.

history.” The practice was adopted in the early centuries of the Church, and there arose the usage of having thirty Masses celebrated uninterruptedly in suffrage for a deceased person (known as the “Gregorian Masses”).⁸⁷ In this period of mourning and intercession for the dead there were three points of special liturgical importance; i.e., the third day, which was normally the day of burial,⁹⁰ the seventh day,⁹¹ and the thirtieth day, which closed the mourning period. Hence⁹² arose the liturgical practice of permitting the repetition of the Mass, as *in die obitus*, on those three days. On the third, seventh, and thirtieth days after the day of death or burial,” in any church or oratory may be said *one* Mass with the formulary (for those not priests)⁹³⁸ *Missa in die obitus*, but with the special prayers which are found in the Missal after this Mass.

2. The days may be calculated either from the day of death or burial,” and, by recognized usage, in making the calculation the day itself (of death or burial) may be included or excluded. Hence, e.g., if a person died on March 6 and was buried on March 8, the privileged seventh day would be either the twelfth, thirteenth, fourteenth, or fifteenth of March.

Should a person die after midday, the day of death may be counted according to the civil reckoning (from midnight to midnight), or according to the liturgical reckoning (from first Vespers to second Vespers). For example, a death occurring at 3 p.m. on Thursday, may be calculated as happening on Thursday or on Friday.

The same system of calculation need not be applied in calculating all the privileged days for the same person, and so, e.g., if it is more convenient, the seventh day may be calculated from the day of death and including that day, the thirtieth reckoned from the day of burial and excluding that day.

In the case of a leap year, for the calculation of the (exact) anniversary day: if a person dies between February 24 and 28 in an ordinary year, the anniversary is calculated from February 25 to February 29 in a leap year; and if a person dies between February 24 and 29 in a leap year, the

••Cf., e.g., Nm 20:30; Dt 34:8.

⁸⁸ Sec p. 98.

⁸⁰ The trental (or period of thirty days) was calculated from the day of death.

⁸¹ Also derived from Jewish usage, for the Jews had a period of seven days* intensified mourning, within the longer period of thirty days (cf., e.g., Gn 50:10; Eccl 22:13).

⁸² Naturally many mystical reasons also have been found for the choice of these three days (cf. *Questions Liturgiques*, 1922, p. 231).

⁸³ See p. 93, n. 77.

⁸³⁸ For a priest the formulary is the first Mass of All Souls' Day (R.M., n. 394a) with a proper prayer (no. 6 or 7 of *Orationes Diversae pro Defunctis*).

•“This period is normally regarded, liturgically, as one day (hence the title of the fourth requiem Mass *in die obitus seu depositionis defuncti*, and the use of the word *hodie* in the prayer of that Mass). Naturally, the third day is calculated from the day of burial only (cf. the rubric that follows the Mass *in die obitus*), for the third day after death is normally the day of burial. It sometimes happens that if the calculation of, say, the thirtieth day is made from the day of death, the Mass would be impeded by the occurring Office, but not if the period be calculated from the day of burial.

anniversary on succeeding ordinary years is calculated from February 24 to 28 (for in a leap year the two days, February 24 and 25, are liturgically calculated as *one* day;⁹⁵ hence, if a person dies on February 24 or February 25 in a leap year, the anniversary of the date of death in an ordinary year will be February 24).

3. Whenever this Mass is *rubrically* impeded,⁹⁰ it may be transferred to the *nearest* day not similarly impeded (otherwise it loses its privileges).

4. On a day on which requiem Masses of IV class are allowed⁹⁷ several such Masses may be celebrated.

*Requiem Mass for an Anniversary*⁹⁸

5. By an anniversary in the strict sense is meant the annual recurrence of the date of death or burial⁹⁹ of some deceased person; by an anniversary, broadly speaking, is meant either a foundation anniversary¹⁰⁰ outside the date of death or burial to be celebrated once each year, or the celebration held likewise once each year for all deceased members of some body of persons, on a date¹⁰¹ fixed by a foundation or by the custom of this group, or to be fixed by this group or by the celebrating priest.

6. On these days in any church or oratory *one* requiem Mass is allowed as an anniversary Mass on a day on which a requiem Mass of III class is permitted (p. 92).¹⁰² If this Mass be *rubrically* impeded, it may be transferred to the *nearest* day not similarly impeded.

7. The one Mass may, of course, be celebrated in a number of churches or oratories.

8. If the day be one on which requiem Masses of IV class may be celebrated, several requiem Masses may be said on the anniversary date.

9. For the formulary for the anniversary Mass, see p. 86.

10. The celebration of the anniversary of the dead does not *per se* — even if it be a founded anniversary — include the Office of the dead or the absolution, unless these were expressly arranged for in the foundation, or demanded by the relatives of the deceased, or unless there is a contrary custom.¹⁰³ If the Office is recited, it will consist of one nocturn of Matins (that assigned for the particular day of the week)¹⁰⁴ and Lauds.¹⁰⁵

⁹⁵ Cf. rubric at end of February in the calendar of the Missal and Breviary; cf. also S.R.C. 3611s. y, cl. also

» P. 92.

.. P. 97.

M R.M., nn. 418, 419.

· See n. 94, *infra*.

¹⁰⁰ An anniversary to be kept each year by the will of the deceased, or of his relatives, or friends.

¹⁰¹ And, unlike a foundation anniversary, the date may vary from year to year, S.R.C. 43729-

Accordingly, an anniversary Mass is now excluded on Quarter Tense or days (cf. R.M., nn. 416, 24. 19 (18)). or timber

» S.R.C. 3032.

R.R. rubric before Malins (VII, iv). 103 S.R.C. 3032 (cf. also R.R. VII, V)

11. If an anniversary be celebrated for more than one person, it may be regarded as an anniversary in the strict sense if it is the real anniversary of the date of the death or burial of, at least, one of the persons.

*Masses in the Churches and Chapels of Cemeteries'*TM

12. By a church or chapel of a cemetery is meant:

a) The church or chief public oratory of a cemetery in which corpses are in fact interred, provided such a church or oratory has not attached to it the obligation of choir^{10*} or the care of souls;

b) The chapel of some private sepulchre¹¹ duly erected within the walls of the cemetery.

13. Masses celebrated in these places may be requiem Masses — using the formulary of the “daily” Mass with the appropriate prayer — provided they are offered for the dead.

14. The privilege of these requiem Masses does not, then, apply to churches or chapels *outside* a cemetery in which a body may, even lawfully, be buried; nor to churches or chapels in a cemetery in which people are no longer buried.

*Requiem Masses Within Eight Days of All Souls' Day'*TM

15. In some places it is the practice to have Masses for the dead offered within the week that follows All Souls' Day. Within eight days of November 2, calculated inclusively, all Masses which are offered for the dead or for some dead persons may be requiem Masses, using the formulary of the “daily” Mass with the appropriate prayer.

16. These Masses being requiem Masses of III class are not allowed on days when such Masses are prohibited (p. 92).

X. Requiem Masses of IV Class¹¹⁰

1. Requiem Masses of IV class are other “daily” Masses of the dead that may be celebrated — instead of the Mass of the office of the day — on ferias of IV class¹¹¹ only, outside Christmastide (i.e., Christmas Day to January 13 inclusive¹¹²). These Masses, then, are not permitted when the Saturday Office of B.V.M. occurs, unlike a votive Mass of IV class.¹¹³

2. The formulary is the *Missa Quotidiana*; for the prayer, see p. 87.

^{10*} R.M., nn. 420, 421.

¹¹ For there must not be undue interference with the liturgy of the day in such public churches or oratories.

¹¹² This is a private oratory (cf. C.S.C., 1190, 1184).

¹¹³ R.M., n. 422.

¹¹⁴ R.M., n. 423.

¹¹⁵ np. 46.

¹¹⁶ R.M., n. 72.

¹¹⁷ Cf. p. 75.

3. It is especially becoming that these requiem Masses of IV class be celebrated only when they are in fact offered for the dead, either in general or for definite persons.¹¹⁴

XL Mass on the Occasion of a Child's Funeral

In the rite for the burial of children who die before reaching the use of reason, in the Roman Ritual (VII, vii), there is no mention of Mass. Naturally, Mass is not offered in suffrage for such children. If it is desired to have Mass on the occasion of the funeral, it is offered for some other intention, e.g., to offer thanks to God for the blessings conferred on the child, to seek from God the grace of consolation and resignation for the child's parents. If the Office of the day does not permit the celebration of a votive Mass of IV class, the Mass of the day must be celebrated; but if the celebration of a votive Mass of IV class is permissible, a suitable one may be chosen.¹¹⁵ This Mass is not in any way privileged.

XII. The Gregorian Masses¹¹⁶

1. By "the Gregorian Masses" is meant a series of Masses offered, uninterruptedly, on thirty successive days, for the repose of the soul of a deceased person. The series is called a Trental. This practice arose as far back as, at least, the eighth century, and is ascribed to an incident related by St. Gregory the Great (540-604) in his *Dialogues*¹¹⁷ — how he ordered such a series of Masses to be said for the soul of one of his monks who had died penitent, after the commission of a fault against monastic poverty, and how, at the end of the series, the monk announced his delivery from purgatory. Hence arose the belief that, in addition to the intrinsic value of the celebration of thirty Masses for the soul of a dead person, an extrinsic efficacy was added through the prayers and merits of St. Gregory, inclining God to apply more fully the infinite merits of the Mass to the deceased person, so that at the end of the thirty days he would be freed from purgatory. While the Church has never given any decision as to the truth or value of this very old belief, the Sacred Congregation of Indulgences did declare,¹¹⁸ on March 15, 1884, that "the confidence of the

¹¹⁴ "The number of days in the year on which these "daily" Masses are allowed has been reduced by over forty days.

¹¹⁵ E.g., a Mass of thanksgiving, or for "any necessity," or to "seek the grace of the Holy Spirit" — *in casu*, the grace of resignation and strength, or — as so many rubricians suggest — the votive Mass of the angels.

¹¹⁶ Although this is not a strictly liturgical question, it is dealt with for the information of priests and seminarists in connection with requiem Masses.

¹¹⁷ Book IV. Chap. 55.

¹¹⁸ A.S.S., XVI, 509.

faithful, convinced that the offering of thirty Masses called 'Gregorian' possesses a special efficacy for the deliverance of souls in purgatory, is pious and reasonable, and the custom of celebrating these Masses is approved by the Church."

Conditions of the Trental

2. The thirty Masses must be offered without a break¹ for thirty consecutive days, not necessarily by the same priest,¹¹⁰ nor in the same church. Should the three last days of Holy Week occur, and the celebrant does not say Mass on Maundy Thursday (if he does, he must make this Mass part of the Trental), the series is not broken,¹¹¹ and he may continue, on Easter Sunday as if there had been no interval.

3. The Masses must be spread over thirty days — one being celebrated each day. Hence, the celebrant must not get one or more of the Masses celebrated by others on the one day, so that the thirty are completed in a shorter period than thirty days; nor must he apply more than one of his Masses on Christmas Day as part of the Trental.¹¹¹

4. The Masses must all be offered for *one* deceased person only, not for several; nor for the living.¹¹³

5. The Masses need not be requiem Masses, even on days when these are permitted, but "it is praiseworthy to say them, out of regard for the dead, on days on which this is lawful and becoming."¹¹⁴

6. The Masses need not be said at a privileged altar, nor need they be offered in honour of St. Gregory, nor with a commemoration of him.¹¹³

7. It is not certain that there is any plenary indulgence attached to the Trental¹²⁰ ~~126~~ the special efficacy is due rather to the divine good pleasure and mercy, and to the acceptance on God's part of the Masses)¹²⁷ and, as the efficacy of the Masses is not infallible, it is not forbidden to repeat the Trental for the same soul.

8. The Masses of the Trental have no liturgical privileges.

The Obligation of the Trental

9. In accepting an honorarium¹²¹ for the celebration of a Trental, a priest undertakes two obligations of a serious character, and binding in

¹¹⁰US. Cong. Indulg., January 14, 1889; Holy Office, December 12, 1912 (II).

¹²⁰Holy Office, (III). Hence the priest who undertook the celebration may have one or more Masses supplied by another priest.

¹¹¹Benedict XIV, *Institutiones Eccl.*, 34 (n. 22).

¹²¹S. Cong. Indulg., January 14, 1889; Holy Office, December 12, 1912 (II and IV).

¹²⁵S. Cong. Indulg., August 24, 1888.

¹²⁴Holy Office, December 12, 1912 (V), but sec p. 53, n. 44.

¹²⁵S. Cong. Indulg., January 14, 1889.

¹²⁶*Ibid.*, August 24, 1888.

¹²⁷*Ibid.*, and March 15, 1884.

¹²⁸Normally, the honorarium will be greater than would be given for the celebration of thirty Masses not forming a series.

justice, i.e., (i) the obligation of celebrating thirty Masses (and this he must do himself or through other priests, as in the case of all manual Masses); (ii) the obligation of celebrating (or having celebrated) these thirty Masses without a break, on thirty consecutive days. In regard to the second obligation the common teaching of theologians is this: if the series is broken *through no fault of the priest*, he is (probably) not bound to make restitution,¹²⁰ but he should do his best to fulfil the desire of the person who made the offering for the Trental, by finishing the series as soon as he can.¹²⁹ If the interruption be really culpable (e.g., if a priest accepts the obligation of celebrating a Trental when he is morally certain he cannot do so, and does not take steps to keep the series uninterrupted by the aid of another priest), the priest is bound to begin the Trental again, and complete it according to the rules laid down. If the interruption be due to a fault less culpably grave — e.g., to ignorance of the fact that the three Masses on Christmas Day may not be used for the series, or to failure to mark up some of the Masses in his note-book — it would seem that, strictly speaking, the Trental should be begun again, but some authors think that this obligation cannot be imposed, especially if he has already celebrated many of the Masses, and they suggest an arrangement made with the person who made the offering for the Trental, or the celebration of some extra Masses, or a condonation (*ad cautelam*) sought from the Holy See.¹³¹

XIII. The Indulgence of the Privileged Altar¹³²

1. The indulgence of the “privileged altar” means that to a Mass celebrated for a dead person (i) at an altar to which the privilege has been attached, or (ii) by a priest who has received the privilege personally, the Church *attaches a plenary indulgence* in favour of this deceased person.

2. When the Church grants an indulgence in favour of a dead person (who is no longer within its jurisdiction on earth), it does so, not as an act of jurisdiction, as in the case of an indulgence for the living, but *by*

¹²⁹ Cf., e.g., Cappello (*De Sacramentis*, Vol. I, 1928, 5 769). Some theologians (e.g., Noldin, Jorio) say he should begin the Masses again, if he had accepted an honorarium greater than the ordinary one for thirty Masses.

¹³⁰ Some theologians recommend that, in this case, one or more of the Masses should be celebrated at a privileged altar. To avoid all uncertainty, in case of inculpable interruption of the Masses, a condonation may be sought from the Holy See.

¹³¹ It must be admitted that none of these suggestions seems sufficient (except, of course, the last); for the special point of the Trental (to which its peculiar efficacy is traced, through the intercession of St. Gregory), an uninterrupted supplication of thirty Masses, is lost. Theologians agree, for example, that the gaining of a plenary indulgence, on behalf of the deceased person, is *not* a sufficient substitute for the interruption of the Trental.

¹³² This question is not a rubrical one, but it is useful to deal with it in connection with requiem Masses.

way of *suffrage*, i.e., it offers to God the indulgence,¹¹⁴ and prays him to accept it on behalf of the soul in question. To what extent God does actually *accept* this offering from the treasury of indulgences on behalf of a dead person, and *apply* it to the remission of the temporal punishment owed to this person, is unknown; it depends on the divine Will.

3. Accordingly, "by the indulgence attached to a privileged altar is to be understood — if we regard the intention of the Church!" and the use of the power of the keys — a plenary indulgence, which at once frees the soul from all the pains of purgatory; but if we regard the effect of the application, it is to be understood as a plenary indulgence, the extent of whose effect (*cujus mensura*) corresponds to the good pleasure and acceptance of divine mercy."¹¹⁵ As the acceptance of the indulgence in full by God is not infallibly certain, it is permitted and a common practice to gain, as far as may be possible, more than one plenary indulgence for the soul of a deceased person.

4. The indulgence of the privileged altar differs from other plenary indulgences applied for the dead in that *its effect is more certain* for (a) it is united to the offering of the Mass for the dead person, and so is rendered more efficacious, since the Mass greatly helps in removing obstacles that prevent an indulgence from having its full effect, (b) there are no other conditions for the gaining of the indulgence, except the offering of the Mass.

5. The indulgence of the privileged altar is either (a) *local*, i.e., attached, permanently or otherwise, to an altar," so that any priest who celebrates on that altar may gain the indulgence, or (b) *personal*, i.e., a special favour granted by the Holy Sec to an individual priest (permanently or temporarily), so that *wherever*³⁹ he says Mass, he may gain the indulgence, whether the altar on which he celebrates be privileged or not. Thus, e.g., all cardinals and bishops have the privilege personally, and in perpetuity.¹³⁰

6. The Holy Sec often grants the privilege for a place or to a person. In virtue of the Code of Canon Law a bishop (and other religious su-

¹¹³ I.e., intercessory prayer. (Cf. C.J.C. 911).

¹³⁴ In the case of a plenary indulgence it sets aside from the treasury of the Church and offers to God whatever is necessary to fully remit all the temporal punishment which is due for sin forgiven, in the particular case.

¹³⁵ "*Mens concedentis [indulgentiam]*."

S.C.I., 283 (1840).

The altar need not be a "fixed" one in the liturgical meaning of the term (see C.J.C. 1197, § 1), but must be fixed in the sense of being a permanent structure, and not merely a portable altar or altar stone. It is to the entire structure (a fixed altar in the liturgical sense; or a permanent structure, having laid on its table an altar stone, and erected in honour of some mystery or saint) that the indulgence is attached (S.C.I., D. 334s; and July 18, 1902). If the altar be moved to another spot in the same church or be replaced by a new altar, the indulgence is not lost, provided the new altar has the same title that the old one had (S.C.I., 317, 334).

i> Even on a portable altar.

"»C.J.C. 239, § 1 (No. 10); 349, 5 1.

periors),¹⁴⁰ may appoint and declare one altar permanently and daily “privileged,” in public churches (provided there is not one already there); but not in oratories, unless they are united to a parish church or are chapels-of-case.

7. On All Souls’ Day, and on each day until November 9 (inclusive), all Masses enjoy the privilege of the plenary indulgence, as if they had been celebrated at a privileged altar (but the indulgence must be applied to *one* particular soul); and all the altars of a church are privileged on the days on which the Forty Hours’ Prayer takes place therein.¹⁴¹

8. For Masses celebrated at a privileged altar, it is not lawful to *demand* — on the ground of the privilege — a larger offering than would be given for a Mass at a nonprivileged altar.¹⁴²

Conditions for Gaining the Indulgence

9. The general¹⁴³ conditions laid down for the gaining of the indulgence are:

a) The Mass must be applied — not necessarily exclusively¹⁴⁴ — for the soul for whom the indulgence is desired and is gained;

h) The indulgence may be applied to only *one* soul at a time (even though the Mass may be offered for more than one or even for all the faithful departed).¹⁴⁵

If, therefore, Mass be offered for *one* dead person, by that fact the indulgence is applied (granted that the Mass is celebrated on an altar which is privileged for that day, or by a priest who has the personal privilege), and no special express application of it is necessary;¹⁴⁰ but if Mass be offered for many dead persons, or for all the souls in purgatory, it is necessary to determine *one* person to whom the indulgence is to be applied.¹⁴²

10. When it is desired to gain the indulgence, it is forbidden to offer the Mass for the living (see § 9, *a*, *supra*), or even for the living and the dead. It may be offered for the dead only.^{14*}

¹⁴⁰ See C.J.C. 916.

¹⁴¹ C.J.C. 917; S. Penitentiary, October 31, 1934. The privilege holds even if the Exposition is interrupted at night, when the Ordinary of the place decides that the Exposition in the form fixed by the Clementine Instruction is not possible. (*Preces et Pia Opera* [1952], n. 169).

¹⁴² C.J.C. 918, §2.

“There may be other special conditions laid down in the concession of the privilege, in particular cases, and they must, of course, be observed.

¹⁴⁴ The Mass may be offered for several dead persons, but the indulgence may be gained *for one of them* only (S.C.I., December 19, 1885; August 25, 1897).

¹⁴⁵ S.C.I., December 19, 1885; S. Penitentiary, July 6, 1917 (No. 3).

¹⁴⁴ In such a case it is not necessary that either the celebrant or the donor of the Mass offering should intend to apply the privilege (S.C.I. D. 366; Holy Office, June 17, 1915).

It is not necessary to *know* this person, e.g., the indulgence may be applied to the most abandoned soul in purgatory or to the soul whom God wishes to liberate first

“•SCI. January 23, 1901.

11. To gain the indulgence it is not necessary that a requiem Mass be celebrated, even if the rubrics allow it on the occasion — it suffices to offer any Mass that the rubrics permit.¹⁴⁰ Nor is it necessary to add a prayer for the deceased person, when the rubrics allow this (p. 114). Naturally, it is becoming to offer a requiem Mass, or add the special prayer, when this is permitted and opportune.¹⁵⁰

12. If a priest accepts an honorarium to say Mass at a privileged altar, he is bound to do so (naturally, if he has the personal privilege he may make use of this). It will not do to substitute for the Mass at a privileged altar, the gaining of a plenary indulgence for the dead person by some other means¹⁵¹ (e.g., by making the Way of the Cross). If a priest, through *inculpable* error or because he is prevented by a grave cause, does not say the Mass on a privileged altar,¹⁵² or *inculpably* errs in the application of the Mass (cf. § 9, *supra*), he need not repeat the Mass nor return the stipend given for its application.¹⁵³ He is bound, however, to gain another plenary indulgence for the deceased person, for whom he said the Mass and, if he had received a greater stipend than the usual one (because of the condition added to the contract, i.e., that the Mass be celebrated on a privileged altar), he is bound to restore the extra amount.¹⁵⁴

XIV. The Rite (in General) of a Requiem Mass

The rite, in detail, of a requiem Mass is dealt with, for low Mass, p. 332 ff; for solemn Mass, p. 534 ff.

In general, however, the following points are of interest:

a) A requiem Mass is always celebrated in black, not violet, vestments, except in the one case of the Forty Hours' Prayer — the middle day of the Prayer — occurring on All Souls' Day (see p. 67).¹⁵⁵

b) While Holy Communion may be given within any requiem Mass (even a solemn one), only in case of a "private" Mass — i.e., not solemn, sung, nor conventual — may it be given immediately¹⁵⁶ before or after.¹⁵⁷

c) As a requiem Mass has no connection with the Office of the day (except on All Souls' Day):

¹⁴⁰ Holy Office, February 20, 1913.

¹⁵⁰ *Ibid.* (*Cum licet ac decet*) and sec p. 53.

¹⁵¹ S.C.I., May 2, 1852 (No. 357).

¹⁵² And at the time when it, or he, has the privilege, if this be limited to certain days.

¹⁵⁵ As he would be bound to do in the case of *culpable* error about the indulgence.

¹⁵⁴ This is the ordinary teaching of moral theologians. Cf. also S.C.I., D. 339s, 357' and sec p. 100.

¹⁵⁶ Cf. R.M., nn. 132 *b*, 130 *d*.

¹⁵⁷ When the celebrant is vested for Mass.

¹⁵⁸ C.J.C., 846, § 1; S.R.C. 4177s.

GENERAL RUBRICS OF THE MISSAL

- (i) No commemoration of the Office of the day, or prayer for the living is said in a requiem Mass;¹⁵⁸
- (ii) An *Oratio imperata* is not said, unless it be for the dead (p. 113);
- (iii) There is never a proper *Communicantes* in a requiem Mass;
- (iv) The celebrant in a requiem Mass does not bow his head, if the name of the saint whose feast it is occurs in the Canon.

d) In a sung requiem Mass the prayers, Preface, and *Pater noster* are sung to the ferial tone.¹⁵⁹ The rules for the singing of a motet at the Offertory, or after the Consecration, are the same as for a Mass of the living.¹⁶⁰ The organ is permitted, if necessary, to sustain the voices, but when they are silent, it must be silent also.¹⁶¹

¹⁵⁸ R.M., nn. 391, 398 c.

¹⁵⁹ R.M., n. 516 d; see p. 444.

¹⁶⁰ See p. 442.

¹⁶¹ See p. 438.

Chapter X

THE VARIABLE PARTS OF THE MASS

I. The Psalm “Iudica Me, Deus”

1. The psalm *Iudica me, Deus*, with its antiphon and the confession and absolution are said, before the altar steps, in every Mass whether high or low; they with the following verses and the prayers *Aufer a nobis* and *Oramus te, Domine* are however omitted in:

) The Mass of the feast of the Purification of the Blessed Virgin Mary, which follows the blessing and procession of candles;

) The Mass of Ash Wednesday, which is said after the blessing and imposition of ashes;

c) The Mass of the Second Sunday of the Passion or Palm Sunday, which follows the blessing and procession of palms;

d) The Easter vigil Mass;

e) The Mass of Rogations, which follows the procession of the Greater and Lesser Litanies;

f) Certain Masses which follow certain consecrations from the rubrics of the Roman Pontifical.¹

2. The psalm *Iudica me, Deus*, alone is omitted:

a) In Masses of the season from the First Sunday of the Passion to Maundy Thursday inclusive. It is not, therefore, omitted in festal or votive Masses within this period.

b) In Masses of the dead.

3. When the psalm is omitted, the antiphon *Introibo* is not wholly omitted. It is said once, and is immediately followed by *Adiutorium nostrum*, etc.²

¹ R.M., n. 424.

² - R. III, 6.

11. The Introit

1. The Introit is recited at every Mass, except at that of Easter Eve, when the vigil office replaces it.

2. The *Gloria Patri* is omitted in the Introit in Masses of the dead, and in Masses *de tempore* from the First Sunday of the Passion to Maundy Thursday (inclusive).⁴

3. In Eastertide, two *Alleluias* are added (except in requiem Masses) to the first verse of the Introit — if they are not already there — and are repeated when this verse is repeated. On the other hand, in any Introit the *Alleluia* is omitted whenever Mass is said outside Eastertide, unless in certain Masses, e.g., Corpus Christi, where it is otherwise indicated.⁵

III. Gloria in Excelsis"

1. The hymn is said:

a) In Masses which correspond to the Office of the day, whenever the hymn *Te Deum* is said at Matins;⁷

b) In festive Masses;⁸

c) In the Masses of Maundy Thursday and in the Easter Vigil Mass;

d) In votive Masses of I, II, and III class,⁹ except when the colour of the vestments is violet;

e) In votive Masses of IV class of the Angels on any day and of the Blessed Virgin Mary on a Saturday.

2. The hymn is omitted:

π) In Masses which correspond with the Office of the day, when the hymn *Te Deum* is omitted at Matins;¹⁰

b) In all Masses at which violet vestments are used;

c) In votive Masses of IV class, except those mentioned above;

d) In Masses of the dead.

IV. The Prayers"

The Structure of the Prayers

1. By the "prayers" of the Mass are meant, normally, that prayer — or group of prayers — that precedes the Epistle, terminates the Offertory,

• R.M., n. 427.

« R.M., n. 428.

Te Deum is said, e.g., in the ferial Office of Christmastide and Eastertide, and in the Saturday Office of Our Lady (R.M., n. 237) and the vigil of Pentecost.

• Cf. R.M., n. 302.

» P. 58.

» R.M., n. 429.

• R.M., nn. 431, 432.

>° Cf. R.M., n. 238.

11 R.M., n. 433 sqq.

and follows the Communion. The first prayer or group of prayers is called by the Missal *oratio* or *orationes*;² the second is known as the "Secret(s)," the prayer(s) said over the bread and wine (*oblata*), the third, the Postcommunion(s), the prayer(s) of thanksgiving.

2. The first prayer of the first and third groups, and it alone, is preceded by the general salutation to the congregation, *Dominus vobiscum*. This formula is an invitation to close union in prayer and in act, and it invokes the divine aid that those present may be intimately united in spirit with the sacrificing priest.

3. Ordinarily, the first and second prayers of each group — and these alone³ — are preceded by the more direct invitation to prayer, *Oremus*.⁴ The Secrets, however, are not prefaced by this formula; the *Orate, fratres* replaces it.

4. As a rule a prayer — especially the older prayers of the Roman rite — is made up in this way:

a) The invocation of God (*Deus, omnipotens Deus, Deus noster*, etc.);

b) A reference to an attribute of the Divinity, to the season of the ecclesiastical year, or to the mystery or saint of the occurring feast, as a reason for our petitions and a motive for granting them;

c) A petition — often introduced by such deprecatory phrases as *quaesumus, praesta quaesumus, concede propitius, supplices deprecamur*, and the like — in keeping with the divine attribute, or the mystery or saint already referred to, with, often, an added motive for the bestowal of what the prayer asks;

d) A fixed form of conclusion referring to the Mediatorship of Christ — through which alone we obtain from God all good gifts — and with mention of the other Divine Persons, and a brief doxology in their honour.

This conclusion is, in turn, terminated by the response *Amen*,⁵ which sums up the entire prayer and makes it the prayer of each respondent.

5. Ordinarily, each Secret has a reference to the *oblata*⁶ — the bread and wine offered by the faithful for the sacrifice — which are destined to become the Body and Blood of Christ, with a petition for the sanctification of the offerers. Each Postcommunion prayer refers, as a rule, to the sacrament of the Blessed Eucharist, which has just been received, and to its effects.

²-The first prayer of the Mass was originally termed *oratio ad collectam*, and so it is often named "Collect."

¹¹ The *oratio super populum* of the ferial Masses of Lent (which is rather a formula of blessing than a prayer), has its own form of invitation, *Oremus. Humiliate capita vestra Deo* (R. XI, 2).

¹² Sometimes the longer form *Oremus, Flectamus genua* is used, e.g., on the Wednesday, or Saturday, of an Ember week.

¹⁵ "Amen" expresses assent and approbation. It is the religious equivalent of "hear, hear" as used by the members of an audience. It is often best translated as "assuredly!" or "may it be so."

¹⁶ « *Oratio super oblata* was the ancient name of the prayer.

6. Nearly all the prayers of the Roman Missal are addressed to God the Father; not, however, by name (*Pater*), but to the first Divine Person considered in His unity, eternity, omnipotence, and sovereignty (*omnipotens sempiterne Deus*, and similar forms of address are employed). A few of the more modern, and less classical, prayers are addressed to God the Son, e.g., the prayer of the Blessed Sacrament (*Deus, qui nobis*), the Collect on the Feast of St. Joseph (*Sanctissimae Genitricis tuae Sponsi, quaesumus, Domine*). No Collect in the Mass of the Roman rite is directly addressed to God the Holy Ghost; not even the prayer of Pentecost, which — true to the classical model of a liturgical prayer — is addressed to the Father, with mention of the Holy Spirit.

*The Conclusion of Prayers*¹⁷

7. Within the Mass (exclusive of the Order and Canon) and the Divine Office the solemn or long conclusion is used for the prayers. The particular conclusion which is to be used depends on the content of the prayer, and more particularly on its destination.¹⁸ The general rules are:

a) If the prayer be addressed to God the Father:

- (i) With no reference to the other Divine Persons, the conclusion will be *Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum*:
- (ii) With a reference¹⁹ to God the Son, at the beginning or in the body of the prayer, the conclusion will be *Per eundem D.N.I.C.*, etc.;
- (iii) With a reference to God the Son,²⁰ towards the end of the prayer (e.g., the prayer of our Lady at Christmastide, *Deus, qui salutis aeternae*), the conclusion will be *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum*.

b) If the prayer be addressed to God the Son:

The conclusion will be *Qui vivis et regnas cum Deo Patri in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum*. If mention be made of the Father in such a prayer — a rare case — the conclusion will be *Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, per omnia saecula saeculorum*,²¹ e.g., the Collect

¹⁷ R.M., nn. 115, 116.

¹⁸ Usually, in the modern Missal, the correct conclusion is indicated by printing its initial words.

¹⁹ Even implicit, such as is contained, e.g., in the word *Genitrix*, or in the reference to the cross in the prayer of the Exaltation of the Holy Cross (September 14).

²⁰ Even implicit, such as is contained in the Collect of the first Mass of Christmas Day.

²¹ Cf. the conclusion of the second prayer in the Canon after *Agnus Dei*, which is very similar. It is anomalous, and so is the conclusion of the prayer that precedes it.

of the votive Mass of the Passion;" the Secret of the Mass of St. Anthony (June 13)."

c) If, in a prayer addressed to the Father or the Son, mention is made of the *Person* of the Holy Ghost — and not, e.g., of one of His gifts — the end of the appropriate conclusion will be *Per, etc., in unitate eiusdem Spiritus Sancti, etc., e.g.,* the Collect of Pentecost, the Postcommunion of Easter day.

8. The proper prayer of any Mass formulary is always said with its own proper conclusion, unless another prayer has to be added to it under one conclusion."

This occurs only:

«) With a ritual prayer, i.e., one which is connected with the following blessings or consecrations:²⁵

The consecration of a bishop;

(ii) An ordination;

(iii) The blessing of an abbot or abbess;

(iv) The blessing and consecration of virgins;

(v) The blessing or reconciliation of a cemetery;

The reconciliation of a church;

b) For the prayer of an impeded votive Mass of I or II class (sec p. 62);

c) For another prayer expressly indicated or permitted by the rubrics to be said under one conclusion with the prayer of the Mass."

Only one prayer may be added under one conclusion to the prayer of the Mass. If there are several prayers which should, according to the rubrics, be added under one conclusion,²⁷ one only is retained, in the order indicated above (*a, b, c*). The others are omitted."

A prayer that is to be said under one conclusion with the prayer of the Mass is counted as making one prayer only with this latter.²⁸

: This is also the conclusion of three prayers for the dying in R.R. (VI, vii, 7). The order of the words is different in the Collect of the Mass of B.V.M., Mediatrix of All Graces.

²³ Certain special additional conclusions when given in the liturgical 1 observed (R.M., n. 116).

« R.M., nn 436, 444.

²⁵ R.M. 447. These rites are all found in the Roman Pontifical. The prayers which have to be added in the Mass are also given in the Missal just after the two first Masses of the second series of votive Masses.

" These are: the inseparable prayer of St. Peter or St. Paul in the Mass of either (R.M., n. 110 *b*); the prayer of the titular at the consecration of a church (R.M., n. 333); the prayer of the Blessed Sacrament in Mass said *coram Sanctissimo* (R.M., n. 355); the prayer on the anniversaries of the pope and bishop (R.M., n. 449); the prayer on the anniversary of ordination (R.M., n. 451); the prayer for the propagation of the faith (R.M., n. 453). The new rubrics have solved in a very simple way the questions about the number and order of various additional prayers which arose after the simplification of the rubrics of 1955 by prescribing that they be added under one conclusion to the prayer of the Mass.

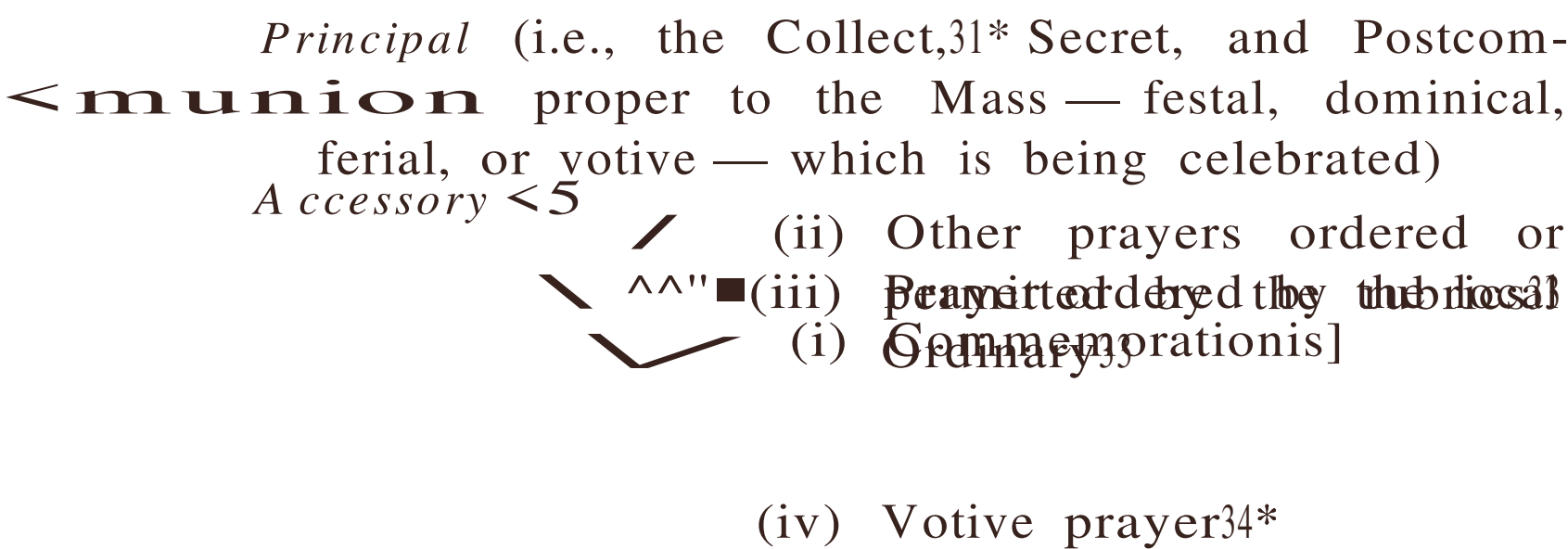
" Eg., if a church being consecrated or blessed had two titulars (R.M., nn. 333, 345).

²⁷ R.M., n. 445.

SB R.M., n. 446.

9. Under a distinct conclusion from the prayer of the Mass are said:
- a) Occurring commemorations;
 - b) Any ordered prayer (*oratio imperata*),
 - c) A votive prayer (p. 114).³⁰

Division of the Prayers



Commemorations

10. A commemoration³¹ occurs when there is an incomplete liturgical celebration in the Mass of the occurring day;³⁸ it is made by adding in the Mass to its Collect, Secret, and Postcommunion those of the commemorated liturgical day.

11. Commemorations may be *privileged* (made in every Mass as well as at Lauds and Vespers) or *ordinary* (made in conventual Masses, and in every low Mass, as well as at Lauds).³¹ The privileged commemorations are of:³⁸

- a) Any Sunday;
- b) A liturgical day of I class;
- c) All days within the octave of Christmas (cf. R.M., n. 91 [10]);
- d) Quarter Tense days of September³⁸;

«R.M., n. 437.

³¹ If there is more than one Collect proper to the Mass of the day — i.e., when there is more than one Scripture reading, as in the Mass of the Wednesday or Saturday of Quarter Tense week — the *principal* prayer is the one which immediately follows *Kyrie, eison* (rubric *in loco*).

I» R.M., nn. 447-453. '« R.M., nn. 461-465. »» R.M., n. 5.

³³ R.M., nn. 454-460. ³³ R.M., n. 433. ³¹ R.M., nn. 107, 108.

'« R.M., n. 109.

»« Quarter Tense days of Advent and Lent are ferias of those seasons- those of Pentecost are I class days.

THE VARIABLE PARTS OF THE MASS

e) The ferias of Advent, Lent, and Passiontide;

f) The Greater Litanies (p. 66).

All other commemorations are ordinary.”

12. The admission of commemorations is regulated as follows:⁴⁰

a) On liturgical days of I class and in high (*in cantu*) Masses which are not conventual, no commemoration is admitted, except one privileged one;

b) On Sundays of II class, only one commemoration, that of a feast of II class, is admitted, and this is omitted if there is a privileged commemoration to be made;

c) On other liturgical days of II class, only one commemoration is allowed, i.e., either a privileged one or an ordinary one;

d) On liturgical days of III and IV class only two commemorations are admitted.⁴¹

It should be noted also that:

e) A votive Mass of I class excludes all non-privileged commemorations (R.M., n. 330 b).

f) A votive Mass of II class admits only one commemoration (one privileged or one ordinary) (cf. R.M., n. 343 6);

g) The Mass at the dedication of a church excludes all commemorations, admitting only the additional prayer of the titular (R.M., n. 333).

h) A Mass in which a ritual prayer is added excludes all other prayers except privileged commemorations (R.M., n. 448).

13. Regarding commemorations:⁴²

a) The Mass or a commemoration of any feast or mystery of one divine Person excludes a commemoration or prayer of another feast of the same Divine Person;

b) The Office, Mass, or commemoration of a Sunday excludes the commemoration or prayer of a feast or mystery of the Lord, and vice versa;⁴²

c) An Office, Mass, or commemoration of the season excludes another seasonal commemoration;

d) Likewise an Office, Mass, or commemoration of the Blessed Virgin Mary, or of any saint or *beatus*, excludes another commemoration or prayer in which the intercession of the same Blessed Virgin Mary or saint or *beatus* is implored; but this does not apply to the prayer of a Sunday or feria in which occurs the invocation of the same saint.

” In the Mass of St. Peter there is always a commemoration of St. Paul (under one conclusion), and vice versa. If this be in another Mass, the two commemorations of these Apostles will be made as one prayer and before all other commemorations (R M n. 110).

⁴⁰ R.M., n. 111

⁴¹ See p. 114 *re* the number of prayers in any Mass.

« R.M., n. 112.

«■ R.M., n. 112 b. Accordingly, e.g., in the Mass of the Blessed Sacrament celebrated for the Forty Hours' Prayer on a Sunday of II class, no commemoration of the Sunday is made.

14. The commemoration of the season is made in the first place. In admitting and ordering other commemorations the order of the Table of Precedence⁰ (see p. 49) is to be observed.

15. Any commemoration that exceeds the number for any particular liturgical day is omitted/⁴

Other Prayers Prescribed by the Rubrics]*

16. The “ritual prayers,” see p. 109.

17. The prayers for (a) the coronation of the Pope; (ò) the anniversary of his coronation; (c) the anniversary of the diocesan bishop; (d) the prayer in Mass *Coram Sanctissimo*.

a) On the day of the Pope’s coronation and (Z>) on its anniversary date, (c) and on the anniversary of either⁴⁰ the election or consecration or translation of the diocesan Bishop in all Masses, except requiem Masses, there is added to the prayer of the Mass, under one conclusion, the prayer for the Pope or Bishop (i.e., No. 5 or 7 among the *Orationes Diversae* in the Missal), provided a liturgical day under 1, 2, 3, and 8 of the Table of Precedence (p. 49) does not occur.⁴⁷

If the anniversary occurs on a day on which the prayer is excluded, it is transferred to the nearest day not similarly impeded, in the same way as the conventual Mass for the same anniversaries is transferred in cathedrals and collegiate churches⁴⁸ (p. 69).

d) The prayer of the Blessed Sacrament (from the votive Mass) is added, under one conclusion, to the prayer of the Mass:

(i) At the Mass of exposition or deposition for the Forty Hours’ Prayer, when the votive Mass of the Blessed Sacrament is impeded,⁴⁰ provided the impeding day is not a liturgical day under 1, 2, 3, or 8 of the Table of Precedence,⁵⁰ nor any Sunday or feast (or commemoration) of our Lord;⁵¹

(ii) At a Mass said (by induit) at the altar of Exposition during the Prayer, provided it is not a Sunday or a feast or commemoration) of our Lord.⁵²

18. On the anniversary of his own ordination⁵¹ any priest may⁵⁴ add to

⁴³ R.M., n. 113.

⁴⁴ R.M., n. 114.

⁴⁵ Cf. R.M., n. 433 c.

It i.e., on one only of these days, to be chosen by the Bishop (R.M. n. 449).

⁴⁶ R.M., n. 449.

⁴⁷ R.M., n. 450.

⁴⁸ Cf. R.M., nn. 348, 343 c.

⁴⁹ Ibid.

R.M., n. 112 b.

⁵⁰ R.M., n. 355.

⁵¹ Calculated according to the day of the month and not the ecclesiastical calendar

⁵⁴ It is a privilege although classified in the new rubrics (R.M., n. 433 c) under *aliae orationes a rubricis praescriptae*.

the prayer of the Mass,⁴⁵ under one conclusion, the prayer for himself,⁴⁶ provided the day is not one coming under 1, 2, 3, or 8 of the Table of Precedence (p. 49).⁵⁷ When the prayer is impeded it may be transferred to the nearest day not similarly impeded.⁵⁴

19. On the last Sunday but one of October," or on another Sunday appointed by the local Ordinary as "Mission Sunday," in all Masses to the prayer of the Mass, under one conclusion, is added the prayer for the propagation of the faith,⁴⁰ except on a day under 1, 2, 3, or 8 of the Table of Precedence (p. 49).⁰¹

*Ordered Prayers (Orationes Imperatae)*2*

20. By an "ordered prayer" is meant a prayer which the local Ordinary may order, on the occurrence of a grave and public need or calamity.*1

21. For an ordered prayer the local Ordinary may prescribe any prayer from Masses which may be celebrated as votive Masses, or from the prayers for special intentions, or from the Masses and prayers for the dead.

22. It is highly becoming that a local Ordinary should not impose an ordered prayer in any permanent way, but only for a really grave reason and for a period not exceeding the time of real necessity.

23. An ordered prayer:

- a) May be only one;
- b) Must be said by all priests celebrating Mass in churches and oratories, even exempt, of the diocese;
- c) Is never said under one conclusion with the prayer of the Mass, but after privileged commemorations;
- d) Is prohibited on all liturgical days of I and II class, in votive Masses of I and II class, in high Masses,⁰⁴ and whenever the number of privileged commemorations appointed for any particular day has been completed.⁴⁴

24. An ordered prayer for the dead is said only on ferias of IV class, and in low votive Masses or low Masses of the dead of IV class.

25. If there is question of a public calamity or need which of its nature may last a long time (e.g., war or pestilence, and the like), the local Ordinary may order a suitable prayer *for the entire period* of the unhappy event, but this prayer:

⁵⁴ Not, of course, in a requiem Mass (cf. R.M., n. 398 c).

" *Orationes Diversae* of the Missal, No. 8.

s:RM., n. 451.

«R.M., n. 452.

" The last Sunday is the feast of Christ the King.

⁴⁰ From the votive Mass (No. 18).

» R.M., n. 453.

«- R M., nn. 454-460.

⁴⁵ The three former classes of ordered prayers have been abolished.

⁶⁴ *Missae in cantu* (solemn or sung).

⁴⁵ An ordered prayer, should it be the same as the prayer of the Mass or of a (privileged) commemoration, is omitted (cf. R.M., n. 438 c).

GENERAL RUBRICS OF THE MISSAL

- a) Is said on Mondays, Wednesdays, and Fridays only;
- b) Is forbidden on the days and in the Masses dealt with above in §23 *d*.

26. If a very urgent grave and public need or calamity should occur, and there is no time to communicate with the local Ordinary, a parish priest may order a suitable prayer to be said for three continuous days, in churches and oratories, even exempt ones, within the boundaries of his parish. This prayer is prohibited on the same days and in the same Masses as a prayer ordered by the local Ordinary, and this latter if it was to be said is omitted.

Votive Prayer

27. Every priest may add one prayer at choice in all low nonconventional⁹ Masses on liturgical days of IV class.

28. The votive prayer may be chosen from Masses which may be celebrated as votive, or from the prayers for special intentions or from Masses and prayers for the dead. A prayer for the dead may be said in a nonrequiem Mass, only if it is (a) an ordered prayer (§21 *Supra*), (b) a true votive prayer when this is allowed (§27 *Supra*).

29. This prayer is said in the last place, after other prayers, and must not exceed the number of three prayers that is allowed.

30. A votive prayer for the dead may be added in a low nonconventional Masses of the dead of IV class.⁹⁷

31. in the prayer *A cunctis*^{0*} may be named either the titular of one's own church, or any chief patron,⁹ or founder or titular of an Order or Congregation. And the rubrics which are found in the Missal for this prayer are to be observed.

*The Number of Prayers*¹⁰

32. In the number of prayers appointed for each liturgical day are included both the prayer of the Mass and commemorations, as well as other prayers prescribed by the rubrics, or by the Ordinary, or votive prayers. And so, after the prayer of the Mass:

- a) On liturgical days of I class, in votive Masses of I class, and in nonconventional high Masses, no other prayer is admitted, except a prayer to be said under one conclusion⁷¹ and one privileged commemoration.⁷⁷
- b) On Sundays of II class, no other prayer is admitted except the

« R.M., n. 464.

⁹No. 2 of *Orationes Diversae*.

⁰ Of a country or province or diocese or town or Order (cf. p. 46 fl)

« R.M., nn. 434, 435.

« P. 109.

⁷³ Even this is excluded at the Mass following the dedication of a church (RM n. 333).

commemoration of a feast of II class, which is, however, omitted if there is a privileged commemoration;

c) On other liturgical days of II class and in votive Masses of II class only one other prayer is admitted, i.e., either one privileged or one ordinary commemoration;

d) On liturgical days of III and IV class and in votive Masses of III and IV class only two extra prayers are admitted.

33. Any prayer which exceeds the number appointed for each liturgical day is omitted; and so on no pretext is it allowed to have more than three prayers.

*Change of Prayers*³

34. If two prayers consist of almost the same words either in the first or second part, the later prayer:

a) if it is of the season, is changed for another one from the following Sunday or feria;

A) if it is of a saint, is changed for another from the same or a similar Common;

c) if it is an *oratio imperata*, is omitted.

35. In the prayers of an office which has been transferred or replaced the words *hanc* or *hodiernam* or *praesentem diem* or similar words are not to be changed.

V. The Gradual, etc.⁴

1. As a general rule, after the Epistle of the Mass comes the Gradual. Usually this consists of two verses from the Psalms. In a few instances the verses are from another book of the Old Testament (e.g., on the Feast of the Immaculate Conception, of the Holy Family, in the first Common of Martyrs outside Eastertide); sometimes they are taken from the New Testament (e.g., on the Feast of the Conversion of St. Paul).

The Gradual is followed by the "Little *Alleluia*" or *Alleluia*⁷³ verse, i.e., *Alleluia* twice, followed, ordinarily, by a verse. This is taken, in the vast majority of cases, from the Psalms, but sometimes from another book of the Old Testament (e.g., on the Feast of the Immaculate Conception), or from the New Testament (e.g., the Mass of Easter Day); or it may be a verse of ecclesiastical composition (e.g., the third Mass of Christmas, the Mass of Pentecost). The verse is followed by a third *Alleluia*.

When there is a Sequence, this last *Alleluia* follows it.

³ R. M., nn. 438, 439.

⁷ R. M., nn. 469, 470.

⁷⁹ This liturgical exclamation from the Hebrew means "Praise ye the Lord."

2. In Eastertide — from the Saturday before Low Sunday⁷⁰ to the Saturday of Pentecost week, except in the Rogation Masses,⁷² and on the vigil of Pentecost⁷⁸ — the Gradual is omitted. Instead there is the “Great *Alleluia*,” i.e., the usual *Alleluia* verse is followed by a verse⁷⁰ and after this, *Alleluia* is once more repeated.

Résumé

Outside Eastertide and when *Alleluia* is not excluded from the liturgy (see *infra* §3), we have:

Gradual (2 verses) with *Alleluia* verse (i.e., *Alleluia, Alleluia*, one verse, *Alleluia*).

In Eastertide we have the *Alleluia* verse (i.e., *Alleluia, Alleluia*, one verse, *Alleluia*) followed by a verse and *Alleluia* (for the fourth time).⁸⁰

3. *Alleluia*, as a liturgical prayer form of a joyous character, is excluded:

a) In all Masses from Septuagesima to Easter;

b) In the ferial Masses of Advent,⁸¹ of Quarter Tense (except Pentecost Q.T.), and of vigils (except the vigils of Easter, Ascension, and Pentecost; and that of Christmas falling on a Sunday). Accordingly, in these Masses, the *Alleluia* verse is sometimes replaced by a Tract, at other times is simply omitted (only the Gradual being said);⁸²

*The Tract*³³

4. The Tract is, ordinarily, made up of three verses from the Psalms. Sometimes, however, it is much longer (as the Tract of the first Sunday of Lent, of the First Sunday of the Passion, and of some of the days of Holy Week); sometimes it is shorter, consisting of two verses only (e.g., on the fourth Sunday of Lent, on the vigil of Pentecost, for the dedication of a church). The verses of the Tract are nearly always taken from the book of Psalms, but sometimes some or all of them are taken from other books of the Old Testament, e.g., in the Mass of the Blessed Sacrament, or from the New Testament, e.g., in the Mass of the Holy Family when said as a votive Mass after Septuagesima. Occasionally, too, the versc(s) of the

⁷⁰ On Easter Day and within its octave there is a Gradual and *Alleluia* verse, and a Sequence also.

⁷¹ When the Gradual and *Alleluia* verse (after Septuagesima, the Tract) from the votive Mass *pro quacumque necessitate* are used (*Variationes*, 1960, n. 27).

⁷⁸ “When one *Alleluia*, one verse of a psalm and a Tract are said.”

⁷⁰ Taken nearly always from the Psalms, but sometimes from another book of the O.T. (e.g., in the Common of Doctors, of Abbots, of B.V.M.) or from the NT (e.g., on the Feast of SS. Philip and James); or being a verse of ecclesiastical composition (e.g., on the Feast of St. Andrew, in the Common of a Confessor Bishop)

⁸⁰ R.M., n. 409 and special rubric on the Saturday before Low Sunday

Special rubric on the first Sunday of Advent.

⁸¹ Rubric on Septuagesima Sunday and on Ash Wednesday.

⁸² R.M., n. 469.

Tract are of ecclesiastical composition,*4 e.g., the Mass of the Common of our Lady, the votive Mass of the Blessed Trinity or of the Holy Cross.

5. The Tract, replacing the *Alleluia* verse is said:

a) In all Sunday, festival, and votive Masses from Septuagesima to Easter;"

b) In the ferial Masses of Monday, Wednesday, and Friday in Lent..

It is omitted (i) in the ferial Masses of Septuagesima," and of Tuesday, Thursday, and Saturday in Lent;®* (ii) on weekdays from Septuagesima to Lent (i.e., to the Tuesday after Quinquagesima, inclusive).

*The Sequence*TM

6. The present Roman Missal contains five Sequences or Proses:

a) *Victimae Paschali laudes* for Easter;

b) *Veni, Sancte Spiritus* for Pentecost;

c) *Lauda, Sion* for Corpus Christi;

d) *Stabat Mater* for the commemoration and feast (the Friday after Passion Sunday and September 15) of the Seven Sorrows of our Blessed Lady;

e) *Dies irae*TM for Masses of the dead.

7. The recitation of the Sequence is:

a) *Obligatory*:

(i) On the feast day in all Masses (except for Requiem Mass on Nov. 2, sec p. 89),

(ii) Within the octaves of Easter and Pentecost, in all Masses;

b) *Excluded* in votive Masses.⁹¹

VI. The Creed"

The Niccne Creed is said in Mass:

a) On each Sunday, even though the Office should be of a feast, or a votive Mass of II class be celebrated;

b) On feasts of I class and in votive Masses of I class;

c) On feasts of II class of the Lord or of the B.V.M.;

d) Within the octaves of Christmas, Easter, and Pentecost, even on occurring feasts or in votive Masses;

e) On birthday feasts of the Apostles and Evangelists, and on the feasts of St. Peter's Chair (February 22) and St. Barnabas;

In the Lenten Masses of each Monday, Wednesday (except Quarter Tense), and Friday, the third verse of the Tract is the prayer *Adjuva nos*.

M Also on the vigil of Pentecost and on Quarter Tense Saturday (except that of Pentecost in the shorter Mass). "R.M., n. 470.

Special rubric of Ash Wednesday.

00 The rules for this arc given on p. 89.

,T Special rubric of Septuagesima Sunday.

» R.M., n. 470.

·' Rubric of Ash Wednesday.

R.M., nn. 475-476.

2. The Creed is *not* said:

a) In either Mass (of the Chrism or of the Lord's Supper) on Maundy Thursday, or in the Easter Eve Mass;

b) On feasts, or in votive Masses, of II class, except those given above under (c) and (e);

c) In festal or votive Masses of III and IV class;

rf) Because of any occurring commemoration;

e) In requiem Masses.

Accordingly, the Creed is no longer said on a feast of an angel or on a secondary feast of an apostle (e.g., January' 25) or on the feast of a doctor, or on that of St. Mary Magdalene.

VII. The Preface"

1. The Roman Missal at present contains fifteen Prefaces. Fourteen of these are proper — six of the season (*de tempore*), i.e., Christmas, Epiphany, Lent, Passiontide, Eastertide, Ascension; seven festal; and one proper to requiem Masses — and one is common. In 1919 a proper Preface of St. Joseph was introduced, and the proper Preface for Masses of the dead was restored. When the new feast of Christ the King was instituted by Pius XI in 1925, its Mass received a proper Preface; and when the new formulary of the Mass of the Sacred Heart (*Cogitationes*) was issued in 1929, it contained a proper Preface."*

2. The rubric which regulates in detail the use of each Preface precedes it in the Missal. These rubrics are long and rather complicated, but they have now been superseded by the very simple rule given in the new *Rubrics of the Missal*, nn. 482-499. i.e., if a Mass (even a votive one) has a proper Preface this is to be used; if it has no proper Preface then that of the season, otherwise the Common Preface.⁹⁴ No occurring commemoration any longer introduces a proper Preface.^{94*} Should a feast of the first or second class, be celebrated on a *Sunday* outside Christmastide and Eastertide and have not itself a proper Preface, the Preface of the Blessed Trinity will be said."

Some Prefaces and the New Rubrics

3. According to the new rubrics:

a) *The Preface of the Nativity* is no longer considered proper to a Mass of the Blessed Sacrament (a votive Mass or that of Corpus Christi),

* R.M., nn. 482-499.

"21 The Special Preface for the Chrism Mass on Maundy Thursday is now given (after the Preface of the Cross) among the solemn tones in the Missal.

» R.M., n. 482.

°4. R.M., n. 483.

" Cf. R.M., n. 494 *b*.

or to the feast of the Transfiguration (August 6), and is replaced by a seasonal or the Common Preface. It remains proper to the feasts of the Holy Name (*ratione temporis*) and Purification, and it is used in the Mass from January 2 to 5.

b) *The Preface of the Epiphany* continues to be used (although the octave no longer exists) from January 7 to 13.

c) *The Preface of the Holy Cross* continues to be proper for: Masses (festal or votive) of the Holy Cross; the Passion of our Lord; the instruments of the Passion; of the Precious Blood and the Redeemer. It is a seasonal Preface in all Masses from the First Sunday of the Passion to Wednesday of Holy Week that have no proper Preface.

(1) *The Preface of the Ascension* continues to be used to the vigil of Pentecost (exclusively) as a seasonal Preface from Friday after the Ascension.

e) *The Preface of the Apostles* is no longer considered proper to the Mass of the Common of a pope, nor to the votive Mass of the anniversary of the election and coronation of the pope.

Changes in the Wording of Certain Prefaces

4. *The Easter Preface.*

a) In the Mass of Easter Eve, the words *in hac potissimum nocte* are used.

b) In the Mass from Easter Sunday to the Saturday of Easter week (inclusive) *in hac potissimum die*.

c) For the remainder of Eastertide, the form is *in hoc potissimum*.

5. *The Preface of Our Blessed Lady.*

In this Preface (a) on the chief feasts of our Lady, the special event commemorated by the feast is mentioned, *Et te in Annuntiatione*, etc. On the feasts of the Immaculate Conception, and of the Apparitions at Lourdes (February 11), the words *Et te in Conceptione immaculata* are used. *Et te in Transfixione* is the form for the commemoration and feast of the Sorrows of B.V.M.; while *Et te in Commemoratione* is used for the Commemoration of Our Lady of Mount Carmel, (b) For all other feasts¹ the words *Et te in Festivitate* are employed, (c) In the Saturday Mass of our Lady, and in votive Masses in which no special mystery is mentioned, the form is *Et te in Veneratione*.²*

6. *The Preface of St. Joseph*

In votive Masses *Et te in Veneratione* replaces *Et te in Festivitate*TM

7. *The Preface of the Blessed Trinity* — which is the seasonal Preface

¹« In the universal Church they are the Annunciation, Visitation, Assumption, Nativity, and Presentation.

E.g., the Holy Name of Mary, the Motherhood, Our Lady of the Rosary.

Special rubric before this Preface.

².. *Ibid.*

for Advent and all Sundays of II class outside Christmastide and Eastertide — is not said on *weekdays* when the Mass of the Sunday is repeated.⁹⁹

[. The Canon¹⁰⁰

The prayers of the Canon are invariable with the following exceptions:

1. *Communicantes*, etc. There is a special (proper) *Communicantes* on Maundy Thursday, and on the feasts of Christmas, Epiphany, Easter, Ascension, and Pentecost. That for Easter and Pentecost is used also on the vigil and throughout the octave. The *Communicantes* of Christmas, and the *Communicantes* and *Hanc igitur* of Easter and Pentecost are said within their octaves, even in Masses not of the octave, and even if these have a proper Preface.¹⁰¹

The prayer *Hanc igitur* has a special form on Maundy Thursday, and on the vigils and feasts and within the octaves of Easter and Pentecost.¹⁰² The difference in each case between the ordinary *Communicantes* (or *Hanc igitur*) and the proper one consists in one short clause introduced near the beginning, containing a reference to the feast of the day.

In the *Communicantes* for Christmas *et noctem sacratissimam celebrantes* is said in the first Mass (*in nocte*) only; after that *diem sacratissimum* is used.¹⁰³

Similarly, in the *Communicantes* of Easter, the first form (*noctem*) is used in the Easter Eve Mass alone.¹⁰⁴¹⁰⁵

There is a proper *Qui pridie* for Maundy Thursday alone.

In Masses for the dead, it is always the common *Communicantes* and the common *Hanc igitur* which are said.

2. *Agnus Dei* is omitted in the Mass of Easter Eve, and has a special form on Maundy Thursday and in requiem Masses.

IX. Ite, Missa Est¹⁰⁵

1. *Ite, missa est* is always said at the end of Mass, except on Maundy Thursday (when the *repositio* of the Blessed Sacrament follows) and whenever a liturgical procession¹⁰⁰ follows the Mass. Then *Benedicamus Domino* replaces it and the blessing is omitted.

⁹⁹» Rubric after the Secret of the first Sunday of Advent.

¹⁰⁰ In the modern Missal the Preface is no longer considered as part of the Canon — but rather as an introduction to it — and so the Canon begins at *Te igitur*. It ends, of course, with the “great” *Amen* which immediately precedes the *Pater noster*.

R.M., n. 501.

¹⁰¹ There is also a special form of *Hanc igitur* in the Mass at the consecration of a bishop.

¹⁰² Rubric in the first Mass of Christmas, and after the Preface of the Nativity.

¹⁰⁴ Text of the Mass on Holy Saturday and rubric after the Easter Preface.

¹⁰⁵ R.M., n. 507.

¹⁰⁴ A procession is defined in C.J.C. 1290, § 1.

2. On Easter Eve, on Easter Sunday, and during the octave of that feast — up to Saturday, inclusive — *Alleluia*, *Alleluia* is added to *he*, and to its response.

X. The Last Gospel¹⁰

In every Mass (except all Masses on Palm Sunday not preceded by the blessing and procession of palms^{10*}) the beginning of St. John's Gospel is read as the Last Gospel. The latter is entirely omitted:

- a) In Masses in which *Benedicamus Domino* replaces *he, missa est*;
- b) At the third Mass of Christmas Day (when the first Gospel is Jn 1:1-14);
- c) On Palm Sunday in the Mass that follows the blessing and procession of palms;
- d) In the Easter Eve Mass;
- e) In a requiem Mass¹⁰⁰ followed immediately by the absolution for the dead;
- f) Certain Masses which follow some consecrations¹¹⁰ (e.g., the consecration of a church) according to the rubrics of the Roman Pontifical.

XI. The Leonine Prayers After Mass

1. In 1884 and 1886, Leo XIII ordered special prayers — the *Ave Maria* thrice, the *Salve, regina*, and two other prayers — to be recited after a private Mass in all churches for the needs of the Church. This prescription was renewed by St. Pius X (1903) and by Benedict XV (1915). Pius XI, in a Consistorial Allocution of June 30, 1930, ordered these prayers to be said for Russia, and directed the bishops and priests carefully to inform their congregations of this fact and frequently to remind them of it.

2. To these Leonine prayers St. Pius X, in 1904, allowed the addition of the ejaculation "Most Sacred Heart of Jesus, have mercy on us," said three times, and granted an indulgence of seven years and seven quarantines for its recitation.

3. Formerly an indulgence of three hundred days was given for the

^{10*} R M., nn. 508. 509.

¹⁰⁰ R M., n. 509.

¹¹⁰ Not in a Mass of the living which may happen to be followed by the absolution. This latter is then a quite separate function. See decree of S.R.C., March 9, 1960 (A.A.S., p. 360).

no Functions other than these (e.g., Benediction) do not allow of the omission of the Last Gospel.

recitation of the Leonine prayers, but on May 30, 1934, and without prejudice to the Pian indulgence for the ejaculation to the Sacred Heart, Pius XI increased the indulgence to ten years, "to encourage the faithful to remain and not depart before the prayers have been said, but to join in their recitation."¹¹¹

4. As the Leonine prayers were ordered after a "private" Mass, they are not to be said after a solemn or sung Mass; and they *may* be omitted:¹¹²

a) After a low Mass celebrated with some solemnity — either intrinsic or extrinsic — such as conventual low Mass, Mass on the occasion of a marriage, of confirmation, of an ordination, of a religious profession, of a jubilee of ordination, marriage, etc.; Mass preceded by the *Asperges* and followed by the prayer for the Queen or civil authorities; the Mass of a newly ordained priest; Mass at which there is a general or quasi-general Communion;

b) Whenever Mass is "immediately and duly"¹¹³ followed¹¹⁴ by some other function (e.g., Benediction) or exercise of piety;

c) Whenever, on any day, a homily has been given in the Mass, or immediately before or after it;¹¹⁴

d) At a dialogue Mass (in any of its four forms)¹¹⁴ but only on Sundays or on feast days, i.e., feasts of I or II class, or a feast celebrated with special solemnity.

5. When two or three Masses (e.g., on All Souls' Day) follow one another immediately, so that the celebrant does not leave the altar, the Leonine prayers are said only after the last Mass.¹¹⁷

6. If, on Christmas Day, the third Mass is to be a solemn one, and immediately follows the second Mass, the prayers are not said after the latter.¹¹⁸

7. If other prayers are said by the authority of the Ordinary, after a private Mass, the Leonine prayers precede them.¹¹⁹

8. The Leonine prayers are not part of the Mass, nor do the rubrics of the Missal make any mention of them. They are a temporary "exercise of piety," and *per se*, therefore, subject to regulation by the local Ordinary,¹²⁰ but as they were originally prescribed by the Holy See they have been in fact regulated by decisions of S.R.C.

¹¹¹ * A.A.S., 1934, p. 312. To gain the indulgence the prayers must be recited *simul cum sacerdote et flexis genibus* (*Preces*, etc., n. 675).

¹¹² Cf. S.R.C. 9 March, 1960.

¹¹³ Le., in accordance with the rubrics.

¹¹⁴ The words "without the celebrant departing from the altar" which occur in a decision of 1913 (S.R.C. 4305) have been dropped.

¹¹⁵ The purpose of this new concession is to give more time for the instruction of the people without unduly prolonging the time of Mass.

¹¹⁶ Cf. Instr. (1958), n. 31.

¹¹⁷ S.R.C. 3705, 3855L

¹¹⁸ S.R.C. 3936.

¹¹⁹ S.R.C. 3682 and cf. 3805

¹²⁰ C.J.C. 1259, § 1; Instr. 5 12.

Chapter XI

DEFECTS IN THE CELEBRATION OF MASS

I. The Defects in General

1. Immediately after the part of the Missal concerning the rite of Mass (*Ritus Servandus in Celebratione Missae*) comes the part entitled *De Dejectibus in Celebratione Missarum Occurrentibus*, comprising ten chapters.

2. For the celebration of the Sacrament-Sacrifice of the Blessed Eucharist, divine law requires the valid consecration by a duly ordained priest,¹ of bread and wine, the eating of the Sacred Species, and the continuity of the sacrificial action. Ecclesiastical law requires, in addition — for the lawful celebration of the Sacrifice — that the priest be free of censure, in the state of grace, fasting, and that he follow a certain rite.

3. For the valid consecration of the bread and wine, each species must be apt matter for consecration (Chaps. III and IV), and the priest must pronounce over each the words of consecration (the form of the sacrament, Chap. V), with the intention (Chap. VII) of consecrating, or doing what Christ did at the Last Supper and the Church intends to do now? For the lawful consecration, the priest, with certain dispositions of soul (Chap. VII) and body (Chap. IX), must oiler the bread and wine at the Offertory, and must complete the Sacrifice by partaking of the consecrated Species.

4. A “defect” in the celebration of Mass means the lack of what is requisite for the valid and lawful celebration (or making) of the Sacrament-Sacrifice. An *essential* defect is an important defect (in matter, form, or intention) that would cause the celebration of Mass to be invalid.

¹ Apart from extreme necessity, the same priest must consecrate and consume both the Species (cf. IX, § 4, *infra*).

² Cf. *Def.* I.

GENERAL RUBRICS OF THE MISSAL

An *accidental* defect is one which does not affect the validity of the Mass, but affects the completeness (integrity), right order, or meaning of the act, or the reverence owed the Sacrament-Sacrifice.

5. While the rubrics — the General Rubrics, and those of the *Ritus* — explain how Mass is to be celebrated, how to prevent defects, the directions of *De Dejectibus* explain how defects may arise and how they are to be remedied.³

6. In dealing with defects, in practice, three general rules are helpful: (a) the celebrant, if he takes ordinary care in the celebration of Mass, must not be unduly upset over the accidental occurrence of a defect — such accidents are not always avoidable — nor scrupulous in remedying it;⁴ (/>) in doubt as to what course of action to pursue in dealing with a defect, ordinarily the *safer* course is to be chosen (necessarily, if the validity of the Mass be at stake); (c) as little public attention as possible is to be called to the occurrence of the defect,⁵ it is to be remedied briefly and quietly, and without any unnecessary repetitions, as the details of the remedies, given in the rubrics, and dealt with *infra*, show.*

II. Remedying Defects (in General)

1. The directions given in *De Dejectibus* for remedying defects that may arise, are based on the following principles:

a) An essential defect *must* be remedied, an accidental defect need not always be;⁷

h) The matter (bread and wine) of the sacrifice should, for lawfulness, always be *offered* before its consecration, if not at the Offertory, with ritual acts and prayers, at least silently, later;⁹

c) The matter once offered and blessed must be treated as a blessed thing, and so, if, afterwards, it is not consecrated, it must be consumed after his Communion by the celebrant,[®] or put into the sacrarium;

d) The bringing into being of the Sacrament-Sacrifice must always be fully accomplished by the valid consecration of the two species (even if this had to be done by a second priest), and completed by the consuming of Both, and this even if, by accident, the priest is no longer fasting.¹⁰ Even the very Fragments of a Host are to be consumed, though the priest

• Evidently, then, the celebrant of Mass must have a working knowledge of these directions, especially of those concerning defects that may arise, quite unexpectedly, at any moment (e.g., the defects dealt with in Chap. X, §§ 3, 5, 8, 9, 10, 12, 15).

◆The rubrics on these matters are notable for their moderation and the absence of scrupulosity.

• Cf., e.g., *Def.* IV, 6.

• CL, e.g., *Def.* III, 4, 6; IV, 4; V, 2; X, 3.

’ Cf., e.g., *Def.* V, 2.

» Cf., e.g., *Def.* III, 4.

•Cf., e.g., *Def.* HI, 5; X, 9.

« Cf., e.g., *Df.* III, 5, 6; X, 3.

should not discover Them until after he has taken the ablutions, because They belong to the Sacrifice.'¹ VII,

2. If an *essential* defect is discovered before Mass, it must be remedied, and, if it cannot be, Mass must not be begun. If it is discovered during Mass but *before the Consecration*, it must be remedied, and, if it cannot be, the priest must discontinue the Mass" (explaining the reason to the people, if it is a public Mass). If an essential defect is discovered *after the Consecration*, it must be remedied (in the briefest way possible, as provided for in the directions of *De Defectibus*), and Mass continued where it had been broken off." If the defect cannot be remedied, in this case the Mass is continued to the end, omitting the words and signs which concern the defective species.¹⁴

3. If an *accidental* defect is discovered before Mass, it is to be remedied, and, if it cannot be, Mass is not to be celebrated, unless (there is an obligation to celebrate it, or a grave reason for doing so (e.g., if otherwise scandal could not be avoided). If such a defect be discovered during Mass *before the Consecration*, it is to be remedied, if this can be done without causing scandal, and if the succession of the parts of the Mass permits." If it cannot be remedied, then, if the defect is not grave (e.g., the host is a little broken, one candle is burnt out and cannot be replaced), the Mass is continued; but if the defect be grave (e.g., both candles are extinguished and cannot be replaced, the celebrant is ill and fears he may vomit), the Mass is best discontinued, unless there is a grave reason for not abandoning it. If an accidental defect is discovered *after the Consecration*, and cannot be remedied, Mass is to be continued.

III. Arbitrary Changes in the Rite of Mass

1. Despite a custom to the contrary — which is expressly reprobated in the Code of Canon Law (canon 818) — the celebrant of Mass is "to observe accurately and devoutly the rubrics" of the Missal, "and take care not to add other ceremonies or prayers by his own authority."¹ Arbitrarily to change in any way — by addition, omission, or transposition — the rite of the Mass is unlawful. So strict is the interpretation of this law that S.R.C. refused" to allow the celebrant of Mass, for the

VII, 2.

"Def. IV, 9.

¹¹ Cf, e.g., HI, 5, 6; IV, 3, 4, 5.

« Def. IV, 9.

¹⁵ Cf. §4, *infra*.

• C.J.C. 818; cf. the strong words of Pius V in his bull *Quo primum tempore* at the beginning of the Missal.

¹⁷ S.R.C. 43971. This decision does not exclude the merely mental utterance of the ejaculation; and by even the mental recitation of an *ejaculatory* prayer an indulgence may be gained (S. Pacn. Ap., December 7, 1933).

purpose of gaining a rich indulgence, to pronounce, even in a low tone, the words "My Lord and my God," while looking on the sacred Host at the Elevation, and cited canon 818 to justify this refusal.

2. Whether the mutilation of the rite of Mass -would be a grave sin, or a venial one, or no sin at all (for a sufficient cause) is discussed by the moral theologians. Their reply is that this will depend on: (a) the *motive* for changing — is it because of contempt for the rubrics, culpable ignorance of them, gross indifference and carelessness, or from mere human frailty, like inculpable forgetfulness, or inattention, or from "devotion" of a wrong kind? (b) *The nature and extent of the change* — is it one that seriously concerns the reverence owed the Blessed Eucharist, does it occur in an important part of the Mass (important in itself, or because of some extrinsic reason, such as the mystical meaning of the part), is the addition, or omission, serious because of its length? It is regarded as grave to make even a comparatively small change in the Canon of the Mass, because of its intimate connection with the Sacrifice; and it is more serious to have omissions in the ordinary parts of the Mass, the parts that occur in every, or almost every Mass, than in extraordinary parts which occur sometimes only. Thus the omission of all the Prayers of Preparation at the foot of the altar, of the Gospel, of several of the Offertory prayers, would be regarded as a notable omission; to omit the purification of the paten (unless there were no visible Particles on it) or chalice, would be a grave want of reverence for the Blessed Sacrament; to omit the addition of water to the wine in the chalice, or the fraction of the Sacred Host, or the commingling of the two Sacred Species, would be a serious omission because of the mystical meaning of these rites. But to omit the *Gloria*, or Creed, or prayers of commemoration, or the Last Gospel would not, ordinarily, be regarded as a grave omission.

Additions to the Rite

3. Arbitrarily to add prayers or ceremonies, with the intention of introducing a new rite, or to a notable extent" (especially prayers not found in the Missal), would be a grave violation of liturgical law. To add the *Gloria* (on days when it should be omitted), or Collects not allowed by the rubrics, or ejaculatory prayers would not, ordinarily, be grave. In general, private (vocal)l' prayers may not be introduced into the rite of Mass, except where the rubrics provide for it, e.g., at each *Memento*,2l' after the reception of the Sacred Host.2l

Even a small addition to the Canon might well be gravely unlawful.

»» Purely interior prayer is not forbidden when opportunity *for* it occurs, and there is no interference with the rite.

-»R VIII. 3; IX, 2

« R. X. 4.

Remedying Omissions in the Rite

4. The directions of *De Defectibus* do not, generally speaking, encourage the repairing of nonessential omissions (cf., e.g., V, 2). If the celebrant should omit anything belonging to the validity, or the integrity (e.g., the Offertory), of the rite of Mass, he must, of course, repair the omission. If an omission be trivial, it need not be supplied, and may not be, if it is not noticed at once. If an omission be notable (though not concerned with the validity or integrity of the Sacrifice) and can be easily made good²² — because, e.g., it is noticed almost at once — and without causing scandal, it should be. Thus, if the celebrant omitted, in error, the *Gloria*, or a commemoration, or the Creed, he must not interrupt the Mass to repair the omission; but he may, indeed should, repair it, if he adverts to it almost immediately.

IV. The Material for the Sacrifice

1. That the Sacrifice of the Mass may be validly celebrated, the two things employed by our Lord at the institution of the Blessed Eucharist, wheaten bread and wine of the grape, must be used;²³ for wheaten bread is, in the common usage and the common opinion of men, “bread,” and the liquor made from the fruit of the vine is “wine,”

The Bread for the Sacrifice

2. In common usage and in the common opinion of men (and this is the criterion that is of importance in this matter)²⁴ “bread” is a food made from Hour, moistened, kneaded, and baked.

3. For the *validity* of the Mass (and so of the Sacrament of the Blessed Eucharist) the bread which is used must be:

a) *Real bread*, i.e., made from flour, moistened with natural water and baked. Hence:

- (i) *All* the glucose must not have been extracted from the flour²⁵
(for this is normally regarded as an essential element in flour);

²² An omission that concerns what is unessential should not be supplied when it is not discovered almost at once (for to supply it later disturbs the order of the rite), unless the rubrics expressly order this because of its importance, e.g., the omission to add water to the wine must be made good if discovered before the Consecration, *Def.* IV, 8; Particles of the Sacred Host must be consumed, even if discovered after the ablutions, VII, 2.

²³ C.J.C. 814, 815: *Def.* II, III.

²⁴ So the theologians and the Instruction of the Congregation of the Sacraments of March 26, 1929, *De Quibusdam Vitandis atque Observandis in Conficiendo Sacrificio Missae*, etc. (cited throughout this section as “Instr.”). A translation of this instruction will be found in *Canon Law Digest*, I, p. 353 ff.

²⁵ Cf. Holy Office, June 23, 1852.

- (ii) If the flour be moistened with other liquids, e.g., milk or wine, or with a mixture (unless natural water is predominant, i.e., forms about at least two thirds of the mixture), it would not be regarded as bread and would be invalid matter. If rose water or other similar distilled liquids be used, the matter is at best doubtful;²⁰
- (iii) The mixture of flour and water must be baked (otherwise it is not commonly regarded as “bread”) and so, e.g., dough would be invalid matter.

b) *Made of wheat*— the variety or *kind* of wheaten flour that is used does not matter; if the material is commonly regarded as “wheaten flour” in the place where it is used, it is valid and lawful matter. Flour made from other substances, however, e.g., barley, oats, maize, is certainly invalid, while flour like that made from rye is doubtful matter. The addition of other flour to the wheaten flour in such a notable quantity that the mixture would cease to be commonly regarded as wheaten flour would make the matter invalid.²¹

c) *Substantially incorrupt*²² — that the bread be *valid* matter, it does not matter if it be leavened or unleavened, nor does its quality, size, or shape matter. If it be truly bread in common estimation, it is valid matter.

4. But that the bread be also *lawful*²³ matter it must be:

a) *Wheaten without admixture (mere triticeus)*.²⁴ Not only must other substances not be added in such quantity as to make it certain that the bread is not wheaten (when the matter would be invalid), or doubtful if it is (when its use would be gravely sinful), but they must not be added at all. Hence, it is unlawful to add sugar, or salt, or other substances to the flour, or to add any other liquid (even in small quantity) to the natural water, which is used to make the dough.

b) *Recently made*²⁵ — bread that was corrupt would be invalid matter, bread that was beginning to corrupt (which was, e.g., mouldy) would be doubtful matter, and its use gravely unlawful,²⁶ and so the Church — to avoid all danger of corruption — orders that the breads for Mass (and Holy Communion) must be fresh. The general law²⁷ does not determine

²⁰ Def. III, 2. To use *doubtful* matter is *gravely* unlawful, except in the one case when it is necessary to *complete the Sacrifice*, and certainly valid matter is not obtainable.

²¹ Def. III, 1.

²² Def. III, 3, 4.

²³ The question of valid matter is primarily a theological one; that of the lawfulness of the matter is primarily a rubrical question

²⁴ C.J.C. 815, § 1.

²⁵ C.J.C. 815, i 1; cf. Instr. II, 4.

²⁶ Cf. Def. III, 1, 3.

²⁷ The time within which breads may be consecrated, or kept in use, is often determined by synodal law.

how old the breads may be before they become unlawful matter, but theologians and rubricians declare, and synodal law in some places prescribes, that they must not be more than twenty or twenty-one days old when they are consecrated. Then, ordinarily, they should be (in case of particles for Holy Communion) consumed within a week, so that, in all, they will not be more than a month old. The time that breads may be kept before there is danger of corruption will, of course, vary with circumstances — the climate, the quality of the flour, the nature of the place within which they are kept, etc. (see p. 226).

c) *Unleavened* — while any bread, unleavened³⁴ or leavened, may be validly consecrated, a priest of the Latin rite, whenever he may celebrate Mass, may lawfully use only unleavened bread.³⁵ This is a grave obligation, and only in case of absolutely grave necessity may a priest of the Latin rite use leavened bread, e.g., to complete the Sacrifice.³⁶

d) *Round and complete (hostia integra)* — (i) that the breads (large or small) should be round in shape — in the Latin Church — is a matter of custom which has acquired the force of law; (ii) were the large host notably broken it would be unlawful matter, but if a small part only is broken off it may be used, especially if this is not noticed until after it has been offered at the Offertory; (iii) by a custom which has acquired the force of law a large bread is used for Mass³⁷ and Exposition of the Blessed Sacrament, and small hosts are used for the Communion of the faithful (the size for either is not determined, the usual size for the large host is from 354 to 316 inches in diameter, for the small breads about $\frac{1}{4}$ inches in diameter);³⁸ (iv) an image of Christ — preferably Christ on the cross — may be impressed on the large breads.³⁹

e) *Clean* — obviously due respect requires that the breads which are

³⁴ i.e., without the addition of yeast, or other like substances, to cause fermentation in the dough.

³⁵ *Def.* III, 3; C.J.C. 816.

³⁶ I.e., if a priest, having consecrated the wine, found that the bread over which he had pronounced the words of consecration was invalid matter, and the only other bread obtainable was ordinary, i.e., leavened bread. All theologians permit the use of leavened bread in such a case; some of them (e.g., Cappello, Prummer) allow it also in the case of the Blessed Eucharist being needed for Viaticum, and unleavened bread is not obtainable. In case of necessity a priest of the Latin rite (and following his own rite) might *administer* Holy Communion, which had been consecrated from leavened bread (by a priest of an Oriental rite), if a priest of an Oriental rite were not available (C.J.C. 851, §2).

³⁷ Obviously it is necessary for certain ceremonial acts, e.g., that it may be seen at the Elevation; that it may be conveniently broken and a part detached. It is lawful (even for a Mass of devotion) to use a small host for Mass, if a large one is not obtainable. If necessary to avoid scandal, an explanation should be given to those present.

³⁸ The small Hosts should not be too thin, lest the priest break Them when giving Holy Communion; nor too small, lest They be dissolved in the mouth, and not swallowed — when the Sacrament would not be received.

³⁹ Cf. S.R.C. 2714 (“servetur consuetudo”).

to be consecrated should be clean;⁴⁰ if a bread were seriously soiled it would be unlawful matter.

5. Owing to the vital importance of having altar breads made in the way that the Church has ordered, it is evident that the task may be entrusted only to persons who are properly instructed in the regulations that concern this important work, and who are at the same time absolutely conscientious and trustworthy.⁴¹ As a rule this duty is entrusted to Religious of both sexes, and this precaution is recommended by the Holy See.⁴²

Remedying a Defect in the Bread

6. If the celebrant of Mass should find, or should have sound reasons for suspecting, in the course of the rite, that the host which he is using is unfit matter for consecration — either because it is not wheaten bread or because it is corrupt (e.g., he finds that it is mouldy) — he must act as follows:⁴³

a) If he discovers the defect before the Consecration, he puts the defective host away — outside the corporal — takes a fresh one, offers it (“at least” mentally,⁴⁴ if the other had been already offered), without holding it up, and so with hands joined, and then continues the Mass at the point at which he had interrupted it (if, however, he had gone beyond *Qui pridie*, he recommences from that point). If the defective host had been offered at the Offertory, it is to be treated with reverence, and, after Mass, consumed (if it is edible), or done away with in the sacrarium.

ó) If the celebrant discovers the defect after the Consecration, but before the consumption of the Precious Blood, he lays the defective host (which must be treated as doubtfully consecrated) aside on the corporal, takes a fresh host, offers it — without raising it up on the paten — “at least” mentally, takes it into both hands and consecrates it,⁴⁵ beginning at *Qui pridie* and ending at *corpus meum*. He then lays It on the corporal — not genuflecting nor elevating the Host — and continues the Mass, where he had left off (omitting all the intervening actions and prayers).⁴⁹ The

⁴⁰ The breads should be clean in another sense also, i.e., free from loose particles (cf. R. I. 1), and the Instruction of the Congregation of the Sacraments (sec p. 127, note 24) recommends (5 III, 3) that small breads should, if necessary, be freed from all dust by shaking them beforehand in a sieve.

⁴¹ An Instruction of the Holy Office to Ordinaries, dated April 30, 1910, and the Instruction of the Congregation of the Sacraments of 1929, emphasize these points.

⁴² Instr., § 111, 2 (cf. n. 24 *supra*).

⁴³ Def. III, 4, 5, 6.

⁴⁴ The rubric says “at least,” so that ordinarily it would be well to offer it with the prayer *Suscipe*; but in certain cases (granted that the defective bread had been already offered) it may be better to offer it only mentally, e.g., to avoid drawing attention to the difficulty, or not to interrupt for long the Canon, if it had been begun.

⁴⁵ It is unlawful, even in extreme necessity, to consecrate the bread alone or the wine alone — *both* elements must be validly consecrated in Mass — or even to consecrate both, but outside Mass (C.J.C. 817).

⁴⁶ If the discovery of the defect came after the fraction, he may (but need not) put a Particle of the new Host — without any ceremony or words — into the chalice.

defective host must be (if edible) consumed by the celebrant after the consumption of the Precious Blood. If it is not edible because it is mouldy, it must be kept in some decent place (e.g., locked up in a cupboard in the sacristy) in a clean vessel, until it is certainly corrupted, and then it is thrown into the sacrarium or burnt. The second Host must be, of course, consumed, with the usual form *Corpus Domini*, to complete the Sacrifice, even if the first one (which *may* be unconsecrated, if it is really invalid matter) had been eaten, and so the celebrant is no longer fasting.⁴⁷

c) If the defect is detected only after the consumption of the Precious Blood, even though the consecration of the wine had been valid⁴⁸ the celebrant takes a fresh host, offers it — at least mentally — puts wine and water⁴⁹ into the chalice, offers this — at least mentally, and without raising the chalice from the altar. Then, at once, the celebrant begins the Consecration, saying the words from *Qui pridie* down to *in remissionem peccatorum*, holding the bread and the chalice in turn (as usual), but without genuflections or any elevation.⁵⁰ Immediately afterwards the celebrant consumes the Sacred Host and the Precious Blood; and he may repeat the usual forms *Corpus Domini* and *Sanguis Domini* before doing so.

The Disappearance of a Host

7. "If a consecrated Host should disappear by any accident, such as the wind or because It was taken by some animal, and cannot be found, another host is to be consecrated, beginning from *Qui pridie quam pateretur*, having been previously offered up, as explained above" (*Def. III, 7*).

The Wine for the Sacrifice

8. Wine, according to the ordinary opinion of men, is the fermented juice of the grape, and so an alcoholic⁵¹ liquor. Hence (a) a liquor from which all the alcohol is artificially removed, or disappears (by contact with the air), or (b) a synthetic liquor, chemically made, even though containing all the elements of wine,⁵² or (c) a liquor produced from immature grapes,⁵³ or (J) from substances other than grapes (e.g., from apples), is not wine in the proper sense. On the other hand, wine which

⁴⁷ For the law regarding the completion of the sacrifice takes precedence of the law of fasting (*Def. III, 5*).

⁴⁸ The wine is again consecrated "lest the sacrament should remain imperfect and that the due order [i.e., of the consecration of the bread before the wine] may be kept" (*Def. III, 6*).

⁴⁹ Making the sign of the cross over it — except in a requiem Mass — but not reciting the prayer.

⁵⁰ The omission of these ceremonies is to avoid unduly drawing public attention to the defect (*Def. III, 8*).

⁵¹ The quantity of alcohol (i.e., pure spirit of wine) in any wine varies from 5 percent to 20 percent of the whole.

⁵² Instr., 1.

«De/. IV, 1.

becomes substantially corrupt and is no longer drinkable, or which is substantially diluted by the addition, in a proportionally large quantity, of other liquids, ceases to be wine.

Accordingly, the rubrics⁵⁴ declare that “if wine which is *entirely* soured, or *entirely* corrupt, or a liquor made from bitter or immature grapes, or one to which water has been added in such a quantity that the wine is ‘corrupt’ [i.e., would no longer, in the common opinion of men, be wine at all] the Sacrament is not made.” Canon Law^{55*} requires that the wine be the natural wine from the fruit of the vine and incorrupt.

9. That the wine for the Mass be not only valid matter for the making of the Sacrament but also *lawful*, it must be (a) *entirely incorrupt*, and so the use of wine, which is even beginning to turn to vinegar is unlawful;⁵ (6) *fully fermented*, otherwise it is not wine in the full sense of the term, and it contains elements which are not fit matter for consecration; and (c) *pure*, i.e., other substances (liquid or solid, e.g., sugar) must not be added to it in any appreciable quantity.

10. What may or may not be added to wine, and in what quantity, before it becomes unfit matter for consecration, is a theological question. The rubric⁵ contents itself with saying briefly that “if the wine is beginning^{59*} to grow sour, or to become corrupt, or is somewhat bitter, or is new wine⁵ . . . or had been mixed with rose water or any other distilled liquid, the sacrament is made, but the minister sins gravely.” However, it will be useful to notice the following points:

a) The addition of another liquid, e.g., water, to wine in a notable quantity (e.g., up to the fourth of the whole, or even less, in the case of a very light wine) makes it at least doubtful matter and its use, therefore, gravely unlawful;

b) The addition of a small quantity of brandy is allowed, if necessary, to preserve the wine;⁰

c) As the addition of alcohol is sometimes necessary to make the wine keep, especially if it has to travel, it is allowed,^{•*} if three conditions are fulfilled, (i) that the alcohol be that extracted from the grape (not, e.g., from potatoes or sugar), (ii) that the total percentage of spirit in the resulting mixture will not exceed 12 percent of the whole,^{•2} (iii) that the spirit be

”Ibid.

«s Canon 815, §2.

’’The decree of unlawfulness depending on the decree of acidity, so that the wine is farther away from, or nearer to, becoming invalid or, at least, doubtful matter.

»’ *Def.* IV, 2.

»h If it be very sour it is invalid, or at best doubtful matter.

s@ I.e., not fermented; as fermentation begins almost at once after the juice of the grape is exposed to the air, immature wine is unlawful but not (ordinarily) invalid matter.

•’ Holy Office, May 8, 1887.

·» Holy Office, July 30, 1890.

”’ In the case of unusually rich and sweet wines even up to 17 percent or 18 percent is permitted. Holy Office, August 5, 1896.

added while the wine is very new, so that from the mixture of wine and spirit one substance will result by fermentation;

d) Wine made from dried grapes's (raisins) is valid and lawful matter, if, by its colour and taste, it can be recognized as real wine.⁶⁰*

11. The colour of the wine — red or white or a mixture of both — is not determined, nor does its quality, as wine, make any difference if it is genuine wine.

12. The Instruction of the Congregation of the Sacraments of 1929 (p. 127, note 24) recalls and repeats the precautions in preference to the wines for Mass that are recommended by theologians and rubricians — precautions to prevent the corruption of the wine, e.g., by exposure to air; and precautions against fraud on the part of those who sell so-called altar wine," or on the part of those to whose care the wine is confided." It is evident, therefore, that altar wine should be bought only from merchants of the highest integrity," and confided to the care only of persons who are entirely reliable.

The Water Added to the Wine in the Rite

13. It is a matter of grave ecclesiastical precept" to add, within the Mass, to the wine that is to be consecrated, a small quantity of water. This is not necessary for the validity of the matter of the sacrifice, but is ordered, as the Council of Trent⁶³ observes, "both because it is believed that Christ the Lord did this, and because from his side flowed forth water as well as blood, and by this mixture this mystery is recalled, and, since in the Apocalypse of blessed John water represents the people, the union of this faithful people with Christ, the head, is represented [by the mixture]."

14. The water which is to be added must be natural water,⁷¹ rose water or other distilled waters will not do,⁷² and the quantity must be small. Two or three drops suffice⁷³ — it is dangerous to add one drop only, lest it adhere to the side of the chalice and should not mingle with the wine — but a

⁶³ A process sometimes necessary in certain missionary' places.

" Holy Office, April 10. 1889.

⁶¹ It is scarcely becoming, however, to use for Mass a quality of wine that would not be acceptable at table.

ne And who deliberately, or through carelessness, neglect the steps that should be taken to make certain that the wine is all that it ought to be in accordance with the law of the Church.

«' How easy it is, e.g., for a dishonest agent or sacristan to dilute the wine, even to the extent of making it invalid matter.

» In practice, the Ordinary often certifies one or more firms as being trustworthy.

⁶⁹ Cf. *Def.* IV. 2; C.J.C. 814.

⁷⁰ Session 22 (Chap. 7).

⁷¹ Cf. *Def.* IV, 2.

⁷² But mineral water, if natural and drinkable is permitted in case of necessity. (Cf. Holy Office, August 11, 1904).

⁷³ The quantity should be perceptible by the senses.

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somewhat larger quantity may be used.⁷⁴ This water is certainly converted into the Precious Blood, probably by the way of complete absorption into the wine.

15. If the celebrant of Mass notices *before* the consecration of the chalice that he did not add the water to the wine, he is to add it then and there;⁷⁴ but if he does not notice until *after* the Consecration, he is not then to add it, for it is not necessary for validity, and nothing should be put into the Precious Blood.

*Remedying the Defects in the Wine*¹⁶

16. Should the celebrant of the Mass perceive before the consecration of the chalice — and even after the consecration of the host — that the chalice does not contain wine, he must put some in at once, with a little water,⁷⁷ offer it mentally, and consecrate it as usual, beginning, if he had already consecrated the bread, from the words *Simili modo*.

17. If he perceives, or has really good reasons for suspecting, that the contents of the chalice are unfit matter for consecration (e.g., sour wine) he empties them into a clean vessel, puts them aside outside the corporal, wipes the chalice, takes fresh wine and water,⁷⁸ offers it mentally, and consecrates. After the ablutions the liquor which had been put aside is consumed (if it is drinkable), or thrown into the sacrarium after Mass, for its contents had been offered at the Offertory, and had been blessed by the sign of the cross.

18. If the celebrant notices that the matter is unfit after having pronounced the words of consecration over the chalice, he empties the contents into another chalice^{71*} — or into some clean vessel, if a chalice is not available — and puts it aside within the corporal. He then wipes the chalice, takes, at the centre of the altar, fresh wine and water⁷⁹ offers it, at least mentally, without raising the chalice, consecrates it (beginning at *Simili modo*), and, without any genuflections or any elevation, continues Mass where he had interrupted it. The contents of the second chalice are to be consumed after drinking the Precious Blood, or with the first ablution. If, however, these contents be quite undrinkable, the chalice is put into the

*4 Theologians think that even as much as a quarter — or even a third, in the case of good wine — of the quantity of wine, would not render the mixture doubtful matter, unless the wine was very light in quality.

'» *Def.* IV, 8. He makes the sign of the cross over the water (except in a requiem Mass) but does not repeat the offering of the chalice.

'· *Def.* IV, 3-6.

TT Making the sign of the cross over it, except in a requiem Mass, but not repeating the prayer *Deus qui humanae*.

” As explained in § 16.

»» With the Particle of the Sacred Host, if it be after the fraction.

"u As explained in § 16.

tabernacle, kept there until the Sacred Particle is entirely corrupt," and then thrown into the sacrarium.

19. If the absence of wine, or a defect in the wine, is not noticed until after the celebrant has consumed the Sacred Host, or not even until after he has drunk the contents of the chalice (which are not the Precious Blood and so break his fast), he takes a fresh host," and offers it mentally, without raising it. Next, he takes fresh wine and water (at the centre of the altar and without ceremonial actions, except the sign of the cross over the water), offers it mentally, and then consecrates both the bread and wine, beginning at *Qui pridie*, without genuflections or any Elevation.*.† He then consumes the Host, although he has already consumed another Host, and the Precious Blood, even though he is no longer fasting, for the obligation of compiling the sacrifice is of greater moment than that of communicating fasting.

20. Should the celebrant not discover that the chalice contains unfit matter for consecration®4 until he has already taken it into his mouth to drink, he must not spit out the contents — not only because this would be unbecoming, but also because they contain the Particle of the Sacred Host — but drink them, and later take the Precious Blood, even though he is no longer fasting.

21. Should the celebrant discover the defect only after his return to the sacristy, he is not to return to the altar. There is nothing to be done; he has not celebrated the Sacrifice. He cannot celebrate it now, for he is no longer fasting, and his new action, if he returned to the altar, would no longer, probably, be morally one with what preceded it.‡5 He has, however, communicated under the species of bread.85

// *Valid Matter Is Unobtainable*

22. It may happen that a priest at the altar, having discovered some defect in the bread or wine, is unable to replace immediately the defective matter (e.g., he finds the wine is corrupt, and there is no other wine at hand). If he discovers the defect before the first Consecration, he must not continue the Mass; but if this occurs after the valid consecration of either the bread or wine, he is to continue Mass, omitting, however, the words and signs which have reference to the defective species,®7 and making the

«‡ If the contents were changed *before* the fraction, and are quite undrinkable, they are thrown into the sacrarium at once after Mass.

The rubric prescribes this that the two species may lie on the table of the altar *at the same time*, symbolising the separation of Christ's Body and Blood.

"The rubrics direct the omission of the unessential ceremonial acts to avoid drawing attention to the difficulty (cf. *Def.* III. 8), and not to prolong unduly the Mass.

»« If, e.g., he had, by accident, put into it water instead of wine at the Offertory.

·» It is essential that the entire Sacrifice should be (morally) one continuous act.

»· Cf. *Def.* IV. 9.

" *Def.* IV, 9.

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signs of the cross, etc., that should, ordinarily, be made over both Sacred Species, over only the matter that has been validly consecrated.

23. If, however, by waiting some time (*aliquamdiu'*)*⁹ the necessary valid matter can be obtained, the celebrant should wait for it, at the altar, in order that the sacrifice may not remain incomplete.⁸⁹

V. Defects in the Form of the Sacrament⁰⁰

1. The words of consecration, which constitute the “form” of the Sacrament of the Blessed Eucharist, are set forth in the Missal. The words used for the consecration of the bread are those (with the addition of the word *enim*) used by Christ Himself at the Last Supper, as they are found in the Gospels.⁹¹ Those used for the consecration of the wine are not the exact words of any one account of the Last Supper, but are a formula which was derived from the accounts of SS. Matthew, Mark, and Luke, from that of St. Paul, and from apostolic tradition.

2. Any change in the form, by omission, addition, or interpolation, which would alter its *meaning*, would make the consecration invalid. Any other change, however small, even though it did not make the form invalid, or even doubtful, is gravely sinful,⁹² if deliberate. The form remains valid, if, indeliberately, it is *mispronounced*, through ignorance or through a defect of speech.

3. The words of consecration have to be said not merely as an historical narrative of words used once by our Lord — as the celebrant recites them, e.g., in the accounts of the Last Supper, which are read in the Mass in Holy Week or on the feast of Corpus Christi — but as a present affirmation by the priest, speaking in the person of Christ, and intending to effect, something, here and now, by the pronouncing of these words. All this is secured, in practice, by the fact that the celebrant intends to consecrate and offer sacrifice.

4. If the celebrant, any time after the Consecration, does not remember having pronounced the words, “he need not on that account be worried.”⁹³ If, however, he is morally certain that he omitted the form, or an essential part

⁸⁸ Theologians interpret this, generally, as not more than an hour; after that it is doubtful if the resumed Mass would be, morally, one with what preceded.

”*Def.* IV, 9.

» *Def.* V.

Mt 26:26; Mk 14:22; Lk 22:19; and cf. 1 Cor 1:24.

⁸² This is the rubric and the general teaching of theologians (cf. *Def.* V, 1).

” *Def.* V, 2. One way of finding out if he had omitted, e.g., one consecration, is to ask the server if the Elevation had taken place; if the priest does not want to inquire directly he might ask the server how many times he had rung at, say, the Elevation of the chalice, or some such query. Only if the Elevation had not occurred, need the priest begin to have serious doubts about the omission.

of it⁸⁴ — the words of consecration for either species — he is to repeat the form, unconditionally, and then continue the Mass, where he had interrupted it. If his doubt concerns the form for the bread, he begins the form the second time at *Qui pridie*, but, if his doubt occurs almost immediately after the Consecration, it suffices to say just the words of Consecration (*Hoc est*, etc.). If the doubt is about the consecration of the wine, he begins at *Simili modo*.

5. If the celebrant has a really well-founded positive *doubt*, not a merely negative one, that he had omitted something *essential* in the form, he is to repeat the form which had been defective, but with the tacit condition “if the previous consecration was invalid.”

6. That the words of consecration should, or may even lawfully, be repeated, the celebrant must have a well-founded positive doubt, and about something that is essential to each form. He is not to repeat the form, if his doubts concern only what was not essential for validity.⁸⁵

7. If, through distraction, the priest should pronounce the words of consecration for the wine over the host, he must not only repeat the correct words over the host, but he must repeat the words of consecration over the wine, since he *did not intend* to consecrate *it* when he pronounced them over the bread. The mere inversion of the order of the two consecrations, provided the correct words were pronounced, with the proper intention, over each species, would not render the consecration invalid; but it would, of course, if deliberate, be gravely sinful.

VI. Defects of Intention”

The Conditions of Valid Consecration

1. To consecrate the bread and wine validly, the celebrant must have at the Consecration at least the *virtual* intention⁸⁷ of consecrating — i.e., of doing what Christ did and instituted at the Last Supper, or of doing what the Church intends him to do at this moment — and of consecrating *definite* matter, i.e., ordinarily, *all* the matter which is *placed before him*^{9*} to be consecrated.

2. Hence, the matter to be consecrated must be (a) physically present

For safety's sake, in practice, theologians say that if the words *novi et aeterni testamenti*, etc., or *qui pro vobis*, etc., had been omitted, the consecration of the wine should be repeated (since some theologians, a minority, hold that even these words of the form are essential).

Def. V, 2.

TM Def. VII.

⁸⁷ Ordinarily, he will and should have the *actual* intention. Cf. Def. VII, 4.

^{9*}«Cf. Def. VII, 1.

and *perceptible* by sense (not, necessarily, actually perceived);^{ee} (6) definitely determined (not, necessarily, explicitly)?⁰⁰ Only when these conditions are fulfilled can the words *hoc* and *hie* of the form of the sacrament be verified, according to ordinary human estimation of the meaning of "this." Hosts placed at a distance, or, say, closed up in a cupboard near the altar, would not, in common estimation be regarded as "present" in the intention of the consecrating priest, and so would not be consecrated; or, should the celebrant intend to consecrate, say, ten out of a number of hosts before him, but did not determine which ten, none would be consecrated,^l because the matter to be consecrated was not sufficiently determined.

3. Whether the hosts in a ciborium to the presence of which the celebrant does not advert at the time of the Consecration, or in one which is overlooked and left outside the corporal, are consecrated or not; whether particles that fall from the host(s), or drops of wine detached from the wine in the chalice, are consecrated or not, and all similar problems depend for their solution *on the intention* of the celebrant. Accordingly, theologians and rubricians advise that a priest should form a *fixed* intention about such questions, e.g., the intention to consecrate all matter that is on the altar at the time of the Consecration, or all that is within the corporal. They propose various forms of intention.^{10*} The form that seems to be the least complicated, and yet the most comprehensive and effective for the removal of all doubts and anxieties, is this:

a) For the bread "I intend to consecrate a//¹⁰³ the matter which is apt'n' for consecration, and which is *on the corporal* at the moment of the Consecration";¹⁰⁸

b) For the wine "I intend to consecrate all the matter that is apt for consecration, and which is *within the chalice*, at the moment of the Consecration." If the celebrant forms such an intention and renews it from time to time (for at least a virtual intention of consecrating is necessary), then he knows *for certain*:

(i) That the hosts in a ciborium, which had been placed by him or

¹ And so a blind priest, or the newly ordained priests at the ordination Mass, who cannot usually see the matter, can consecrate validly; the hosts in a ciborium which is on the corporal but, through inadvertence, is not uncovered for the consecration, are certainly consecrated.

¹⁰⁰ It suffices to determine the matter implicitly, e.g., by placing it *on the corporal* before the Consecration.

«“Cf. *Def.* VII, 1.

«² For the rubrics determine the question only vaguely (*Def.* VII, 1).

¹⁰³ Hence, no doubt could afterwards arise about the consecration, if the celebrant found that he had pronounced the words, not over one large host (as he thought), but over two that were clung together.

¹⁰⁴ Particles of bread so small as not to be perceptible, and particles of other substances, are not apt matter for consecration.

¹⁰⁵ This form of intention has been confirmed by the amended form of *Def.* VII, 1 in the 1962 Missal.

another within the corporal, are consecrated, whether he paid any attention to them at the time of the Consecration, or not, whether he uncovered the ciborium or not, whether even he knew that the ciborium was there or not,¹⁰⁴ or thought that it was empty and had been left for purification; on the other hand, he is equally certain that the hosts in a ciborium which, by inadvertence, had been left *outside the corporal* (or hosts hidden under the corporal) are *not* consecrated, even though he fully intended beforehand to consecrate them, even though they are needed for the Communion of the people, etc.;

- (ii) That all tiny particles of bread (provided they are perceptible by sense, and so apt for consecration) which may be on the corporal, or fall on to it during Mass, or that may be at the bottom of the ciborium (placed within the corporal) *are* consecrated;¹⁰⁷
- (iii) That all detached drops of wine *within* the chalice are consecrated, and that drops that may, by accident, be on the *outside* (e.g., near the lip or on the foot), are certainly *not* consecrated.

By having, then, a fixed and virtual intention regarding the determination of the matter to be consecrated at his Mass, a priest prevents all doubts and anxieties, and forestalls endless discussions as to his real or “presumed” intention and the rest.

4. If, in error, unconsecrated hosts were mixed with consecrated ones, the entire lot must be consecrated again *conditionally*, i.e., with the intention of consecrating the whole number, with the condition “if they are not consecrated,” or with the intention of consecrating those particles which are not, in fact, consecrated.^{101*}

5. Doubtfully consecrated particles may not (*sub gravi*) be given in Holy Communion, or treated as consecrated. If few in number they are consumed before the ablutions in Mass; if they are many, they may be

¹⁰⁰ It might have been put there (unnoticed by him) by the sacristan, or by the subdeacon or master of ceremonies at a solemn Mass. Normally, the celebrant himself will have placed the ciborium within the corporal after he had spread it at the beginning of (low) Mass and by this act expresses his intention of consecrating its contents.

¹⁰¹ Some writers recommend that the priest should *exclude* the consecration of such particles by his positive intention. But it is better to do the opposite, to consecrate them, otherwise there is a possibility that after the Consecration there will be on the corporal, or in the ciborium, consecrated particles (from a previous Mass, or detached from the large Host, or from the small ones *after* their consecration) and unconsecrated ones mixed up together. This is not becoming, especially as, at the purification of the corporal or ciborium, *all* will have to be treated as consecrated, and so some unconsecrated particles may even be put into the Precious Blood, after the purification of the corporal. The same principle applies to the wine *in* the chalice, it is not desirable to exclude from consecration detached drops.

¹⁰² This is a sufficient determination of the matter for the purpose of consecration, even though the priest himself does not know precisely which are the unconsecrated particles.

reconsecrated (conditionally) at *another* Mass. But the words of consecration may *never* be *repeated* over them at the same Mass at which they were first (doubtfully) consecrated.

6. If the celebrant should find that he has on the paten two large hosts (e.g., clung together) instead of one, if it is before the Consecration he puts one aside; if after the Consecration, he makes the signs of the cross with and breaks one Host only, but he eats Both together at the Communion.¹⁰⁹

Conditions for the Lawful Consecration of Hosts

7. In addition to the conditions which are necessary for the *valid* consecration of hosts for the Holy Communion of the faithful (§§ 1-5, *supra*), or of a large host for the monstrance, there are certain conditions for the *lawful* consecration, i.e.:

a) The consecration must always take place within Mass,¹¹⁰ and at the moment of the consecration of the host of the Mass;

b) The hosts must be on the altar (on the altar stone, in the case of a portable altar) and on a blessed corporal;

c) At the moment of the consecration they should be exposed to view, either on the corporal, or in a blessed uncovered vessel;

d) The hosts should be on the altar from the beginning of the Mass¹¹¹ (R. II, 3), and be offered with the host of the Mass at the Offertory (R. VII, 3). They may, for a reasonable cause, be brought later, during the Offertory or even during the Preface, and then they must be offered mentally; but only for a grave cause¹¹² — e.g., because Viaticum has to be given, or a number of persons¹¹³ are awaiting Holy Communion — may they be consecrated, if they are not brought until after the Canon has been begun. Under no circumstances may the words of consecration be said over breads, once they have been pronounced over the host of the Mass.¹¹⁴

The Consumption of Sacred Particles After the Ablutions

8. May the celebrant eat sacred Particles which were not consumed (through inadvertence, or through not being discovered) before the ablutions, after he has taken these, and so broken his fast?

a) If the Particles are small (parts only of a Host), and belong to the

»«· *Def.* VII, 2.

¹¹⁰ C.J.C. 817.

¹¹¹ At a low Mass.

¹¹² Because the Offertory of the Mass is finished, and the act of consecration (which, in a wide sense, begins with the Canon) has begun, and the (mental) offering of the breads at this stage is a perversion of the order of the Mass.

¹¹³ Some authors say that if there is only one person for Holy Communion, it is preferable to break off part of the Mass Host to communicate him than to consecrate breads brought to the altar after the Canon has been begun.

Mass which he has just celebrated, he not only may, but he is bound to consume them (they form part of the Sacrifice),^{1,4} and this, probably, even if he has left the altar and gone to the sacristy. If, however, he has already unvested, he is not bound to do so; and he may do so, only if the Fragments cannot be kept over for consumption (at another Mass) without danger of irreverence, if, e.g., there is no tabernacle, or other becoming place, in which to keep them.

b) If these small Particles do not belong to the Mass which is being celebrated (e.g., They are in a ciborium whose contents had been previously consecrated), They may not be consumed by a nonfasting celebrant, except in case of necessity,⁷ if, e.g., the ciborium is needed at once, or there is no becoming place in which to keep it unpurified.

c) If there is question of an entire Host, It should be put into the tabernacle with other Hosts; if this cannot be done, It should be consumed.⁸*

VII. Defects in the State of Soul for Mass¹¹⁶

1. To celebrate Mass lawfully — there is no question here of validity — the celebrant must be («) immune from all censures, from irregularities, or any other penalty or canonical impediment which prevents the lawful exercise of Holy Orders; (*b*) in the state of grace.

2. A priest who is conscious of mortal sin (i.e., of grave sin certainly committed, and not yet remitted sacramentally), may not (*sub gravi*) celebrate Mass, however contrite he may believe himself to be, without going to confession. Only if (*a*) it is *necessary*¹² to celebrate, and (*b*) there is no suitable confessor (*copia confessorii*),¹²¹ may such a priest say Mass. In such a case he is bound to make an act of perfect contrition beforehand, and afterwards go, at once,¹²² to confession.¹²³

""Def. VII. 2.

¹¹⁶ For the sacrifice no longer lasts (even morally).

^{1,7} Then, theologians say, their eating may be regarded as one, morally with the celebrant's Communion in the Mass. For the same reason it is permitted to purify a ciborium, with a wet purification, and drink the purification *immediately after* having taken (by inadvertence) the ablutions of the Mass (cf. pp. 292, 140).

""Def. VII, 3.

""Def. VIII.

¹²⁰ I.e., there must be a grave reason, e.g., to provide Mass on a day of obligation, to avoid grave danger to his reputation.

¹²¹ C.J.C. 807 (cf. 856). He has not a *copia* if (i) a confessor cannot be got without grave difficulty (grave in the particular circumstances in which he finds himself), or (ii) a confessor is available, but confession cannot be made to him without a grave inconvenience which is extrinsic to the sacrament (e.g., the confessor does not understand the penitent's language, or confession could not be made to him without doing grave harm to another).

^{1,2} Theologians interpret *quamprimum* of canon 807 as meaning within three days. Of course, the priest must go sooner (if he can), if he has again to celebrate Mass the next day.

¹²³ C.J.C. 807.

3. If a priest should, during Mass, remember that he is in mortal sin (or under censure), he should elicit an act of perfect contrition, with the intention of going to confession, and making satisfaction (of seeking absolution, in the case of censure)?²* If he should remember before the Consecration, he should interrupt Mass, unless scandal is to be feared?"

Vin. Defects in the Bodily Preparation for Mass"

1. If a priest has not been without solid food or alcoholic drink for at least three hours?" or without any nonalcoholic drink for at least one hour?²⁸ he may not celebrate Mass. Sick priests, even though not confined to bed and able to say Mass, may before the celebration, of Mass, without any time limit, take any nonalcoholic drink, and any real medicine (*veras ac proprias medicinas*) whether liquid or solid. Priests are, however, earnestly invited, when they are strong enough, to observe before the celebration of Mass "the venerable and ancient form of the Eucharistic fast."'-*

2. Apart from these concessions (granted by the Apostolic Constitution, *Christus Dominus*, of January 6, 1953, and embodied in the new rubric of *Def. IX*) the fast is broken if: (*a*) something (other than natural water) which has the nature of food or drink, i.e., is digestible, capable of being absorbed into the substance of the body, (*b*) is received from outside into the mouth, and passed, by swallowing, into the stomach, (*c*) so as to be "eaten" or "drunk," according to the ordinary meaning of the words.

Hence, the fast is *not* broken (i) by swallowing blood that comes from, e.g., the gums or tongue; or a piece of skin from the lips; (ii) by swallowing particles of food that may have remained embedded in the teeth, since they are swallowed "not as food, but as saliva"; (iii) by injections, by gargling, by smoking, or by taking snuff; (iv) by swallowing a hair, a pebble, a piece of fingernail, or a thread?⁸⁰

3. A priest is excused from observing the prescribed fast, and so may celebrate Mass, even if not fasting, in the following cases:

¹⁸⁴ *Def. VIII*. In practice, it would scarcely ever be possible to interrupt the Mass in such a case without causing scandal.

ibid.

²⁸ *Def. IX*.

¹¹⁷ This applies to midnight Mass also.

⁸⁰ *Ibid.*

⁸¹ *"Motu Proprio, "Sacram Communionem*, March 19, 1957; A.A.S. 49-177. Document translated in full in *Canon Law Digest*, IV, p. 286 ff.

¹³⁰ Since water no longer breaks the Eucharistic fast, if a priest is celebrating two (or three) Masses he may take both ablutions at the first (and second) Mass, but in water only. Should he *through inadvertence* take the ablution in wine also in the first (or second) Mass, he is not forbidden to celebrate the subsequent Mass, if he is bound to this. But for the three Masses of Christmas Day or November 2 celebrated without a break the rubrics of the Missal are to be followed (*Christus Dominus*, IV Instr. 85 7, 8). Cf. § 4 *infra*.

a) To complete the sacrifice (cf. **II**, §§ 6, 19; **VI**, § 8; and below **IX**, §4);

b) If failure to celebrate would cause a *really grave* inconvenience?" (e.g., serious loss of reputation, or grave scandal);

c) In order (probably) to provide the Blessed Eucharist to give Viaticum;

d) By dispensation of the Holy See.

4. If a priest celebrates more than one Mass with an interval between he is to take at each Mass the prescribed ablutions of wine and wine and water. But if the interval is less than three hours, he is to take water only for both ablutions. If, through inadvertence, in this case he took wine he may still celebrate Mass subsequently?⁸²

IX. Defects During the Celebration of Mass"

The Interruption of Mass"

1. Normally, Mass once begun must be terminated and without interruption, except insofar as the rubrics provide for this (§9, *infra*). The Mass may, however, be interrupted, or even terminated before it is finished, for a reason more or less grave according to the part where the interruption occurs, and its length.

2. An essential termination of the Mass takes place if the celebration be broken off between the consecration of the species, when the sacrifice does not take place at all, or between the Consecration and Communion when the sacrifice is not completed. By divine law, and *sub gravi*,¹⁸⁴ the priest who celebrates Mass must consecrate both species and consume both. To break off the Mass between the consecration of the species is permissible only for the very gravest reason (e.g., if the celebrant be threatened with death, or there is immediate grave danger of the desecration of the Sacred Host). In such a case the celebrant should try to consecrate the wine and at once consume both Species. If he cannot do this, he should at once consume the Host, or take It with him to a place of safety, where — if possible — he should consecrate the wine, and then consume both Species, thus completing the sacrifice. If the interruption for a most grave cause should happen between the Consecration and the Communion, the celebrant should at once¹⁸⁵ consume both the Species, or, if he has not time to do even this, take them to a place of safety and there consume Them.

³³¹ Consult manuals of moral theology for examples.

¹³³ R.G. XIV. There is a special rubric for the three Masses of Christmas Day and All Souls' Day (see p. 373).

¹³³ *De/*. X.

¹³¹ *Def. X*. 2, 3 (cf. the teaching of moral theologians).

Cf. *Def. X*, 4.

⁸² *Def. X*, 2.

3. The termination of Mass (not, however, between the Consecration and Communion) is ordered by Canon Law in the following cases:

a) If the violation of the church¹³⁷ in which Mass is in progress should occur; if it occurs before the Canon, or after the Communion, the celebrant stops Mass at once, but if it should occur after the Canon has begun, he is to continue to the Communion (inclusive) and then stop;¹³⁸

b) If an *excommunicatus vitandus* enters the church and he cannot be expelled, the Mass is to be broken off (not between the Consecration and Communion) if this can be done without grave difficulty;¹³⁹

c) If the celebrant, before the Consecration, remembers that he is in grave sin, or under censure, or irregular, or not fasting, he is to break off Mass, if he can do so without scandal.¹⁴⁰

Illness or Death of the Celebrant

4. If the celebrant should die, or become unconscious or gravely ill (so that he cannot continue), before he has *completed*¹⁴¹ the consecration of the bread, nothing is to be done, as the sacrifice has not been begun. But if the celebrant should collapse after the consecration of the bread, and before the Communion, the sacrifice must be carried out and completed, or simply completed. Hence:

a) If the celebrant himself can do this after some delay — even after a long interval — and even if he be not then fasting, having taken something to restore him, *he* is to do it, even if he had to omit all that is not strictly essential.

b) If the celebrant cannot complete the Mass, then another priest must do so, as soon as possible, and the obligation is a grave one. If possible a priest who is fasting should complete the Mass, beginning where the celebrant had broken off;¹⁴² but if only a priest who has broken his fast is available, he is to complete the Mass.¹⁴³ So grave is the obligation to complete the sacrifice, that even a suspended or excommunicated priest¹⁴⁴ is bound to do so, if no other priest can be got.

c) If there is *doubt*: (i) about either Consecration, the second priest

¹³⁷ Sec. C.J.C. 1172.

¹³⁸ *Def.* X, 2; C.J.C. 1173, § 2 (which determines more explicitly the meaning of *post Canonem* of the rubric).

¹³⁹ C.J.C. 2259, § 2.

¹⁴⁰ *Def.* VIII and cf. VII 5 3 *supra*.

¹⁴¹ E.g., if he should collapse before he has completed the essential words of Consecration (*Def.* X, 3).

¹⁴² *Def.* X, 3. If, however, the celebrant had not completed the essential words of the consecration of the wine, the second priest should consecrate it (beginning at *Simili modo*), or he may take fresh wine in another chalice and consecrate that, and, later, consume the Host consecrated by the sick priest, the wine consecrated by himself, and then the wine which the sick priest had offered and blessed.

¹⁴³ *Def.* X, 3.

¹⁴⁴ Such a priest should be contrite, and have the intention of seeking absolution (cf. *Def.* VIII).

should consecrate one or both species (according to the doubt) conditionally, or take a fresh host or fresh wine and consecrate unconditionally, and later — after his Communion — consume the species about the consecration of which there is a doubt; (ii) about what part of the Mass the first celebrant broke off, the second priest can find out more or less by the position of the Host, Missal, etc., and by inquiry from the server and others who were present. Provided he is satisfied that the Consecration of both species has been completed, the exact point at which he continues the Mass is not of primary importance. If the first celebrant had already consumed the Sacred Host, the second priest merely completes the Communion by drinking the Precious Blood.

5. If the sick priest, though not sufficiently recovered to continue the Mass, can receive Holy Communion, then he should,¹⁴⁵ if possible, receive either a small Host from those consecrated at that Mass¹⁴⁶ (if some had been consecrated), or from a part of the Mass Host, the second priest consuming the rest of It.

6. If, in the case of the death or grave illness of the celebrant, another priest cannot be got within an hour or so,¹⁴⁷ the obligation of completing the Mass ceases, as it becomes doubtful if the continuation would be morally one with the act which the sick priest had begun. It *may*, however, be continued by a second priest even several hours after its interruption, since it is doubtful what length of interruption would prevent the two acts being morally one.

7. The priest who completes the Mass may not celebrate another that same day,¹⁴⁸ even though he does not take the ablutions, unless he has the faculty of binating, and the second Mass is necessary.

8. If a second priest cannot be got, and the celebrant cannot consume the Sacred Species, These should be put into the tabernacle, even by a layman, to be consumed later by another priest. If there is no tabernacle and the Sacred Species could not be kept, or carried to another church, without danger of irreverence, a layman — even not fasting, if one who is fasting and in the state of grace cannot be found — may consume Them.

The Temporary Interruption of Mass

9. The temporary interruption of Mass is lawful in the cases permitted by the rubrics, or for a sufficient cause. The rubrics provide for the interruption of Mass in the following cases:

a) After the first Gospel for the announcements, etc., and sermon;¹⁴⁹

¹⁴³ *Def.* X, 3. The rubric directs the second priest to communicate the sick one, if the latter is able to receive the Blessed Eucharist, using, if necessary, a part of the Mass Host.

¹⁴⁴ So that he partakes of the sacrifice.

¹⁴⁷ So the theologians — the rubric in the case of defective matter, says (*Def.* IV, 9) that the priest is to wait *aliquamdiu* for fresh matter.

¹⁴⁸ S.R.C. 2630.

¹⁴⁹ R. VI, 6; C.E. I, xxii: C.J.C. 998, § 2: 1024; 1344, § 1.

b) At the Offertory to receive the offerings of the faithful, where this is customary;⁵⁰

c) Before the administration of Holy Communion to receive the vows (or their renewal) of Religious;⁵¹

d) For the conferring of Holy Orders (as prescribed in the Roman Pontifical);

e) For the nuptial blessing⁵² (after *Pater noster* and before the Blessing);

f) After the celebrant's Communion, and before that of the people, to preach from the altar — with the consent of the Ordinary — one sermon (*fervorino*) on the Blessed Eucharist.⁵⁵

10. Apart from the cases envisaged by the rubrics, a temporary⁵⁴ interruption is allowed:

a) Before the Offertory, or after the Communion, for a just cause (e.g., to wait for the arrival of a body of pilgrims, who otherwise could not be present at Mass on a day of obligation);

b) After the Offertory — and, for a graver cause still, after the Canon has begun — for a grave reason (e.g., the temporary illness or bodily necessity of the celebrant);

c) Between the Consecration and the Communion only for a very grave reason (e.g., danger from some external cause, a grave need of the celebrant, the necessity of baptising or absolving a dying person);⁵⁵

d) For the short pauses needed at a dialogue Mass (p. 594).

The Resumption of Mass

11. If the interruption occurred *after* the Consecration — be it of short or long duration — the *celebrant* is to resume the Mass where he left off. If the interruption was *before* the Consecration and fairly short (e.g., less than an hour) the celebrant may resume where he broke off; but if it was a long interruption, the celebrant should begin Mass again, and, if he had left off after the Offertory, it is better to take a fresh host and fresh wine and water, and consume the ones which had been offered the first time, after his Communion.

wo S.R.C. 1052, 3535», 3579'.

i** S.R.C. 3836, 3912 (cf. C.J.C. 576, § 1).

w> Rubric of Mass *pro Sponso et Sponsa*. Cf. S.R.C. 3922e, 4232; C.J.C. 1101, 5 l.

i<< S.R.C. 3009*, 305910, 3529.

1§* The longer the interruption, the greater must be the reason for it. Should both the candles on the altar cease to burn, the celebrant should wait some time for fresh ones to be brought. If none can be obtained, he should continue Mass if he has reached the Consecration.

las In such a case if the celebrant was obliged to leave the church he should (if possible) lock the Sacred Species in the tabernacle, if there is any doubt about their safety (e.g., if there were no adorers present in his absence).

A Foreign Body in the Chalice”.

12. If an insect or any other foreign body should be found in the wine before the Consecration, if it is something that is not disgusting or does not leave any traces, it will, ordinarily, be sufficient to take it out and continue the Mass; but if it were something that was unpleasant (that might cause vomiting) or would leave any traces behind it, the chalice should be emptied, fresh¹” wine and water taken,¹” and offered, at least mentally, and the Mass continued. The wine and water which had been put aside should afterwards — if the celebrant does not wish to drink it at the ablutions — be thrown into the sacrarium, since it had been offered and blessed.

13. If a foreign body should fall into the chalice, or be found there, after the Consecration, the celebrant is to consume it with the Precious Blood, if it be something which it is not dangerous or disgusting to take. If it is, the priest should take it out carefully (with as little as possible of the Precious Blood adhering to it) and put it in a clean vessel containing water. After Mass the celebrant should bum the foreign body, and throw the ashes, and the wine he had used to cleanse the body, into the sacrarium.

14. If, after the Consecration anything poisonous or that which would provoke vomiting should fall into or be found in the chalice, the consecrated wine should be poured into another chalice “filled with water” (see *Def. X*, 6) so that the species of wine will be dissolved. Fresh wine and water are then put into the chalice and again consecrated.¹” After Mass the contents of the second chalice are poured into the sacrarium.

A Defective Host

15. If anything poisonous²⁰ should come into contact with the consecrated Host, a fresh host should be taken, offered, at least mentally, consecrated (repeating just the actual words of consecration), without ceremonies, and the Mass continued. The Host which had been first consecrated is to be put into a chalice containing water until the species corrupt,²¹ and then they are to be thrown into the sacrarium²² and may be washed down with water.

Def. X, 5, 6.

^{15T} Not only out of regard for the feelings of the celebrant, but also out of respect for the Mass.

¹⁹» At the centre and without the prayer, *Deus, qui humanae*, in order not to attract attention and to avoid a long interruption of the Mass.

After it had been well washed out, if necessary. The water is to be thrown afterwards into the sacrarium.

²⁰«>If a celebrant should consume the Sacred Host, or the Precious Blood, and it is discovered that the bread or the wine had been poisoned, it is lawful for him to take an emetic. The vomit should be kept in a clean vessel until the sacred Species (if there is any trace of Them) corrupt, and then thrown into the Sacrarium (see § 30, *infra*).

²¹» *Def. X*, 6.

²²« *Def. X*, 7.

16. If the host should be found broken at the Offertory, another should be substituted for it, if it can be done without causing any scandal or undue delay.”³ If the defect be found after it has been offered, nothing is to be done, unless the defect be serious, or had been noticed and might cause scandal; then another host¹⁰⁴ should be taken, offered — at least mentally— and the Mass continued from where it had been interrupted. If the defect be discovered after the Consecration, nothing is to be done. Should the Host be accidentally broken in two,”⁵ or the part marked off for the fraction had become detached before the moment of the fraction arrives, then when this comes another part should be broken, in order to carry out the ceremony of the breaking.

The Host in the Precious Blood

17. If, when drinking the Precious Blood, the Sacred Particle which is in the chalice should remain there, the celebrant may draw It to the edge of the chalice with his index finger, so that he may consume It, or he may take water into the chalice, and swallow the Particle with this.¹⁰⁰

18. If, by accident (e.g., because the celebrant’s hands were numb from cold) a part of the Sacred Host should slip into the Precious Blood, the celebrant continues Mass and performs the actions with the remaining part of the Host, if this can be conveniently done. If the entire Host should fall into the chalice, the celebrant is not to take It out, but is to continue the Mass, saying all the words as usual, but omitting the actions that would be done with the Host, and the signs of the cross that should be made over It. At the Communion he signs himself with the chalice, saying *Corpus et Sanguis Domini nostri*, etc., and consumes the Host and the Precious Blood together.”*

Accidents With the Sacred Species

An Accident With the Precious Blood

19. If, in winter, in a very cold climate, the Precious Blood should freeze in the chalice, hot cloths should be wrapped around this to thaw the consecrated wine. If this does not succeed, the chalice should be plunged into hot water (taking care that none gets into it) near the altar,”^e or held close to the fire, if this be feasible, until the contents thaw.

*.. *Def. X. 9.* If the host were found very defective (e.g., seriously broken or soiled) it *must* be changed, if possible.

^{1,4} And the first host, as it had been offered and blessed, is to be consumed by the celebrant after his Communion (or thrown into the sacrarium).

^{14S} In such a case one half of the Host is used to carry out the actions done with the Host (e.g., the little Elevation).

m Def. X. 8. Rubricians favour the second way, as it is more reverent, and does not entail purifying the index finger before it may again touch the thumb.

Def. X, 10.

TM **Def. X, 11.*

20. Should a small quantity only of the Precious Blood fall by accident, it suffices that a little water be poured over It, and that be wiped up afterwards with a purificator. If a larger amount should be spilled, the corporal, or altar cloth, or the place where It fell should be washed as well as possible and the water then thrown into the sacrarium.”

21. While as much as possible of the Precious Blood should be taken up immediately after the accident, and the place where It had fallen marked by a clean cloth (or, e.g., with the inverted Communion plate), the washing of the place or cloths is, naturally, left until after Mass.

22. If some of the Precious Blood should fall on the beard of the celebrant, he should absorb as much as possible of It with his tongue, and later wash the place where It had fallen, and throw the water into the sacrarium.

23. While the rubric is silent about the spilling of the first ablution (which may contain some drops of the Precious Blood) the same rules should be applied to it,¹⁷⁰ to secure due reverence for the Sacred Species.

24. If, after an accident, enough of the Precious Blood remains in the chalice to enable the celebrant really to *drink* It at the consumption, he completes the Mass with that small quantity. If, however, none or not sufficient to make “a drink” remains, the celebrant must take fresh wine and water, offer it, at least mentally, and consecrate it,¹⁷¹ beginning at *Simili modo*. He may omit the prayer *Deus, qui humanae*, etc., and all ceremonies (genuflections and the Elevation), as explained in IV, § 16sqq., *supra*.

An Accident With the Sacred Host

25. In general, if a Sacred Host should fall on a hard surface, this should be washed with a little water and dried with a purificator, and the water thrown into the sacrarium.¹⁷²

If the celebrant in giving Holy Communion should drop a Host, he at once picks It up¹⁷³ reverently (taking care not to tilt the ciborium while doing so), and if It had fallen in a place that was not dirty, he replaces It in the ciborium. But if It had fallen on a part of the floor which was dirty, and had become soiled so that It could no longer be becomingly given in Holy Communion (or consumed by the celebrant himself before he takes the ablutions), he must return to the altar, put this Host aside in the tabernacle for the moment. After Mass he should place It in a chalice

¹⁷⁰ *Def.* X, 12.

¹⁷¹ If a small portion only is spilled on, e.g., the altar cloth or corporal, It will quickly evaporate and no washing will be necessary.

¹⁷² In order that he may complete the sacrifice by communicating under both species (*Def.* X, 13).

¹⁷³ *Def.* X, 15.

¹⁷⁴ Having noted as accurately as possible the spot where It lay.

or ciborium in water and leave It in the tabernacle until the species have dissolved.¹⁷⁴ The water is then thrown into the sacrarium.

26. If a Sacred Particle should fall onto one of the communicants, if it be a man the celebrant picks up the Host and gives It to him (or to the next person) in Holy Communion, or replaces It in the ciborium. If it be a woman she picks up the Particle and she consumes It. It is no longer necessary to wash the person's garment.¹⁷⁵

27. If a Sacred Particle touches the dress of a communicant, the theologians say that he is not bound (because of the difficulty, popular wonder, etc.) to have the place ritually washed;¹⁷⁶ but if It should touch his hand, they think he (or she) should wash that afterwards in the sacristy, and the water is put into the sacrarium.

28. If a Host should fall — when the priest is giving Holy Communion at the grille — within the enclosure of cloistered nuns, It may be picked up by one of them (with the aid of a paten or even with her fingers) and consumed or returned to the priest;¹⁷⁷ or, in such a case, the priest may enter the enclosure (as he is allowed to do so to minister to the sick), because of the reverence due to the Blessed Eucharist.¹⁷⁸

29. If a Host should be found (e.g., on the altar, or on the floor) and it is not known whether it is consecrated or not, the priest takes it reverently — but without a stole or lights — and puts it in a clean vessel, e.g., an empty ciborium, in a becoming place. It is to be consumed, as soon as feasible, by a priest who is celebrating Mass, after his Communion and before the ablutions. It is not to be given in Holy Communion to anyone, since its consecration is doubtful.

Vomiting the Sacred Species

30. Should anyone vomit the Blessed Eucharist, the matter is to be gathered up and put in some becoming place. So the new Rubric of *De Defectibus*, X, 14.

¹⁷⁴ This may be done after Mass; for the moment the Host may be left on the corporal of the tabernacle. It is permissible to keep the Host in water to hasten the process of corruption.

¹⁷⁵ This view is confirmed by the new rubric *Def.* X, 15.

¹⁷⁶ The simpler wording of the new rubric. *Def.* X, 15 (§25 *supra*) confirms this view.

Afterwards the spot is to be washed by a nun and the water thrown into the sacrarium.

¹⁷⁷ So, e.g., De Hcrdt, Gattercr, Zualdi, De Amicis.

Chapter XII

THE MATERIAL REQUISITES FOR THE CELEBRATION OF MASS'

I. The Altar and Its Furnishings

The Altar in General

1. While it is, in exceptional circumstances, permitted to celebrate Mass outside a sacred edifice/ it is never allowed to celebrate the Sacrifice except on an altar? For the Latin Church, the rubrics (*Rubricae Missalis*, n. 525) require that Mass be offered on an altar which is (a) of stone, and (b) consecrated.

2. An altar for Mass, in the strict sense of the term, is the place on which the host and chalice are laid during the offering of the Sacrifice. It may be a large table of natural, hard stone, with its stone supports, consecrated as one whole (i.e., a "fixed" or "immovable" altar), or a smaller slab of such stone, consecrated without supports, and placed for the celebration of Mass on some structure (i.e., a "portable" altar)? In either case it must have been consecrated by a bishop, or by a blessed abbot who has the faculty from the Holy See? In the course of the rite of consecration he

¹ The requisites are dealt with here from the point of view only of the actual celebration of Mass — what liturgical law and practical convenience require for that. Such matters as the requirements of the Roman Pontifical for the consecration of an altar, the desecration of an altar, and the like are not treated. The present writer has dealt with these in his book *Church Building and Furnishing—The Church's Way* (see Bibliography, p. 615).

² See p. 33 if.

³ C.J.C. 822.

⁴ C.J.C. 1197.

⁵ Cf., C.J.C. 1199. 1155. 323.

anoints it, and places in it the relics of saints," and in the case of a "fixed" altar, joins it permanently, by an anointing, to its supports.

3. That Mass may be celebrated in a becoming manner, obviously an altar of a certain size is demanded. The dimensions of a "fixed" altar will vary according to circumstances, e.g., an altar at which solemn Mass is celebrated needs to be larger, to have not only a large table, but to stand on a higher level, and have more spacious surroundings. The rubrics determine a minimum size for the "portable" altar — it must be large enough to contain the host and the greater part of the base of the chalice.⁷ Obviously, this is the absolute minimum. For convenience it should be much larger; necessarily so, if there is sometimes a ciborium of small hosts, or a Benediction host, to be consecrated.

4. The altar is a most sacred object in virtue of its consecration, and because it represents Christ Himself.⁸ Hence it is marked with the five crosses, which symbolize the Five Wounds, is richly clothed (the frontal and linen cloths) and ornamented, and, in the course of the celebration of Mass, is kissed and incensed as marks of respect.

The Ornamentation of an Altar

5. In accordance with its sacred character the altar on which Mass is celebrated should be surmounted by a canopy, and clothed with a frontal and altar cloths. It may, on occasion, be adorned also with reliquaries and flowers.

The Altar Canopy

6. A canopy above an altar is a traditional symbol of the dignity of the person who occupies it,⁹ hence liturgical tradition and the rubrics¹⁰ require that a canopy — either in the form of a ciborium (*ciborium*'), or of a baldachin or tester — should surmount an altar on which Mass is celebrated. It ought to be placed over every such altar,¹¹ but at least over the high altar.¹² The canopy is not merely an ornament or a protection; it is a traditional mark of honour, and so is eminently due to Christ, whether in the Blessed Eucharist or as represented by the altar itself and by the priest standing at it. It should cover the entire altar, and also the footpace,¹³ at least that part of it nearest the altar, where the celebrant ministers.

⁷ At least, for validity, a relic of the body of one martyr (S.R.C. 41801).

⁸ R.M., n. 525.

⁹ Cf. the words of the bishop to a subdeacon at his ordination (Roman Pontifical), and Lesson 4 of Matins of the Dedication of the Lateran Basilica (November 9).

¹⁰ Hence the canopy of the throne of a king or bishop. C.E. I, xiii, 3 directs a canopy to be placed over the bishop's throne in his cathedral, provided there is a similar, or more splendid one, over the altar.

¹¹ C.E. I, xii, 13; xiv, 1; cf. xiii, 3.

¹² S.R.C. 1966, 2912, (and cf. 3525*).

¹³ And over that of the Blessed Sacrament, if the two altars are distinct from each other.

¹⁴ C.E. I, xii, 13.

The Altar Frontal

The altar frontal (*pallium, antependium*) and the altar cloths are “the clothing” of the altar, itself representing Christ, and the frontal is its true liturgical decoration. Liturgical tradition and the rubrics** demand the use of the frontal. This may be made of any precious material or fabric, and, nowadays, is generally made of the same materials that are used for vestments (silk, velvet, etc.). It should cover the entire front of the altar (hanging from the table or mounted on a frame), and the back also, if this be visible, as in the case of altars at which the celebrant faces the congregation. Ordinarily, and as far as this is possible,,s the frontal will be of the colour of the feast or Office of the day. For a solemn votive Mass, the colour of the Mass is the more correct; and for a solemn requiem Mass, if the Blessed Sacrament be reserved at the altar, a violet frontal should be used.¹⁰ Should the Blessed Sacrament be exposed, the colour of the frontal at the altar of Exposition will be white, even if the colour of the Mass be not white.¹⁷

Altar Cloths

For the celebration of Mass the altar is to be covered with three clean cloths of linen or hemp.¹⁸ At least the top cloth should cover the entire surface of the table of the altar, and also the two sides, and so it should hang down to the ground, but not on it, at each side.” The other two cloths should cover the entire surface of the table of a fixed altar, and, at least, the entire altar stone in the case of a “portable” altar. Since the face of the altar should be clothed with the frontal, the upper altar cloth need not hang down in front, and it is better that it should not. If it does, however, the addition of such an ornament as lace is tolerated,” but is not desirable.

The altar cloths are to be blessed²¹ before use by the bishop or another having the power to bless them.²² This faculty is given by law, not only to local Ordinaries for the territory of their jurisdiction, but also to parish priests for the churches and oratories in their parish, to rectors of churches for their churches, to Religious superiors (who may delegate the faculty to a priest of their Order) for their churches and oratories, and for the churches of nuns subject to them.” Other priests must obtain the faculty

¹⁴ C.E. I, xii, 11. R.M., n. 525 no longer mentions a frontal, but it is a traditional and very appropriate ornamentation of an altar.

¹⁵ *Quoad fieri potest*, says the former rubric of the Missal (R.G. XX), not in reference to the use of the frontal, but regarding the use of the correct colour. It may not be possible in poor churches to have a frontal of each liturgical colour.

S.R.C. 3201 ‘o, 3562 (and cf. *Index Generalis*, p. 357).

¹⁷ S.R.C. 1615’, 2673.

¹⁶ S.R.C. 2600, 3868.

¹⁸ R.M., n. 526; C.E. I, xii, 11; S.R.C. 4029».

⁵⁰ S.R.C. 3191s.

⁵¹ The form of blessing is given in the Missal and also in R.R. (IX, ix, 4).

«R.M., n. 526.

•” C.J.C. 1304.

to bless the cloths from the Ordinary of the place, and can exercise it only within his territory.²⁴

When the altar is not in use, to keep the cloths clean the table should be covered with a dustproof cover. It may be of any colour although green is the most correct. As it is not a liturgical ornament, it ought to be quite simple and inconspicuous.

Reliquaries

The occasional decoration of an altar consists of reliquaries or images of the saints and flowers. The rubrics of the Missal do not speak directly of reliquaries, but refer indirectly to them when giving directions about their incensation.²⁵

The *Caeremoniale Episcoporum* does, however, mention reliquaries to ornament the high altar, on greater feast days.²⁶ These reliquaries are to contain duly sealed in them relics of canonized²⁷ saints, and they are placed on the altar between the candlesticks. They are incensed when the altar is incensed at solemn Mass. If the relics be exposed outside the time of the Divine Offices, at least two lights should burn before them.²⁸ Relics may not be exposed whenever the Blessed Sacrament is exposed, nor may they take the place of the cross on the altar, nor be put on or above the tabernacle, nor before its door.²⁹

Flowers

The rubrics of the Missal are completely silent about the use of flowers on an altar.³⁰ The *Caeremoniale Episcoporum* does, however, speak of them as an ornamentation for the altar, and its ivory, on great feasts,³¹ and *Memoriale Rituum* indicates that, if customary, flowers may be used to adorn the altar on the feast of the Purification, and they are prescribed for the Easter Eve Mass.³² The rubrics and good taste demand that, if flowers be used on altars at all, they should be used — especially on the high altar — *with the greatest restraint*. Flowers are not a permanent decoration of the altar; it is intended that they be used, in great moderation, occasionally, to mark a special degree of festivity. They are, or should be, an ornament, and are entirely subsidiary, and they must never be used in

»« *Ibid.*

«R. IV. 5.

»« C.E., xii, 12.

²⁷ C.J.C. 1283, 1287. The reliquaries sometimes take the form of busts or small statues of saints.

« S.R.C. 302913 (cf. 3204).

«S.R.C. 2365b 2613e, 2779. 2906, 2740b

⁵⁰ Indeed, R.M., n. 529, where the preparation of the altar for low Mass is set forth, says: “nothing whatever is to be placed on the altar, which does not pertain to the sacrifice of the Mass, or to the ornamentation of the altar itself.” And flowers are not mentioned.

C.E. I, xii, 12, 14.

³¹ O.H.S., n. 29; *Ritus Simplex*, n. 67.

such a way as to destroy the proportions of the altar, or overshadow the liturgical furnishings (the crucifix and candlesticks), or impede the actions of the sacred ministers during a function. The altar is a stone of sacrifice — a place of awe and dignity — and must not be made a mere stand for flower vases.

If flowers be used, they should be placed between the candlesticks;³³ if the altar has a gradine, the vases should be arranged on this, and not on the table. Needless to say, flowers should not stand on the tabernacle, nor before it, nor before the crucifix.³⁴

Flowers should be excluded from the altar on penitential days and for requiem functions.

The Furnishing of an Altar

The Altar Cross

On every altar on which Mass is celebrated there must be a cross,³⁵ having an image of the Crucified,³⁶ turned towards the celebrating priest. This crucifix is not merely an ornament, it is placed on the altar because of the relation between the sacrifice of the cross and that of the Mass, and it is an object of veneration.³⁷ It is, and should appear to be, the most important object on any altar. It must be clearly visible not only to the celebrant, but also to the congregation.³⁸ Ordinarily, this cross is made of the same material as the candlesticks,³⁹ its base being the same height as the two candlesticks on each side of it, and the cross itself (i.e., the figure of the Crucified) overtopping them.⁴⁰ It is to be placed *super altare*,⁴¹ and this means that, normally, it is to stand on the table of the altar, or on a gradine (if there be one), between the candlesticks and on the same plane, and behind the tabernacle, if this is on the altar. It may be hung above the altar, between the candlesticks. Should there be a fixed⁴² throne for Exposition over the altar, the cross may not be placed on it.⁴³ If the altar piece or reredos has as its chief figure that of Christ on the cross, an altar cross may be dispensed with,⁴⁴ but it is often desirable even in such a case.

³³ Cf. C.E. I, xii, 12. Hence two or four vases are quite enough.

³⁴ «Cf. S.R.C. 2067^o, 2613«, 27401.

³⁵ R.M., n. 527, *Crux satis magna*.

³⁶ R.M., n. 527; C.E. I, xii, 11 (cf. R. II, 2).

³⁷ Hence the frequent directions of *Ritus* that the celebrant is to bow to the cross (eg., R. II, 2, 4), or raise his eyes to it as representing God (S.R.C. 29603). The altar cross is honoured by a reverence (bow or genuflection) and by incensing; and the cross, in procession, is accompanied by lights.

³⁸ S.R.C. 26217. and Benedict XIV, Constitution *Accepimus* (1746).

³⁹ C.E. I, xii, 11.

⁴⁰ *Ibid.*

R.M., n. 527; cf. C.E. I, xii, 11.

⁴² This is incorrect, a movable throne should be used (cf. S.R.C. 42684).

⁴³ S.R.C. 3576', 41362.

⁴⁴ S.R.C. 12702.

There is no obligation to bless the altar cross," but it is, obviously, becoming to do so. Any priest may bless it privately," with the form *Benedictio Imaginis**^l

The Altar Candlesticks and Candles

It is forbidden to celebrate Mass without lights on the altar. The rubrics of the Missal (R.M., n. 527) prescribe candlesticks" placed at each side of the altar cross; while the *Caeremoniale Episcoporum* (I, xii, 11) says that there are to be six candlesticks. Here the rubric has solemn Mass in view. Accordingly, at an altar at which low Mass only is celebrated two candlesticks suffice; but at an altar where solemn Mass and other functions are celebrated there should be six. The candlesticks are to stand "on the altar"; this means on the table," but, by custom, it is permitted to interpret the rubric as allowing them on a gradine,⁵⁰ if there be one. In form the candlesticks for Mass must be single ones,⁸¹ with the traditional³² structure of a base, a stem with its node, and the candleholder.⁸³ In design and ornamentation they should be in keeping with those of the altar and church. Their size will depend on the proportions of the altar and of its cross, but the candlesticks must not exceed the base of the cross in height.⁸⁴

The Ceremonial directs that the candlesticks increase in height, rising in échelon from the two sides towards the centre, making the cross the focal point, but this prescription is not now considered obligatory,⁸⁸ and the candlesticks may all be of the same size. They may be made of any becoming material; the Ceremonial suggests silver,⁸⁸ if possible, or brass, or copper gilt, and it supposes that more beautiful, higher, and more striking candlesticks are used on great days than on nonfestal occasions. If extra lights are desired for ornament on greater days, they should not be placed on the altar, but may be placed around it in the sanctuary. If candlesticks other than those for Mass are put on the altar³⁷ for other functions, such as Benediction, they should be removed immediately after the ceremony ends.

The rubrics of the Missal used to prescribe that another candlestick

⁴³ S.R.C. 2143.

⁴⁰ For a "solemn" blessing (carried out publicly with some pomp) permission must be obtained from the Ordinary (cf. S.R.C. 2143²); cf. R.R. IX, ix, 13, 14.

⁴⁷ R.R. IX, ix, 15.

⁴⁹ The new rubrics do not say how many. Usually there are six on the high altar.

⁴³ C.E. I, xii, 11.

³⁰ S.R.C. 3759».

³¹ Not brackets attached to the wall, nor branch candlesticks (S.R.C. 3137*.4).

³² Cf. C.J.C. 1296, § 3.

³³ It is important that this should be set in a pan of sufficient size to prevent candle grease from falling on the altar table.

³⁴ Cf. C.E. I, xii, 11.

³⁹ Cf. S.R.C. 30357.

^{3«} For great feast days. It is excluded on Good Friday (C.E. II, xxv, 2).

³⁷ It is preferable to avoid putting them on the table of the altar, or at least on the front part of it, that is used for Mass.

be placed on the Epistle side of the altar — it is generally a bracket candlestick, fixed to the wall — with a candle, which is to be lighted at low Mass, from before the Consecration until after the consumption of the Precious Blood.^{5*} Where the use of this candle is customary, the practice should be continued.⁵⁹

The Candles for Mass

At least two of the candles that burn on the altar during the celebration of Mass must be of pure beeswax⁰⁰ at least *in maxima parte*.⁰³ The Ordinary is to determine what exact proportion of pure wax is to constitute this *maxima pars*.^{*2} Apart from induit, candles of stearine, paraffin, and tallow may not be used on, or within the ambit of, the altar for cultual purposes or for ornamentation, even if they are in addition to the two pure wax candles.⁰³ Dummies (i.e., imitation candles of painted metal containing a small candle) are “tolerated,”⁰⁴ but are unbecoming and very undesirable. Ordinarily, the altar candles are to be “white,” i.e., of bleached wax; but “yellow” candles of unbleached wax are used for requiem functions and on Good Friday.⁰⁵ Neither gas nor electric light is allowed on the altar, or on its gradines, for cultual purposes or for ornamentation, to replace or in addition to the wax candles.⁰⁰ If, in an exceptional case, a light be necessary on the altar to read the Missal, a portable electric lamp, or a candle, not necessarily of wax, may be used.⁰⁷

There is no obligation to bless altar candles, but it is becoming to do so. They may be blessed, with the candles for the ceremony, on Candlemas Day; or at other times, but using the form of blessing provided in the Roman Ritual (IX, viii, 1).

The Number of Candles

Apart from the “Elevation candle,” at the low Mass of a celebrant of less rank than a bishop,⁰⁰ two candles are to be lighted. A low Mass is not, in this connection, considered “private,” and more than two candles may be lighted for it, if it is (o) a conventual Mass⁰⁹ or (b) a “parochial⁸⁸

⁵⁸ Or after the distribution of Holy Communion, if this takes place (R. VIII, 6).

⁵⁰ R. M., n. 527.

[°] *De Defectibus*, X, 1.

⁸¹ S.R.C. 4147.

⁸³ For the interpretation of decree 4147 in the U.S.A. see Collins. *The Church Edifice* (1953). p. 123. The bishops of Ireland (in 1905) fixed it at 65 percent; those of England and Wales (in 1906) at 65 percent also, but, at solemn Mass not for two of the candles only, but for all six. Ordinaries may, if really necessary, reduce the percentage of wax (S.R.C., December 13, 1957).

«S.R.C. 2865, 3063, 3173, 3376', 4257'».

«S.R.C. 3448'».

⁸⁵ C.E. II, xi, 1; xxv, 2.

⁸⁸ SRC. 4086, 4097, 4322 (cf. 4206).

^{8T} The candlestick for such a candle must not resemble that used for prelates (cf. S.R.C., 2578').

⁸⁸ Cf. S.R.C. 441, 567, 1051, 1131'', 2984.

⁸⁹ S.R.C. 3697'.

or similar Mass" (e.g., that of a religious community) on "more solemn days";⁷⁰ or (c) a Mass which, on an occasion of very special solemnity, replaces a solemn or sung Mass." For the Mass of a bishop said privately, four candles are lighted on solemn feasts; on other days two suffice.^{72*}

For solemn Mass six candles are lighted, normally," but on lesser days four, or even two (on feasts of simple rite or lesser ferias), suffice." For sung Mass four candles is the normal number; six may be used on greater days or on special occasions." In two cases seven candles are used when the bishop of the diocese is celebrant there:" (a) at a solemn nonrequiem Mass, (b) at even a low Mass of the Ordinary if it be the Mass of a public ordination held in a church."

The Altar Cards and Missal Stand

After the objects that are on the altar for Mass as ornaments, e.g., the frontal, or for cultual purposes, e.g., the lights, the rubric⁷⁴ of the Missal (R.M., n. 527) mention, briefly, two things that are purely utilitarian: the altar cards or charts and the Missal stand.

As the charts are on the altar merely for convenience they should be as simple, small," and inconspicuous as is consistent with their purpose. This purpose is to put before the eyes of the celebrant, so arranged as to be easily found, so printed as to be read without difficulty,⁷⁵ certain texts from the Ordinary of the Mass. The rubric spoke of only one chart, but the practice nowadays is to use three. To keep the charts intact and clean they should be framed⁷⁶ and the frame glazed, or they might be covered in mica. In a church where Mass is often sung, the centre chart should contain the music of the intonation of the chief *Glorias* and of the Creed. Outside the time of Mass the charts should be removed from the altar.

The Missal Stand

The rubrics⁷⁷ suppose a cushion to be used to support the Missal and to be of the colour of the vestments. Nowadays it is almost always replaced by a Missal stand, made in wood or metal. As such a stand is purely utilitarian it should be of the simplest kind. The best form seems

⁷⁰ S.R.C. 3059⁷⁰ (cf. 3065).

⁷¹ *Ibid.*

⁷² C.E. I, xxix, 4.

⁷³ Cf. R. IV, 4; C.E. I, xii, 11.

⁷⁴ "If the centre chart is unduly large, it covers up the front of the tabernacle, which is not becoming; if it is unduly heavy, it is handled with difficulty when the priest wants to open the tabernacle.

⁷⁵ Hence, large, clear type, and little or no ornamentation, is desirable.

•° A narrow, simple moulding is best.

»t C.E. I, xii, 15; R.M., n. 527. They also mention a book stand.

⁷⁴ Cf. C.E. I, xii, 24.

⁷⁴ Cf. S.R.C. 3377⁷⁴, 14702, 30297.

⁷⁴ C.E. I, xii, 12.

⁷⁷ S.R.C. 2682⁷⁷.

to be a stand supported in the centre by one pillar and ending in a round base. Such a stand takes up the minimum of space, and does not prevent the celebrant placing his hands just outside the corporal, when he genuflects at the centre. Neither has it legs” which prevent its being drawn sufficiently near to read with ease. But a stand of this form must be stoutly made, and well balanced, to prevent the heavy Missal upsetting it, when it is opened at different parts; but it ought not to be unnecessarily weighty.” As the celebrant should hold himself quite erect when reading from the Missal, its stand should be sufficiently tall,· so that the priest will not have to bend down in order to read comfortably. There is a laudable custom in some places of covering the stand with a veil of the material and colour of the vestments,·⁴ but it should be uncovered for a requiem Mass.

II. On the Credence

For Mass the rubrics direct that in a niche, or on a small table,· a little bell and cruets of wine and water be prepared. In addition, if Holy Communion is to be administered, a Communion plate is needed and, for solemn Mass, incense.

The Cruets

These are best made of clear crystal or (white) glass.⁴⁷ Then there will be no danger of mixing up the wine and water, and the cruets can be kept absolutely spotless. The cruets should have loose stoppers to exclude dust and insects, but during Mass it suffices to cover them with a finger towel. They are placed on a little tray of glass or metal. There should be also a glass bowl to receive the water used in washing the celebrant’s fingers, and a small towel⁸ to dry them. The use of a little spoon to convey a small quantity of water into the chalice at the Offertory is not prescribed by the rubrics, but the practice is not forbidden.® If a spoon is used, it ought to be wide and shallow, so that it can be cleaned easily.

•² When the stand has legs the left front one has a tendency to fall off the table, the right front one to intrude itself on to the corporal.

Often it has to be carried by a diminutive server.

»« Another advantage of a high stand is that the ribbons of the Missal marker do not fall on to the corporal.

•⁵ This usage recalls the cushion mentioned in the rubrics, and the covering of the ambon and the liturgical books in silk of the colour of the Office, which the Ceremonial prescribes (C.E. I, xii. 15) for great feasts and is the usage of Rome.

»« Covered with a linen cloth (R. II, 5; C.E. I, xii, 19).

•⁷ The custom of using cruets of gold or silver is tolerated (S.R.C. 3149).

»» There are no regulations about it. It is usually of linen, and should be frequently changed.

•⁷ S.R.C. 30644.

The Bell

The rubrics prescribe a *small* bell (*parva campanula*)*⁰ for use at Mass. The correct kind is a simple hand bell, in silver or bronze, with one tongue. It ought to have a good tone, and, for large churches, a robust one. Chiming bells (carillon) are not forbidden, but are less correct. Indian gongs are prohibited.⁹¹

The Communion Plate

In addition to the linen Communion cloth, a plate — of metal, gilt, and entirely smooth on its inner surface, so that it may be purified easily of fragments of the Sacred Hosts — is to be held under the chin of each communicant.⁰² This plate, which may be held by the communicant or by a server, is not used if, as in solemn Mass, a deacon or other sacred minister, holds a paten for the purpose of preventing the fall of Sacred Particles. No direction has been given for the blessing of the Communion plate, nor has any form of blessing been issued. When not in use the plate should be kept on the credence,⁹³ face downwards to avoid dust; and, outside the time of Mass or Holy Communion, it should be kept in a case, or in a (chamois) bag, to ensure that it will be scrupulously clean.

Incense

Incense or frankincense is an aromatic gum resin, in the form of grains or powder, which, while burning, gives off a fragrant smoke.⁰⁴ The Ceremonial of Bishops⁰³ orders that for the Mass and other liturgical uses, the incense should be pure. It permits the addition of other aromatic substances, but only in much less quantity than the incense itself.⁹³ When using incense at Mass, it should be laid on *well-lit* charcoal, and such a quantity put on that the smoke will last until the incensation has finished.⁰⁷ Hence, for the Gospel, when the celebrant has to be incensed at its conclusion, or for the incensation of the choir, more is needed than for the incensation of the altar alone.

III. The Sacred Vessels for Mass

In the making of the requisites for the offering of the Sacrifice, Canon

⁰⁰ R.M., n. 528.

S.R.C. 40003.

⁰³ Instruction of the Congregation of the Sacraments (March 26, 1929).

⁰³ R.M., n. 529 directs that nothing whatever be placed on the altar which does not belong to the Sacrifice of the Mass or the ornamentation of the altar itself.

The term "incense" is used for the substance and also for the smoke from it.

⁰⁵ C.E. I, xii, 19; xxiii, 3.

⁰⁰ Much of the so-called "incense" on sale nowadays is not a vegetable gum at all, but a chemical product.

⁹⁹ It is meaningless, and even absurd, to see the act of incensation being performed with a censer that is not smoking. The *smoke* of blessed incense is a sacramental.

Law prescribes⁹⁹ that the prescriptions of the rubrics be obeyed, that account be taken of ecclesiastical tradition, and, as far as possible, that the laws of sacred art be observed. The sacred vessels which are used for the Mass are the chalice, the paten, and the ciborium. About the matter and form of these, rubrical prescriptions are few, but there is a definite liturgical tradition; and the use to which these sacred vessels are to be put settles much, at least in a negative way, about their form. One of the first "laws of sacred art" is that an object be as perfectly adapted to its purpose as is possible.

The Chalice

The rubrics¹⁰⁰ require that the chalice be made of gold or silver, or at least that its cup¹⁰¹ — which alone is consecrated — be of silver, gilt within. Tin is allowed,¹⁰¹ but copper or glass is not. For its form the rubrics require — and so does the ecclesiastical tradition — that the sacrificial chalice consist of three parts: a cup, a stem with a knob or node in the centre of it, and a base.¹⁰² These parts must be so fashioned and united that the chalice may, as fully as possible, fulfil its object, i.e., to hold in absolute safety the Precious Blood, and be conveniently usable for the ceremonies of the Mass. In general, the chalice must be well balanced, so that there is no danger of its turning over when on the altar, or when lifted up by the priest. This requires that it be not too light in weight; nor must it be too heavy, since it would then be unwieldy to handle or raise. It must not be too high, or it will not be convenient for the celebrant to make the signs of the cross over it, or to incense it at solemn Mass; nor yet too low, when it will lose in dignity, and the average-sized chalice veil will not suit it. The shape of the cup is of much importance — if it is too wide or too shallow, there is danger of spilling the contents when elevating it, or when drinking from it or emptying it,¹⁰³ or even if it should be jerked by accident; if it is too narrow, it is difficult to make the signs of the cross within it at *per Ipsum*, etc.; if it is too deep it is impossible to dry it¹⁰⁴ after its purification. There should be no ornamentation on the outside of the cup near the edge, over which the

⁹⁹ C.J.C. 1296. §3.

R. I, 1; *Def. X*, 1; S.R.C. 3136«.

¹⁰⁰ Hence the stem and base may be made of other metals.

¹⁰¹ *Def. X*, 1; authors interpret this as meaning that a tin chalice (with its cup gilt on the inside) might be used in case of great poverty, or grave necessity, e.g., during persecution.

¹⁰² *Ritus* often speaks of these parts (e.g., VII, 5; VIII, 7). On 28 February, 1962, in reply to a query whether it was lawful to consecrate a chalice which lacks a node beneath the cup, S.R.C. replied: "It suffices if the priest can conveniently take the chalice with his thumb and first finger joined" (as he needs to do between the Consecration and the Communion).

¹⁰³ E.g., if turning a purification into the purification bowl.

¹⁰⁴ Or to anoint the bottom with chrism at its consecration.

Precious Blood will pass. That the celebrant at Mass may conveniently hold the chalice *iuxta* (or *circa*) *nodum infra cuppam*, as the rubrics require¹⁰⁶ — and this between the first and second fingers, after the consecration of the Host — the node should be separated from the cup by a part of the stem, and the node should be round and smooth.¹⁰⁷ The base should be heavy enough and wide enough so that the chalice will not easily overturn, yet not so wide as to take up undue space on an altar stone that may be of limited dimensions. All ornaments that project should be avoided on the foot of the chalice.¹⁰⁷ On the base should be clearly marked a cross, so that the celebrant may know at what part of the lip of the chalice he drank the Precious Blood, and receive the ablutions at the same point.

The chalice before use must be consecrated¹⁰⁸ by a bishop.¹⁰⁰ The consecration is lost, and the chalice may no longer be used for Mass, if it be so injured or changed that it does not retain its original form and is no longer suitable for its purpose, or if it was used for an unbecoming purpose, or publicly exposed for sale.¹¹⁰ Thus, if the cup of a chalice be separated from the base to which it had been united in a permanent way, the consecration is, probably, lost; it is otherwise if the cup and base were joined by a screw. If the cup of a silver chalice loses its gilding in the course of time, there is a grave obligation to have this renewed. The consecration is not lost by regilding.¹¹¹

The Paten

The material of the paten is not prescribed by the rubrics, but tradition requires it to be made — like the chalice — of gold or silver. If it is made of silver, all the inner (concave) surface must be gilded.¹¹² It is round in form, and should be so fashioned (e.g., with a circle in relief) as to sit firmly into the mouth of the chalice. While it may be ornamented (e.g., chased) on its outer surface,¹¹³ it should be entirely plain on its inner surface. It is useful to mark a small cross at one point near the edge, as, when the celebrant kisses the paten at the Embolism, he should avoid touching it at the part over which the Sacred Host had passed.

*«» E.g., R. VIII, 7; IX, 3.

¹⁰⁶ It should not be so ornamented as to make it painful to hold.

¹⁰⁷ Lest, for example, lace sometimes, unhappily, found on the sleeve of the alb might catch in it.

¹⁰⁸ R. I, 1 (cf. C.J.C. 1147, § 1).

¹⁰⁹ Or by a cardinal (C.J.C. 239, § 1, 20); or by a vicar or prefect apostolic, for the territory of his jurisdiction (C.J.C. 294, § 2); or by a blessed abbot *nullius* for his territory (C.J.C. 323, § 2). An abbot *de regimine* requires a faculty from the Holy See to consecrate a chalice.

¹¹⁰ C.J.C. 1305, § 1.

C.J.C. 1305, § 2.

»» R. I, 1.

¹¹³ The ornament must not be of such a kind as to prevent the paten gathering up the tiny Fragments of the Sacred Host from the corporal.

The edge of the paten should be thin, to facilitate the collecting of the Particles of the Sacred Host at the purification of the corporal, but not sharp.¹¹⁴ The size of the paten is proportionate to the diameter of the cup of the chalice, beyond which it should extend somewhat. The paten must not be too small since sometimes the Hosts for Holy Communion are put on it; neither should it be too large in diameter, since the celebrant holds it around its edge when offering the bread at the Offertory. If a paten is too heavy it is difficult to handle.

The Ciborium

By prescription of the rubrics¹¹⁵ the ciborium is to be made of “solid and becoming material.” It is usually made of gold or silver, and it is of these metals that the *Caeremoniale Episcoporum* speaks.¹¹⁶ Other metals, e.g., copper, are permissible,¹¹⁷ but the inside must always be gilded.¹¹⁸ By liturgical tradition the form of the ciborium is similar to the chalice (cup, stem with node, and base), but the cup is larger and somewhat different in shape, and the ciborium has a cover. This should be a loose one (not hinged on), convex, and close fitting to exclude dust and damp,¹¹⁹ but not too tight fitting, as the Sacred Hosts may be spilled if force has to be used to detach the cover. There ought to be a little elevation at the bottom of the cup, so that the last Sacred Particles may be easily picked up. The node should be as smooth as possible, since the celebrant has to hold the ciborium at the node, between the thumb and index finger united and the second finger, when giving Holy Communion within Mass. The size of the ciborium will depend on the needs of the church within which it is used, but it should not be so large that it is difficult to purify, nor so heavy that it is wearisome to carry, especially when there are many communicants.

The ciborium should be blessed before Sacred Hosts are placed in it.¹²⁰ The form for the blessing is *Benedictio Tabernaculi*, given in the Roman Ritual (IX, ix, 6). The blessing is not lost if the ciborium be regilded.¹²¹

When the ciborium contains the Blessed Eucharist it is to be covered by a white silk veil, suitably ornamented.¹²² And even when it does not contain the Blessed Sacrament, but is in public view and not in use (e.g., while on the altar awaiting consecration or after its purification), it should be veiled, as the rubrics prescribe¹²³ for the chalice, the paten, and the monstrance.¹²⁴

The edge is sometimes used to mark beforehand on the host the lines of the fraction.

114 R.R. V, i, 5 (C.J.C. 1270).
 115 C.E. II, xxix, 2; xxx, 3.
 116 S.R.C. 3162. Glass is not allowed (S.R.C. 3511).
 117 C.E. II, xxx, 3; cf. S.R.C. 3162.
 118 » Bene clausa (R.R.). The cover is usually surmounted by a small cross.
 119 Cf. R. II, 3.
 120 C.J.C. 1305, 5 2.
 121 R.R. V, 1, 5.
 122 R. I, 1; VII, 3; S.R.C. 4268L
 123 Cf. p. 223.

IV. The Sacred Linens

The sacred linens are those used by the celebrant at Mass, and which come into contact with the Sacred Species (the corporal), or may do so (the pall and purificator). Accordingly, once they have been used, such linens may be touched only by a (tonsured) cleric or by "the person who has charge of them"¹¹ (e.g., the sacristan). They may be laundered only after they have been ceremonially washed, once,¹⁵⁸ by a cleric in major Orders.¹²⁷

The sacred linens must be made of linen¹²⁸ or hemp, and the rubrics insist on their absolute cleanliness.¹²⁹ When they are being laundered the pall should be very well starched, so as to be as rigid as possible; the corporal fairly well starched, to keep it clean and smooth, and to facilitate the picking up of Sacred Fragments; the purificator should be starched just enough to enable it to remain longer fresh and clean in appearance, without interfering with its complete flexibility.

The corporal and pall are to be blessed¹³⁰ before use, by the bishop, or by the priest who has the faculty by law or by delegation¹³¹ to bless such objects. The purificator need not be blessed.¹³²

The Corporal

A corporal for Mass should be large enough to accommodate the chalice and paten, a ciborium, and, perhaps, also the lunette. It should not, however, be too large, for the celebrant is to put his hands *outside* it (before the Consecration) on the altar when kissing this, or when genuflecting. Besides, if it is too large it prevents the Missal being drawn sufficiently close to the priest, and sometimes it necessitates the altar card being placed on the corporal, which is not proper. A good average size is seventeen or eighteen inches square. The corporal should be entirely unadorned,¹³³ so that Sacred Fragments may be easily found on it at its purification. By usage it may be hemstitched, or have a very narrow border of lace, but it is much preferable to have it *entirely plain*. Marking one fold with a small cross is not prescribed and is meaningless.

¹¹ C.J.C. 1306, § 1.

¹²⁹ Cf. *Def.* X, 15. A triple washing was prescribed only if a linen had been stained by the accidental spilling of the Precious Blood (*Def.* X, 12).

¹²⁷ C.J.C. 1306, § 2.

R. I. 1; *Def.* X, 1; S.R.C. 1287, 2600, 3387, 3455, 3868.

¹²⁹ R. I. I; *Def.* X, 1; S.R.C. 41742; Instr. of Congreg. of the Sacraments, March 26, 1929.

¹³⁰ The one formula of blessing for both is given in R.R. IX, ix, 5; it is to be used in the singular even though more than one corporal or pall is to be blessed (S.R.C. 3524'). The New Roman Pontifical (1961) gives a separate short form of blessing for a corporal or pall.

See *supra*, p. 153.

S.R.C. 257212.

¹³³ Cf. R. I, 1; *Def.* X, 1.

The Pall

The pall is a square of linen which is used to cover the paten and the chalice, to keep out dust or insects. It is a *linen* object (*parva palla linea*),¹⁵⁴ but as it has to support the chalice veil it needs to be rigid. Hence it should be made of double or four-fold linen, and well starched.”⁵ The pall should be somewhat larger than the paten; usually it is 5 or 6 inches square. The lower surface of the pall should be entirely plain. The upper surface may be embroidered with suitable symbols. At first it was not allowed to cover the upper surface in silk,¹⁶⁰ but later it was permitted to use a pall of this kind, or one the upper surface of which was in silver or gold cloth, embroidered, provided the silk was not black, or that no symbol of death was used.¹⁷ S.R.C. added that the lower part — i.e., the real pall — must be of linen and easily detachable.”*

The Purificator

The purificator should be made of substantial linen and be of a good size,” since it is used to dry the chalice, the celebrant’s fingers and, at times, a ciborium also. A suitable average size is eighteen by twelve inches. A small cross in coloured thread may be worked in the centre of the middle fold of the purificator. It serves to distinguish it from a finger towel, and it facilitates the celebrant in folding the purificator into two, when he lays it over the paten at the Offertory.

V. The Sacred Vestments

The Sacred Vestments in General

1. The vestments used for the celebration of Mass are of two kinds: (a) the inner garments of linen¹⁴⁰ (i.e., the amice and the alb with its cincture), and (b) the outer garments of silk (i.e., the tunicle, dalmatic, and chasuble). In addition, there are the insignia — marks of the rank of the wearer in the hierarchy of the Church’s ministry — i.e., the maniple and stole.¹⁴¹

R. I, 1; *Def.* X. 1.

>³⁵ The use of cardboard, etc., in a pall is objectionable. In case of an accident with the Precious Blood, the *entire* pall should be washable. A very heavy and absolutely rigid pall may even be dangerous, as if the celebrant struck the chalice, by accident, with it he may upset it.

>^β S.R.C. 2067°.

>ST S.R.C. 3832«, 4174’. Obviously, a pall which is not a plain linen one is quite undesirable. In origin it is part of the corporal and is blessed with the same formula.

”””To secure that it be frequently washed.

³⁰ Rubricians generally suggest that, at the Offertory, when the celebrant pours wine and water into the chalice, the purificator (held by the celebrant at the node) should hang down over the base, to catch any drops that might accidentally fall.

>[°] Linen being used for “traditional and mystical reasons” (S.R.C. 2600).

>«» The insignia of a bishop celebrant (i.e., the ring, pectoral cross, and, sometimes, the pallium) are not dealt with in the Missal.

2. The rubrics themselves say little or nothing about the shape, ornamentation, material, etc., of vestments. They were drawn up at a time when the tradition in such matters was firmly established and universally observed.

3. The *Ritus* of the Missal (I, 2) says that the vestments are to be intact, becomingly clean, and *beautiful*, and that they are to be blessed. From the Ceremonial of Bishops we learn that more splendid vestments are used on greater days;⁴³ that the chasuble was an ample garment;⁴⁴ in what the tunicle differs from the dalmatic, and that this has fairly long sleeves.⁴⁴ The Code of Canon Law requires⁴³ that in the making of vestments "the prescriptions of the Liturgy, ecclesiastical tradition, and, in the best way possible, the laws of sacred art be observed."

4. The decrees of S.R.C. have given a number of decisions⁴⁵ about the material of sacred vestments, and one important modern decision about their form, i.e., that in making and using vestments for the Sacrifice of the Mass and sacred functions it is not lawful, without consulting the Apostolic Sec, to depart from the accepted usage of the Church in Rome, and introduce another style and form, even an old one.⁴⁶

5. In general, the outer vestments should be real garments, not mere "ornaments," and should be dignified and graceful, as their noble purpose demands. They should be made of material of the best quality possible (a precious material), ample, well cut, flexible (that they may drape gracefully), and light in weight. The ornamentation should be of a kind suitable to *sacred* vestments, and in accordance with good taste — with "the laws of sacred art."

The Material of Vestments

1. The rubrics do not fix precisely the material for sacred vestments,⁴⁷ but tradition, and the exclusion of certain fabrics by decisions of S.R.C., have determined that it is to be silk.⁴⁸ Fabrics that are at least in greater part, and externally, of silk are admissible,¹⁸⁰ e.g., satin, silk poplin, silk velvet. Cloth¹ of linen, or cotton is not permitted for the outer vestments. "Cloth of (real) silver," or silk interwoven with gold or silver

»«C.E. I, xii, 24; II, xiii, 11; cf. S.R.C. 2506«.

¹⁴³ E.g., C.E. II, viii, 19.

¹⁴⁴ C.E. I, X, 1; ix, 5; II, viii, 67.

«SCJ.C. 1296, 5 3.

¹⁴⁰ Sec *infra*.

¹⁴⁷ S.R.C. 4398 (December 9, 1925), but sec *infra*, p. 173.

'«"Except for veils (the humeral veil, and those for the chalice and ciborium) which are to be of silk. C.E. I, x, 5; R. I, 1; RR. V, i, 5.

'«» Many decrees of S.R.C. suppose the vestments to be of silk (c c 2769» ">949, 3191«, 3543, 3576», 3628, 3796).

»° Cf. S.R.C. 3543, 3796. No official decision has been given about artificial silk. Some authors say that it is at least tolerated.

¹⁵¹ S R C. 3779'.

threads (lamé) is allowed,¹³⁷ but not silk interwoven with glass filaments.¹³⁸ By reason of its precious character "cloth of gold" is admissible¹³⁹ — but it must be cloth which has been woven of *real* gold threads, or from material which is in greater part of real gold or, at least, silver gilt; fabrics woven of copper threads, or of gold-coloured silk, are not permitted.

2. The rules about materials apply to the chief fabric out of which the vestment is made; the fabrics used for the ornamentation of the garment need not be of silk. The orphreys (ornamental bands) may be of any suitable design; they may be embroidered or applique work, such as bands of brocade or velvet, and may embody becoming religious symbols,¹⁴⁰ particularly those concerning the Blessed Eucharist. It is permitted to embroider heraldic arms on a vestment.¹⁴¹ If vestments be lined, the lining may be of any material¹⁴² and colour.

The Colour of Vestments

The Roman rite admits now, ordinarily, only five colours: white, red, green, violet,¹⁴³ and black. There are many different shades of these colours and any one is correct. Neither yellow, nor gold colour, nor blue (except by induit) is allowed for vestments.¹⁴⁴ A mixture of colours — so that no one colour predominates — is not admissible.¹⁴⁵ Vestments of real "cloth of silver" are allowed to replace white; and those of real "cloth of gold" to replace white, red, or green.¹⁴⁶ These rules about colour apply only to the fabric out of which the vestment is made; the ornamentation may be of any suitable colour.

The Use of the Liturgical Colours"

1. The colour of the outer vestments, and of the insignia,¹⁴⁷ alters according to the season or feast, and the rubrics which regulate it are of strict obligation.¹⁴⁸ In general, each Mass retains its proper colour,¹⁴⁹ but the Mass on All Souls' Day in presence of the Blessed Sacrament exposed is celebrated in violet vestments.

¹³⁷ S.R.C. 3646'.

¹³⁸ S.R.C. 2949.

¹³⁹ S.R.C. 3145, 3191«. 3646-.

¹⁴⁰ Images of the dead, or white (merely ornamental) crosses, or a skull and crossbones, are not permitted on black vestments (S.R.C. 4174'; cf. C.E. II. xi, 1).

¹⁴¹ Cf. S.R.C. 2875.

But the material should be light, and quite flexible, to permit the vestment to fall in graceful folds.

¹⁴² "Violet" means a red-violet, but since it is the colour for penitential days the darker shades are best.

¹⁴³ S.R.C. 2704«, 2769', 2986', 3082, 3191«.

¹⁴⁴ S.R.C. 2675, 2682'0, 2769'.

¹⁴⁵ S.R.C. 3145, 3191«, 3646*·'.

¹⁴⁶ R.M., nn. 117-132, 323.

Here the rubrics regarding the colour for Mass alone are dealt with.

¹⁴⁷ S.R.C. 2675, 2682'0.

¹⁴⁸ R.M., nn. 117, 129 d.

2. *White*, symbolising purity and the joy and glory of eternal life, is used: (a) for the Mass of the season in Christmastide and in Eastertide;¹⁴⁹ (b) for the feasts of our Lord (except the mysteries and instruments of the Passion), of our Lady (including the blessing of candles and procession on February 2), of the angels, of the saints who were not martyrs,¹⁵⁰ of All Saints; (c) for the blessing or consecration of a church or of an altar; (d) for the anniversaries of the pope and bishop; (e) for the votive Mass of Christ's Priesthood; (f) that of the newlywed; (g) for the Chrism Mass and Lord's Supper Mass on Maundy Thursday; by the deacon for the chanting of the Easter Preconium and by the celebrant for the renewal of the baptismal promises on Easter Eve.

3. *Red*, symbolising charity (the fire of the Holy Spirit) and sacrifice unto death, is used: (a) at Pentecost (from the vigil to None of the following Saturday); (b) for the Feasts of the Cross and Passion (e.g., the Precious Blood, the instruments of the Passion);¹⁵¹ (c) for those feasts of martyrs (including the Apostles, Evangelists, and the Holy Innocents) which commemorate their sufferings or the finding or translation of their relics; (d) for the commemoration of all the popes; (e) the feast of all holy relics; (f) for the votive Mass of the Holy Spirit and the Passion, and for the election of a pope; (g) and for the blessing and procession of palms on Palm Sunday.

4. *Violet*, symbolising penance and sadness, is used: (a) for the Mass *de tempore* in Advent, Septuagesima, and Lent *except* for the blessing and procession of palms on the Second Sunday of the Passion; the Chrism and Lord's Supper Masses on Maundy Thursday; the liturgical service on Good Friday up to the Communion exclusively; for the deacon at the chanting of the Easter Preconium and for the celebrant at the renewal of the baptismal promises on Holy Saturday; (b) on Quarter Tense Days; (c) on vigils of II and III class outside Eastertide;¹⁵² (d) for the procession and Mass of the Greater and Lesser Litanies; (e) on Ash Wednesday; (f) on November 2 for Masses celebrated during the Forty Hours' Prayer¹⁵³; (g) for ten votive Masses for special intentions¹⁵⁴; and (h) the votive Mass for the propagation of the faith.¹⁵⁵ Rose-coloured vestments may be used on the Third Sunday of Advent and the Fourth Sunday of Lent, but at the Office and in the Mass of the Sunday only.¹⁵⁶

¹⁴⁹ Except for the Mass of the Greater and Lesser Litanies, which is said in violet, (R.M., n. 130a) and that of the vigil of Pentecost in red.

¹⁵⁰ White is used, even for a martyr, if the feast does not celebrate his passion or his relics. Hence, white is the colour for the feast of St. John, Apostle, December 27; for the birthday of St. John Baptist; for the feast of St. Peter's Chair; for the feast of the Conversion of St. Paul.

¹⁵¹ S.R.C. 3352; R.M., n. 124 a.

¹⁵² The only vigil of II class *within* Eastertide is that of the Ascension and its colour is white (cf. R.M., n. 119b).

¹⁵³ R.M., n. 130 d.

¹⁵⁴ *Ibid.*

¹⁵⁵ See list in R.M., n. 129 (cf. p. 57 *supra*). ¹⁵⁶ R.M., n. 131; S.R.C. 4084\

5. *Black*, symbolising mourning, is used on Good Friday (violet for the Communion rite) and for requiem Masses.

6. *Green*, symbolising hope and latent life, is used on Sundays¹⁷⁴ and weekdays for which another colour is not prescribed. Hence, it is used, generally speaking, for a Mass *de tempore* from after January 13 to Septuagesima, and from Trinity Sunday (exclusive) to Advent.

7. For feasts that have an octave, the colour for the Mass of the octave is that of the feast. For a votive Mass of a person or mystery, the colour of the feast is used.

The Blessing of Vestments

All the vestments and insignia which are used at Mass are to be blessed¹⁷⁷ by one who has the faculty to bless such objects?¹⁷⁸ The form of blessing for a set of vestments, or any single vestment, is *Benedictio Sacerdotalium Indumentorum in Generale*¹⁷⁹. The blessing of a vestment — inner or outer — is lost, if (a) it was so damaged or altered that it has ceased to have its original form, and is now no longer suitable for its purpose; (b) it was used for unbecoming purposes, or exposed for public sale.¹⁷⁸

The Amice

The Amice is to be of white linen (or hemp)¹⁸⁰. It may be square or oblong in shape, but as it must cover the shoulders and be brought around to the breast — being tucked inside the collar all around the neck¹⁸¹ — the oblong shape is the better. It should be sufficiently large. A good average size is 36 by 24 inches. The strings — which should be at least 36 inches long¹⁸² — may be of any material and colour. In the centre of the amice — in the middle of the top¹⁸³ of the amice, an inch or so from the edge, is the most convenient spot¹⁸⁴ — a small cross should be embroidered. As it should be distinctly visible, it is well to have it in coloured

¹⁷⁴ White is the colour for the Sunday within the octave of Christmas and for the Sunday after the Ascension.

¹⁷⁵ R. I. 2; *Def.* X, 1.

¹⁷⁸ See p. 153.

¹⁷⁷ R.R. IX, ix, 1 (there is a short form with one prayer only in the Roman Pontifical of 1961 and in an appendix of 1962 Missal). There is now (R.R.. 1952, IX, ix, 2; 1961 Pontifical and 1962 Missal) a special form of blessing for one single vestment or ensign. There seems to be no obligation to bless the chalice veil and burse (the words of the form of blessing — e.g., *indumentum*, *vestis* — are not applicable to them), but they are generally blessed with the chasuble, etc., to which they are attached.

¹⁷⁸ C.J.C. 1305, § 1.

¹⁷⁹ S.R.C. 2600, 3387, 3455, 3868.

¹⁸⁰ Cf. R. I, 3; C.E. II, viii, 12.

They have to be crossed on the breast, carried round to the back, crossed there, and brought around again to the front to be tied.

The side which has a string at each end.

¹⁸⁴ For this cross is to be kissed before the amice is put on (R. I, 3; C.E. I, ix, 1; II, viii, 12).

thread. The amice may be ornamented for feast days (e.g., appareled), but it is better when it is quite plain.* Before use it is to be blessed, with the form of blessing *Benedictio Sacerdotalium Indumentorum*.TM

The Alb

Two forms of the alb are in use at present, one that is cut to fit the upper part of the body, while the lower part — through gussets inserted under the arms or at the waist — widens out;⁷⁰ the other — the “sack” alb — in which the width is the same above and below.

The material of the alb must be linen⁷¹ (or hempen), which should not be too coarse, that the garment may fit well and not be too heavy. Obviously, the dimensions of an alb depend on the height of the wearer. The rubrics⁷² are very insistent on its being long enough — they suppose it to be raised up when it is being girded — and when this has been done, the alb should hang not more than “about a finger”⁷³ from the ground, completely covering the cassock. The alb is, usually, open somewhat down the centre from the top and is fastened by strings or by a button; but this opening — which seems to be comparatively modem — is not necessary, and the better form is an alb completely closed, save for an opening at the top — oblong or oval in shape — sufficiently large to admit the head of the wearer.

Nothing is laid down in the rubrics about the ornamentation of an alb — they seem to suppose it to be always a plain linen garment — but tradition authorizes some adornment for greater days: embroidery (even in colours), “apparels,”⁷⁴ insertion, or even lace.⁷⁵ If lace be used it may be of any material, but it ought to be of good quality, strong in texture and bold in design. Religious symbols are permitted in the ornamentation.⁷⁶ If lace or insertion be used, a coloured foundation is tolerated,⁷⁷ ordinarily it should be the colour of the choir cassock of the wearer (e.g., black for a simple priest, violet for a prelate, red for a cardinal). Lace on an alb is an accessory, and must not become the chief thing; it should not be too deep for this reason, and also because the use of lace on ecclesiastical garments is a sign of rank.¹⁰⁸ Lace is, too, a sign of

«•In any case it is almost entirely covered by the alb.

¹⁸⁵ R.R. IX, ix, 1, cf. 177 *supra*.

¹*eThe alb has to be very ample in the lower part to enable its wearer to walk and to genuflect with ease.

«τ S.R.C. 2600» 3387, 3455, 3779=, 3868.

¹¹⁸ R. I, 3; C.E. II, viii, 13.

*.. R. I, 3. A “finger” in old measure meant an inch or three quarters of an inch. /

loo patches, or a continuous band of brocade, embroidery, etc. Such ornamentation should never be so stiff as to prevent the alb hanging in graceful folds.

'•1S.R.C. 3191@, 3780'. 3804<.

To be effective at a distance, and not effeminate.

S.R.C. 3191s. It is doubtful if they are becoming at the wearer's feet

«•S.R.C. 3780s, 40487, 4186s.

*.. Hence its use by prelates on their rochet (cf. S.R.C. 4154).

festivity, and so an entirely plain alb should be worn on ordinary days and for penitential or mourning functions.

The Cincture

The cincture or girdle — which must have the form of a cord, not of a sash¹⁰⁰ — may be made of any material, but it is more correct to use linen for those who are not prelates, reserving silk for these.¹⁰⁷

The cincture may be white always, or the colour of the vestments.¹⁰⁸ It ought not to be too thick nor too heavy. As the cincture is worn double by custom, and as the loose ends after girding are to be used to fasten the ends of the stole,¹⁰⁹ it ought — for a person of average girth — to be at least four yards, but not more than four and a half yards long. By usage the ends of the girdle are finished off by tassels — which should not be too big, nor too heavy — or by fringe.

The Maniple

The maniple should be flexible and long¹⁰⁰ so that, when the priest raises or joins his hands, the ends will not touch the corporal. By Roman usage the ends are somewhat wider than the part worn on the arm. There should be one cross~~10004~~ a “Greek cross” by custom — on the maniple in the centre. The best finish to the ends of the maniple is a long silk fringe or tasselling. To prevent the maniple opening out in use, its two parts are fastened together¹⁰² at a point from the top which will leave an opening just sufficiently large to introduce the arm of the wearer.

The maniple is not used with the cope, and so, where a cope is not available for blessings that are carried out at the altar (e.g., that of ashes) the celebrant wears only alb and stole.^{20'}

The Stole

The stole which is used for Mass should extend below the chasuble, and, as the stole has to be placed between the shoulders²⁰⁴ (and not around the neck), under the chasuble, and then crossed in front, it will need to

““S.R.C. 4048«.

”” S.R.C. 2067L 3118.

”” S.R.C. 2194s.

.” R. I. 3.

¹⁰⁰ Say from 38 to 48 inches long in all, so that the half length is 19 to 24 inches. The maniple, on the arm, is usually from 3 to 4 inches wide.

’» R. I. 3.

If this be done at both sides, it enables the maniple to be turned either way in use, and so adds to its life. In addition, a maniple so fastened will, ordinarily, remain on the wearer’s arm without the use of strings or elastic or pins. If an additional fastening be desired the best one seems to be two (silk) cords — sewn on the inside of the maniple just where the cross is on the outside—joined together by a movable ring (known as a “frog” or “jumper”), like the cord of a bishop’s pectoral cross.

””>R.M., n. 136.

¹⁰⁴ Cf. p. 216.

be *at least* nine to ten feet long. The width is usually from three to four inches, and should be the same throughout the entire length of the stole, except towards the ends, where — by Roman usage — the width increases somewhat. The stole may be quite straight, in one piece, or it may be made in two pieces joined in the centre, at an angle, so that it lies smoothly under the chasuble. Only one cross, a “Greek” one by custom, is prescribed⁵⁰ for the stole — in the centre. The splayed ends of the stole may be ornamented in any suitable way, and are best terminated by long, flexible silk fringe or tasselling.

The Dalmatic and Tunicle

The dalmatic and tunicle — the chief vestment of the deacon and sub-deacon at Mass²⁰⁰ should be long, flexible garments, with closed sleeves and sides,⁵⁰⁷ of the same material and ornamentation as the chasuble.²⁰ Each vestment has the same length back and front, and is wider at the bottom than at the top. The opening for each at the top is round or oval, and should be just large enough to admit the wearer’s head.²⁰ The tunicle should be somewhat shorter, with sleeves somewhat narrower but longer, than the dalmatic,⁵¹⁰ and it should be less ornamented.

The traditional ornament of the dalmatic and tunicle is an orphrey on the edge of the sleeves, and two vertical bands, back and front of each garment. These may be joined — especially on the dalmatic, being the more ornate of the two — towards the bottom, by a horizontal deep band or orphrey.

The Chasuble

The chasuble is the most important of all the vestments. Its form is regulated by the general law⁵¹¹ that concerns all church equipment, i.e., it is to be made in accordance with “the prescriptions of the liturgy, ecclesiastical tradition, and, as far as possible, the laws of sacred art.” There is nothing in the rubrics about the form which a chasuble must have; that, up to quite recently, was determined solely by tradition. In 1925, however, came important legislation concerning the form of sacred

¹“R. I, 3.

^{2U}They wear them when ministering to the priest: (a) at Mass, (6) at blessings done at the altar (eg., the blessing of candles or ashes), and (c) at processions. Should the celebrant, however, not wear a cope for (6) and (c) the ministers do not wear dalmatic and tunicle (R.M., n. 137).

^{20J} The Roman practice is to open the sides for a few inches at the bottom to facilitate the movements of the wearer. A sleeveless dalmatic or tunicle is now ruled out by S.R.C. 4398.

^{2°} S.R.C. 2578«.

^{20»} This avoids the ugly practice of opening them along the shoulders and having to fasten them with strings or snaps.

»⁷ C.E. I, X. 1.

m C.J.C. 1296, 5 3.

vestments. In a rescript² of December 9, 1925, the S.R.C. decided that “in the making and use of vestments for the sacrifice of the Mass and sacred functions,” it is not lawful, without consulting the Apostolic See, “to depart from the accepted usage of the Church in Rome and introduce another style and shape, even an old one,” in accordance with the Decree² or circular letter of the S.R.C., given to Ordinaries on August 21, 1863.

Before this declaration of S.R.C., in many places a movement had been in progress — in reaction against the debased forms of the “Roman” chasuble that were much in use — to restore the older, more authentic, and unquestionably more beautiful forms of the true Roman vestment. Following the decision of S.R.C. there has been for many years a sharp controversy as to the exact form of a true “Roman” chasuble, and concerning the lawfulness of using the so-called “Gothic” chasuble, a term that includes the very full conical chasuble, the medieval-style ample chasuble, and the modern Gothic-revival type. An end was put to this long dispute by this declaration of S.R.C. (August 20, 1957):

“Since many bishops and other ecclesiastics have frequently — in accordance with the reply of S.R.C. of December 9, 1925 — petitioned the Holy See for leave to make and use vestments for the sacrifice of the Mass and sacred functions made according to an old pattern (*prisca concinnata forma*), this Sacred Congregation of Rites has decided it should be left to the prudent judgement of Ordinaries as to whether, in view of special local circumstances, they may allow these vestments or not. Local Ordinaries in coming to a decision on this matter should, however, see that all possible care is taken for the holiness and beauty of divine worship, and should not permit any rash or unadvised departure from the approved discipline regarding the form of sacred vestments, but diligently forbid such changes as may cause disquiet or create astonishment among the faithful.”

Accordingly, Ordinaries are now at liberty to restore the genuine beautiful form of the real Roman chasuble, descended from the *paenula*.

The Humeral Veil

The humeral veil is of silk² — nowadays of the same material as the

^{2,2} S.R.C. 4398. The legislation has the form of a rescript, but the source of the inquiry is not given; possibly the query was framed in Rome. The reply has, evidently, the scope of a general law, and is usually called by writers a “decree.”

^{2U} By calling the letter of 1863 a “decree,” some authorities (e.g., in *Osservatore Romano*, *Rivista Liturgica*, *Bulletin Liturgique et Paroissiale*) think that S.R.C. has given it the status of a decree. The letter (unlike the Rescript of 1925) was originally addressed to the bishops of four countries only, and was not, up to 1925, inserted in the official collection of the decrees of S.R.C. The scope of decree 4398 is greater than that of the letter; it deals with all sacred vestments (both their production and their use) and not merely those used for Mass.

² C.E. I, X, 5; xxiii, 3; xxxiii, 14. In origin this veil was of linen (cf. R. II, 5) and always white. It is neither a vestment nor one of the liturgical insignia. It is not blessed.

vestments. It is used at solemn Mass to cover the objects prepared on the credence²¹⁵ for the sacrifice, and — from the Offertory to the *Pater noster* in Masses of the living — the subdeacon wears it to hold the paten.^{21'} The celebrant wears it in the Corpus Christi procession,²¹² and at other times, to carry the monstrance, and to give Benediction with the Blessed Sacrament. The veil should be of ample dimensions, at least eight feet long, and 30 to 36 inches deep. As the veil is to be laid over the chalice and other objects on the credence table, and as it is used to hold sacred vessels with, it should be entirely flexible and not heavy. Its ornamentation ought to be of the simplest character, and there should be no ornamentation in the centre of it.^{21*} For the subdeacon it needs nothing to secure it, but for processions or Benediction it is usual to fasten it with ribbons or a clasp.

^{2,5} R. II, 5; C.E. I, xii, 19.

R- VII, 9; C.E. I, x, 5; II, viii, 60.

»»' C.E. II, xxxiii, 14, 20.

^{2,8} Both because of its use at the credence and because the Subdeacon is to wear it longer on the right than on the left (C.E. I. x, 5; II, viii, 60).

**BOOK II :: THE RITE OF THE
CELEBRATION OF LOW MASS**

PART I. GENERAL CEREMONIES OF THE MASS

Chapter I

THE VOICE IN THE CELEBRATION OF MASS

In Missa lecta, dicuntur clara voce:¹

(a) verba In *nomine Patris*, etc.; psalmus *Indica me, Deus*, cum sua antiphona; confessio et ea quae sequuntur usque ad Oremus inclusive; orationes vero Aufer a nobis et Oramus te, Domine dicuntur secreto;

(b) antiphona ad Introitum cum suo versu et *Gloria Patri* necnon Kyrie eleison;

(c) hymnus *Gloria in excelsis*;

(d) Dominus vobiscum, Oremus, Flectamus genua-Levate, orationes;

(e) lectiones, epistola, graduate, tractus, Alleluia cum suo versu, sequentia et Evangelium;

(f) symbolum;

(g) Dominus vobiscum, Oremus et antiphona ad Offertorium, necnon verba Orate, fratres;

(h) praefatio et Sanctus-Benedictus;

(i) verba *Nobis quoque* peccatoribus; oratio dominica cum sua praefatione; Per omnia saecula saeculorum et Pax Domini sit semper vobiscum; Agnus Dei, etc.; verba Domine, non sum dignus ante Communionem sacerdotis celebrantis; formulae ad Communionem fidelium; antiphona ad Communionem; Dominus vobiscum et postcommuniones; necnon verba *Humiliate capita vestra Deo* et oratio super populum;

(1) *Ite, missa est* vel *Benedicamus Domino* aut Requiescant in pace; benedictio et ultimum Evangelium.

Cetera dicuntur secreto.

Sacerdos autem maxime curare debet ut quae clara voce dicenda sunt, dis-

¹ R.M., nn. 511, 512.

tincte et apposite proferat, non admodum festinanter, ut advertere possit quae legit, nec nimis morose, ne audientes taedio afficiat neque etiam voce nimis elata, si in altari secundario celebrat, ne perturbet alios, qui fortasse in eadem ecclesia tunc temporis celebrant; neque tam submissa, ut a circumstantibus audiri non possit. Quae vero secreto dicenda sunt, ita pronuntiet, ut ipsemet se audiat, et a circumstantibus non audiatur.

1. In speech we employ the voice either vocalized in the proper sense of the term (i.e., at the vocal chords) or vocalized in a broad sense only (i.e., at the teeth and lips as a sibilant). In the first case we speak aloud, with varying degrees of intensity, producing a loud tone, a moderate one, or a low one. In the second case we whisper either loudly or inaudibly. Three tones are used in the Mass. Some words are pronounced aloud, some in a medium (or moderate or subdued) voice, some silently. In general, in low Mass those parts which are intended for the instruction and edification of the congregation — and which in a solemn Mass are chanted by them or to them — are recited aloud; while the prayers that are essentially sacerdotal and destined for sacramental acts, for the offering and blessing of the matter of the Sacrifice and the like, are said secretly, for greater solemnity and reverence. These latter are the prayers of the priest acting alone, though in the name of all.

2. Those parts of the Mass which are to be recited aloud are said in a voice which the rubrics describe as *clara, or intellegibilis*, a tone that will enable the celebrant to be clearly heard by those attending Mass, apart from any extrinsic impediment such as noise or the great size of the church. Naturally, this clear voice will vary in intensity according to circumstances; it will be louder if the priest is celebrating Mass in a large church and for a large congregation, softer in a small chapel, with but few present, who are close to the celebrant. It will be lower also, for example, if another priest is saying Mass at a secondary altar nearby, in order not to disturb him. But the voice of the celebrant should always be sufficiently loud and clear to enable, under ordinary conditions, those who are present to hear without difficulty what is being said. Many people nowadays, in accordance with the mind of the Church, take part in a dialogue Mass, or at least follow the Mass in a Missal and they should, ordinarily, be able to hear the priest distinctly. Of course, the celebrant should not shout, especially in a small edifice, but should recite those parts which are to be said aloud in a voice which the rubric describes as *mediocris et gravis*. The priest should speak — not declaim — in his *natural* voice, not in an affected one, nor one entirely peculiar to the celebration of Mass.

3. Much of the Mass, especially in its more solemn parts, is said in a voice which the rubrics describe as “secret, i.e., the priest so pronounces the words that he can, apart from extrinsic impediments (e.g., noise made

’ R.M. . n. 511.

’ R.G. xvi, 2. Cf. R.M., n. 512.

« R.M.. n. 512.

by the server or the congregation, music, the ringing of a church bell), "hear himself, but not be heard by others near by." This means that, though praying silently, he must actually pronounce the words with his lips and tongue, and not merely read them with his eyes or say them mentally. This he should do in a natural way, without exaggerated articulation or contortions of the lips or tongue.

4. According to the new rubric (R.M., n. 513 *e*) at solemn Mass in the secret voice are to be said *alia quae in missa lecta dicuntur clara voce*.** These are the Introit, Gradual, *Alleluia* verse, Tract, Sequence, *Domine non sum dignus* for the celebrant's Communion, the Communion antiphon, and the last Gospel.⁶ A third tone is used at solemn Mass which is described by the rubrics[®] as *vox conveniens*, the voice in which the celebrant says the parts (e.g., the preparatory prayers, *Kyrie eleison*), to which the sacred ministers must reply. This same voice is used for recitation by the three sacred ministers of the *Gloria in Excelsis*, the Creed, *Sanctus*,⁷ *Agnus Dei*.

5. The parts of the Mass which in a low Mass are to be recited in a clear voice are:⁸

- a) The preparatory' prayers (antiphon, psalm, *Confiteor*, etc.) at the foot of the altar to *Oremus* (inclusive),
- b) Introit, *Kyrie*, *Gloria in excelsis*,
- c) *Dominus vobiscum*, *Oremus* (*Flectamus genua*, *Levate*),
- d) The Collect(s),
- e) Lesson(s), Gradual, *Alleluia* Verse, Tract, Sequence,
- f) Gospel. Creed, *Dominus vobiscum*, *Oremus*,
- g) Offertory antiphon. *Orate fratres*, *Amen* (cf. p. 255, n. 56),
- h) Preface, *Sanctus-Benedictus*; and the words *nobis quoque peccatoribus*.
- i) *Pater noster* with its preface,
- j) *Per omnia saecula saeculorum*, *Pax Domini*, etc.,
- A) *Agnus Dei*, *Domine non sum dignus*, and formulae for the people's Communion,
- l) The Communion antiphon *Dominus vobiscum*,
- m) The Postcommunion prayer(s),
- n) *Humiliate capita vestra Deo* and *Oratio super populum*,
- o) *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace*,
- p) The Blessing and the last Gospel.

<>The old rubric (R.G., XVI. 2) directed that these *alia* be said *submissa voce*.

¹ Except the beginning and end when the subdeacon replies.

• R.M., n. 513 *a*. it is really the old *Submissa voce* of the former R.G., xvi, 2 and it is still so described for the recitation of the *Gloria in excelsis* by the sacred ministers in R. IV. 7. In O.H.S. the saying of *Munus cor meum* by the ministers who sing the Passion is to be *submissa voce* (Palm Sunday, *De Missa*, n. 8).

⁷ Cf. R- IV, 7; VI, 5; VII, 11.

» R.M., n. 511.

All other parts are to be recited secretly?

6. Habitual neglect of the rubrics which prescribe the tone of voice for the different parts of the Mass would, of course, be sinful — in an important matter, perhaps gravely sinful. Thus some moral theologians hold that it would be a grave sin to recite aloud the whole or the greater part of the Canon, or even the words of consecration alone; it would certainly be so if done out of contempt for the rubrics or if it caused scandal. *Si quis dixerit*, says the Council of Trent,¹⁰ *Ecclesiae Romanae ritum, quo submissa voce pars Canonis et verba consecrationis proferuntur, damnandum esse, anathema sit*. On the other hand, so to pronounce the words of consecration that the celebrant could not, under ordinary conditions, hear himself would be a grave sin, as it would expose the Sacrament to nullity. The form of a sacrament must be pronounced in such a sensible and audible way that it is a form.

7. To recite the prayers and formulae of the Mass reverently, correctly, distinctly, and in the prescribed tone, is of the greatest importance. It is very disedifying when the celebrant mumbles his words, telescoping the phrases or omitting some of them altogether; or when he pronounces them so hurriedly that even an intelligent and attentive person cannot follow in his Missal; or when he will not allow the server time to answer properly, so that he is obliged either to omit part of the responses or say them while the priest is saying his part. The celebrant, while eschewing affectation or any suggestion of formal declamation, should so read the prayers and other parts of each Mass formulary, with such attention to punctuation, accentuation, pauses, and voice inflections, as to make clear that he understands what he is saying and desires to render it as intelligible as possible to others, and that he recites the text with the reverence due to words so sacred. At a “dialogue Mass” it is obvious that the celebrant should recite those parts in which the congregation joins more slowly (with proper pauses) and even more clearly than in other Masses, and in a tone which gives a lead to and encourages the people to talk out.

8. The Instruction of S.R.C. on Sacred Music and Sacred Liturgy (Scp-

• R.M., n. 511. Nothing is said in this new rubric about *Amen* at the end of the response to *Orate, fratres* (R. VII, 7, *submissa voce*); about the conclusion of the Secret (R. VII, 8, *convenienti et intelligibili voce*), the concluding *Amen* of the Canon and that at the end of *Pater noster* (R. X, 1, *submissa voce*). It seems curious that the entire *Orate, fratres* is not said aloud seeing that it demands a reply, and that *Domine non sum dignus* before the celebrant's Communion is said aloud (*clara voce*) since it is his private prayer. While the new rubrics seem to eliminate (nn. 511, 513) the *submissa voce* of the old rubrics, it is still found in several places in the *Ritus* and it is really the *vox conveniens* of R.M., n. 513d. Again, while R.M., n. 511 says *Orate, fratres; Nobis quoque peccatoribus; and Domine non sum dignus* are to be said *clara voce* (and this voice is defined in R.M., n. 512, and Instr., 34, 78), R. VII, 7, IX, 3, and X, 4 (and the rubric of the Canon) still use *voce aliquantulum elevata* for these words.

¹⁰ Session xii, *De Sacrificio Missae*, Canon ix.

tomber 3, 1958) directs the celebrant, especially in a large and crowded church, so to pronounce the words of the Mass that according to the rubrics are to be said aloud (*clara voce*) that all the faithful may be able to follow the sacred action aptly and without discomfort.¹¹

At a dialogue Mass the celebrant should so use his voice as to encourage the people to take an active part in the Mass and lead them along in the prayers that they recite with him. At a broadcast Mass the celebrant may — in order to help listeners to follow more easily — raise his voice at the parts that should ordinarily be said *submissa voce*.¹² At the Blessing of Mass the celebrant is so to pronounce the words that they may be understood by all the faithful.”

¹¹ N. 34. At a broadcast Mass he is to pronounce these words *altius* (n. 78).

¹² Instr., n. 78; here *submissa voce* seems to mean *secreto* (cf. O'Connell, *Sacred Music and Liturgy*, p. 75).

¹³ Instr., n. 27g.

Chapter II

LITURGICAL GESTURE

That the actions of the Mass may be performed with the greatest reverence, propriety, and dignity, the rubrics regulate in detail the posture, movements, and gestures of the celebrant. The general principle underlying these minute directions seems to be, not merely that the priest should act efficiently, decorously, and reverently, but also that when he stands at the altar as the representative of Christ he should lay aside, as far as possible, all individual peculiarities, and even the smallest idiosyncrasy, exaggeration, or affectation which might attract attention to himself, and withdraw it from the great Act in which he is engaged. Hence the rubrics concerning the position of the celebrant's hands, the movements of his eyes, and the various liturgical gestures, aim at eliminating not only what savours of irreverence, indifference, or carelessness, but also all mannerisms or extravagances even of an apparently "pious" character. The rubrics keep the priest's movements, his looks, and his voice, within due bounds — they are laws of restraint. They are rules which aid the priest's personal sanctification, as they constitute a very real spiritual discipline. It is no small act of self-training and self-control, day after day, for example, to genuflect quite erect, or to hold one's outstretched hands in the correct position?

I. General Deportment

Walking

The rubric says that the priest is to go to the altar "with eyes cast down, with dignified carriage, erect." This indicates the general rule for walking

⁴Cf. pp. 185 and 188.

»R. II, I.

in ceremonies. Reverence and modesty require that the celebrant when going to the altar, or returning from it or moving at it, should observe custody of the eyes. This is particularly inculcated by the rubrics when he turns to the people for *Dominus vobiscum*, for *Orate, fratres*, and for the Blessing? When walking, the celebrant should hold himself straight, his shoulders thrown well back, his head kept quite erect? When moving at the altar he should not walk backwards nor sideways, but face directly to the point to which he is going; thus, when moving from the centre to the side of the altar, he should turn *completely* towards the Epistle or Gospel comer before beginning to move forward.

Standing

When standing at the altar the rubrics⁵ describe the celebrant as *stans erectus*. He stands erect, not merely because it is becoming in appearance, but also because of his official dignity as another Christ standing before the altar of sacrifice. The priest should stand well balanced, feet placed close together, with his weight on the ball of the foot. He should not bend forward, nor lean against the altar,⁶ much less rest his elbows on it, except when this is prescribed? He should stand still, not swaying about. Above all he should hold his head erect, not bowing it,* nor cocking it on one side, nor craning his neck towards the Missal?

Turning

When the celebrant stands at the altar, he is to turn towards the people (e.g., for the liturgical greetings and invitations to prayer), by his right, and turn back, ordinarily, by the same way, that is, by his left, thus leaving the circle uncompleted.¹⁰

In two cases, however, at *Orate fratres* and after the Blessing,¹¹ the rubric directs him to complete the circle, turning, therefore, all the way by his right.

When about to remain at the altar the celebrant, if he turns to the people, turns fully, facing them directly (except when the Blessed Sacrament is

⁵ R. V, 1; VII, 7; XII, 1.

⁶ This does not mean, however, that he should strut about like a soldier on sentry duty.

⁸ E.g., R. VIII, 4.

(This, in time, injures the vestments.

* That is, at each Consecration, and at the Communion of the priest under the form of bread.

⁸ If he usually keeps his head bent down, how can he make the lesser bows that are prescribed by the rubrics?

•It is very much to be desired that Missal stands should be made tall — much higher than they generally are — especially for tall priests, so that the celebrant need not bend his body, nor crane his neck, but can, as he should, stand quite erect.

¹⁰ R. V, 1; VII, 1.

¹¹ R. VII, 7 and R. XII, 1; cf. also C.E. I, xix. 5. In general, the priest turns towards the Missal from which he is about to read. There is an apparent exception at the Offertory, but originally the celebrant did not read the Offertory verse.

exposed or is on the table of the altar), but if about to descend to the foot of the altar, he withdraws a little to the Gospel side, facing somewhat towards the Epistle comer,¹² e.g., when coming down to begin Mass.

In general, the movements of the celebrant at the altar, and in particular his turnings to the congregation, should be neither too hurried nor yet tediously slow and hesitating. His movements should be composed, dignified, reverent, and graceful.

II. Ceremonial Kisses

The liturgical kiss	of persons	(E.g., in solemn Mass; in Mass of the consecration of a bishop or ordination of a priest)
	of things	
(a) Reverential (Kissing the celebrant's hand)	(b) Symbolical (Kissing the altar)	(c) Mixed

Ordinarily as an act of respect and affection, occasionally for symbolical reasons, the rubrics prescribe that, in the celebration of Mass, some of the vestments (i.e., the cross on the amice, maniple, and stole), the altar, the Missal, and the paten in the course of the Embolism,¹² are to be kissed by the celebrant. He is to touch these with his lips actually but inaudibly.

The altar is saluted by a kiss many times in the course of Mass. In general it is so saluted whenever, in the actual celebration of Mass, the priest approaches it or is about to depart from it (e.g., to go to the Epistle corner) or even to turn away momentarily from it, as at the beginning of the Offertory or at *Orate, fratres*. The altar is thus honoured because it represents Christ, because it is sacred by its solemn consecration and by the frequent offering of the great Sacrifice on it, and because it enshrines the relics of the saints.

To kiss the altar with dignity and grace requires care. The celebrant must first withdraw a little from it, place his hands (not merely the tips of his fingers) palms downward on the table,¹⁴ outside the corporal,¹⁸ and then bend *straight* down to touch the table with his lips. He must not twist the body or the head to one side. Since the altar is to be kissed in the centre¹⁸

» R. II. 4.
See p. 277.
»« To sustain him and, symbolically, in sign of intimate union with Christ.
i' Should the corporal be too wide, so that to place the hands outside it would be ungainly, the celebrant may place them upon it. From the Consecration to the Communion the thumb and index finger of each hand must be joined, and the hands placed within the corporal (cf. R VIII, 5; IX, 1).
» R. IV, 1 and cf. C.E. I, xix, 6.

and since from the beginning of the Mass the corporal is to be *fully* spread,” the altar may be, and generally is, kissed on the corporal.” Naturally the celebrant will avoid touching the chalice veil if it be spread out towards the front of the altar, and *a fortiori* the Sacred Host, should It, after the Consecration, be too close to the edge of the table.

Before kissing the altar, or Missal, or any other object, the sign of the cross is not first to be traced on the object with the hand or the thumb.”

III. The Hands in the Celebration of Mass

The hands, being the chief instruments of external action, can by their position indicate many thoughts and emotions. For this reason their position in the course of the celebration of Mass is carefully regulated by the rubrics.

In general, when the hands are not in use during a ceremony they are to be held joined before the breast, a position of reverence and dignity. When one hand only is in use — ordinarily it will be the right one — the other, if the priest be at the altar, is placed palm downward on the table (unless it is to be placed on the book, or on the foot of the chalice); if the priest be not at the altar, or when he signs himself, it is placed on the chest just below the breast. It must not be held suspended in mid-air nor hanging at the side.²⁰

The Hands/ \ ^ (6)	A. Joined Aa) Extended B. Disjoined	(i) Before the breast (ii) Before the face (iii) On the altar
		(i) Before the breast (ii) And rejoined (iii) Raised and joined
		On the altar On the book

” R. II, 2.
» It is almost impossible to do otherwise since the corporal comes, ordinarily, to within about an inch or even less of the edge of the table of the altar. Scrupulous priests like to avoid kissing the corporal lest there should be any tiny fragments of the Sacred Host on it from previous Masses, and so they either do not spread the corporal fully from the beginning of Mass or they kiss the altar to one side of it. Neither practice is correct. The rubric is to be observed. It is an instance of the *reasonable* reverence prescribed by rubrics and illustrates their avoidance of scrupulosity. (Cf. the rubric regarding the quantity of water — *parum aquae*, R. VII, 4, 9 — to be poured into the chalice at the Offertory, and the directions given for the purification of the corporal, R. X, 4.)
” R. IV, 1; cf. C.E. I, xix, 6.
²⁰ R. III, 5, 7; X, 2; XII, 1; C.E. I, xix, 1, 3.

A. The Hands Joined

(i) Hands Joined Before the Breast (*iunctis manibus ante pectus*)

1. The hands thus held are to be joined palm to palm, not merely fingers to fingers. The fingers are to be fully extended and *held together*, the right thumb over the left in the form of a cross. After the Consecration, however, until the purification of the fingers, the thumb and index finger of each hand are to be held together²¹ to prevent any tiny Particles of the Sacred Host, which may have adhered to them, from falling to the floor.

2. When the hands are held thus joined the fingers should point slightly upwards, not towards the ground: the elbows are held close to the body. The hands are to be kept at the height of the breast, neither lower nor higher, and must not actually touch the vestment.

Before blessing anything the hands are first to be joined before the breast³² — especially to invoke the divine intervention — unless the left hand be otherwise engaged, as for example, at the blessing of the water at the Offertory.

(ii) Hands Joined Before the Face

To indicate the greatest recollection, the rubrics in three places direct the joined hands to be held before the face:

1. At the remembrance of the living in the beginning of the Canon, *elevans et iungens manus usque ad faciem vel pectus*,

2. At the remembrance of the dead, *extensis et iunctis manibus ante pectus, et usque ad faciem elevatis*,

3. After the reception of the Sacred Host, *iunctis indicibus et pollicibus, ambas quoque manus ante faciem iungit*.⁷⁷

The *Ordo Missae* (Canon), at these parts, says nothing about raising the hands, it merely says *iungit manus*.

In the first case it suffices to keep the joined hands at the height of the breast, or they may be raised “before the face,” as the rubric directs in the two other cases. Rubricians interpret this to mean raising the joined hands until the tips of the fingers are at about the height of the mouth. They must not, of course, touch the mouth or nose.

(iii) Hands Joined on the Altar (*manibus iunctis super altare positis*)

When standing at the altar and bowed, either deeply or moderately, the joined hands are, ordinarily, to be placed on the table of the altar. The little fingers are placed below the table but pressed against its front edge. They are held close to the other fingers, which are extended and

«R. HI. 1; VIII. 5; X. I.

«Cf R VII. 5.

« (1) R. VIII. 3; (2) R IX. 2; (3) R. X, 4.

held together,-' resting on the table, near the corporal, but not on it, even after the Consecration.'⁶

The reason for placing the joined hands on the altar is twofold: first, that the priest may support himself,²⁶ and, secondly, mystically to denote greater union with Christ, represented by the altar. The prayers, during which this is done, are:

Oramus te, Domine, to quorum reliquiae exclusively,

2. *In spiritu humilitatis*, for the entire prayer,

Suscipe, sancta Trinitas, for the entire prayer,

Te igitur to *uti accepta* exclusively,

Supplices te rogamus to *ex hac altaris participatione* exclusively,

Domine Iesu Christe, qui dixisti and the two subsequent prayers in their entirety,

7. *Placeat*, for the entire prayer."

In four cases, however, the joined hands are not laid on the altar, but held before the breast (*iunctis manibus ante pectus*), at:

1. *Munda cor meum*,

2. *Sanctus*,

3. The first *Agnus Dei*, to *mundi* inclusive in Masses of the living, or throughout the entire *Agnus Dei* (thrice repeated) in Masses of the Dead,

4. When *Benedicamus Domino* or *Requiescant* (said erect) replaces *he, missa est*.²⁸

B. The Hands Disjoined

(a, i) Hands Extended Before the Breast

While reciting the more solemn, sacerdotal prayers of the Mass (the Collects, Secrets, Preface, Canon, *Pater noster*, and Postcommunion prayers) the celebrant is directed to hold his hands somewhat in the ancient manner of the *orantes*, recalling the prayer of Christ on the cross. The rubrics^{1*} describe in some detail how they are to be held:

1. Before the breast (*ante pectus*),

2. Parallel to one another (*ita ut palma unius manus respiciat alteram*),³⁰

3. The fingers fully extended but kept close together, not spread out (*et digitis simul iunctis*),

- 'Before the Consecration the hands are held palm to palm and finger to finger, the right thumb crossed over the left; from the Consecration to the ablutions, since the index finger and thumb of each hand must be kept together, the fingers of one hand will meet those of the other only at the tips.

¹⁵ S.R.C. 2572»'.

«Cf. R. V. 4.

; (1) R. IV, 1; (2) R. VII, 5; (3) R. VII, 7; (4) R. VIII. 1; (5) R. IX. 1; (6) R. X. 3; (7) R. XII, 1.

«(1) R. VI. 2; (2) R. VII. 8; (3) R. X. 2; (4) R. XI. 1.

«R. V. 1 (old Missal) and VII, 8; C.E. I, xix, 3.

«Cf. C.E. II. viii. 38.

4. The hands not raised higher, nor extended wider, than the shoulders (*quorum summitas humerorum altitudinem distantiamque non excedat*).³¹ Hence the hands must not be raised too high nor extended too widely," nor must the palms be turned upwards or outwards, but held *strictly parallel* to one another, with the fingers pointing slightly upwards in a natural and comfortable position. In extending the hands *the elbows should be kept close to the sides*; this will make it impossible to hold the hands too far apart and to raise them too high. After the Consecration, until the purification, only three fingers of each hand are fully extended, the thumb and index finger of each hand being kept joined together at the tips," except, of course, when handling the Sacred Host.

The rubric (R. V, 1) about the extended hands has been modified in the new *Ritus* (1962) and now reads *tum manus ante pectus extendit, digitis simul innetis*.³² The details of the position of the extended hands given in the old rubric — which in any case was often more honored in the breach than in the observance — are now considered too rigid and mechanical, and greater latitude is allowed by the new rubric. All the same any exaggerated extension of the hands should be avoided (see p. 182, *supra*).

The hands are thus held extended:

1. For the prayers (*orationes*) within the Mass, i.e., the Collects, Secrets, Postcommunion prayers, and *Oratio super populum* in Lent, not for those outside the Mass, e.g., at the blessing of candles, ashes, palms, when the hands are joined. * The hands are rejoined at the conclusion of each prayer, i.e., during the words *Per (eumdem) Dominum nostrum*,³³ or when the priest says *in unitate*, if the conclusion be *Qui tecum* or *Qui vivis*.

2. Before the Preface, during the words *Sursum corda* and its response," and during the entire Preface, from *Vere dignum* to *Sanctus*, exclusively.

3. Throughout the entire Canon, except where otherwise directed in the *Ritus* or *Ordo*, e.g., at *Te igitur* (hands joined on altar), at the memento of the living (hands joined before the face or breast), during the prayer *Hanc igitur oblationem* (hands over the *oblata* and joined at the conclusion).

4. During the *Pater noster* (to *Amen* inclusively).

(a, ii) Hands Extended and Rejoined

The hands are opened out momentarily — as an invitation to prayer

»» These restrictions are calculated to eliminate exaggerated gestures and to insure that the use of the hands in prayer will be decorous and dignified.

«« When the hands are correctly held, they are not visible (or scarcely so) to persons directly behind the celebrant.

» R. VIII, 5.

'< For the Secret the rubric (R. VII, 8) reads *manus elevat hinc inde ante pectus extensas*.

Cf. the special rubrics in the liturgy of Candlemas, etc.

» R. V, 1.

' R. VII, 8.

and to closer union with the celebrating priest — and immediately rejoined (*extendens, ac iungens manus ante pectus*), within the Mass itself, but not, for example, at the prayers of the blessing of candles, ashes, palms:

1. While saying *Oremus*³¹ (except immediately before *Pater noster*, when the rubric R. X, 1 directs the priest to join his hands).

2. While the celebrant, turned to the people, addresses them with the greeting *Dominus vobiscum*³⁹ (at these words before going up to the altar, before each Gospel and immediately before the Preface, the priest does not extend his hands³⁹),

3. While saying the two words *Orate, fratres*.⁴⁰

When the hands are thus opened out, preferably they are not extended wider nor raised higher than the shoulders (hence the elbows should be kept close to the sides), *nor must they be lowered* during the action, but held before the breast. They are opened in a straight line, not in a curve.

(a, iii) **HANDS EXTENDED, RAISED, AND JOINED**

This liturgical gesture, a gesture of praise and of more urgent supplication, is described as *extendens, elevans et iungens manus*⁴¹ and is used at the opening words of:

1. *Gloria in excelsis* (cf. p. 243),
2. *Credo*,
3. *Veni, sanctificator*,
4. *Te igitur*,
5. The Blessing.⁴²

This gesture is also used in the prayer *Quam oblationem* of the Canon, after the words *ut nobis Corpus et Sanguis fiat*.⁴³

The hands are extended before the breast and to the width of the shoulders, raised to the height of the shoulders,⁴⁴ and then lowered in a direct line and joined before the breast. All this is done in one continuous movement so that the hands trace a flat ellipse and its shorter axis. The

« R. V, 1; R. VII, 1, etc.

,gAt an altar where the priest celebrates facing the people, he does not, naturally, turn around to say *Dominus vobiscum*, but he does extend and rejoin his hands (R. V, 3).

“Cf. R. VI, 2; R. VII, 8.

“R. VII, 7.

n R. IV, 3, etc.; *Ordo Missae*; C.E. I, xix, 3; II, viii, 38; R.R. V, v, 9.

Although the rubric in these different parts of *Ritus* and the corresponding rubric in the *Ordo* or Canon use different phrases in describing this liturgical gesture, rubricians are in agreement that the gesture is the one described above, and is the same gesture in the five instances that are mentioned.

« (1) R. IV, 3; (2) R. VI, 3; (3) R. VII, 5; (4) VIII, 1; (5) R. XII, I; cf. R. VII, 5.

« R. VIII, 4. In this particular case the priest does not begin the gesture by raising both hands from the altar. The right hand is already raised to make the sign of the cross over the chalice, and when this has been done the left is lifted from the table of the altar. Both are then raised from the height of the breast to the height of the shoulders, and joined.

raising of the hands in this gesture is slight. They are not to be raised before the face (as C.E. I, xx, 3 might, at first sight, suggest) *but only to the height of the shoulders*; such is the direction of *Ritus* IV, 3 (and it adds *quod in omni manuum elevatione observatur*) and of C.E. II, viii, 38, which adds "so that the palm of one hand faces (*respiciat*) the other." The rubric regarding this gesture at *Veni, sanctificator*¹⁵ adds *quod semper facit [Celebrans] quando aliquid est benedicturus*.

On all the six occasions on which this gesture occurs it is made while saying the words which it accompanies, except at *Te igitur*, when the action is completed before the prayer is begun.⁴

(b, i) Hands Laid on the Altar

Sometimes the rubrics⁴⁷ direct the celebrant, when genuflecting or kissing the altar, or blessing,⁴⁸ to place one or both hands on the altar. In such cases he places the *entire* hand *flat*,⁴⁹ palm downward with the fingers held close together, on the table of the altar, outside the corporal but close to it.⁵⁰ Between the Consecration and the ablutions, while the index finger and thumb of each hand are kept joined, the hands are placed on the corporal⁵¹ but near its edge, so as to avoid touching any sacred particles that may be on it.

The hands are so laid:

1. Each time the celebrant kisses the altar,
2. Each time that he genuflects at the altar (except at the genuflection which immediately precedes the Elevation of the Sacred Host, for then he is holding the Host in his hands),
3. For *Dominus vobiscum* after the conclusion of the Secret and before beginning the Preface,
4. During *Per omnia saecula saeculorum* at the end of the Canon.

The hands may be so laid on the altar, if at any time the celebrant is obliged to wait before continuing the Mass (e.g., if at solemn Mass he did not sit for the singing of the *Gloria* or Creed).

b, ii) Hands Laid on the Missal

For the reading of Lessons, of the Epistle(s), of the Gradual, Tract, or Sequence, the celebrant is to place his hands palm downward either on the Missal or on the altar,⁵² or, if he prefers, he may hold the book." He places his left hand flat on the Missal while he signs it at the beginning of the Gospel.⁵⁴

«» R. VII, 5.

«» R. VIII, 1 and the rubric of the Canon.

«Eg, R. IV, 1; V, 4; VI, 1; VII, 7; IX, 1.

« R. III, 5.

«» He must not, however, touch the corporal with the edge of his sleeves. The hands should be kept *flat* on the altar — not partly raised — when genuflecting. Priests of low stature should pay special attention to this.

so See p. 184, n. 15.

⁵¹ R. VIII, 5; IX, 1.

⁵² R. V, 4; VI, 1. See p. 237

⁵³ R. VI, 1.

⁵⁴ SR.C. 2572".

IV. The Sign of the Cross

The Cross is the source of supernatural power and of grace and so the sign of the cross is "the sign of Christ" (St. Augustine), the special mark of the Christian, the "terror of demons" (St. Cyril), "the cause of all graces and the source of all blessings" (St. Leo). Hence it is frequently used in the Mass — the renewal of the Sacrifice of the Cross — not only as a symbol full of meaning, but as the true sign of an invocative blessing, whereby, through the merits of the Cross, our prayers and offerings are rendered more acceptable, the Sacrifice more effective in us. *Consecratio huius Sacramenti*, writes St. Thomas Aquinas," *et acceptatio huius Sacrificii, et fructus ipsius procedit ex virtute Crucis Christi; et ideo ubicumque fit mentio de aliquo horum, Sacerdos cruce-signatione utitur.*

In the celebration of Mass the priest signs himself with either the large or small cross, and he makes the sign of the cross over persons (e.g., over the congregation, the deacon) and over objects (over the water, incense, the *oblata*). In all cases the sign of the cross which is traced is the "Greek cross," i.e., the cross with the four arms of equal length (Ψ).

The Large Sign of the Cross

When signing himself the priest, standing erect, always¹ places his left hand, extended, the fingers and thumb held close together, on his chest, just below the breast. With the tips of the three longest fingers (index, middle, and ring fingers), fully extended and held close together, he physically touches his forehead, then his breast, then the left shoulder, and finally — bending his hand somewhat — the right shoulder. He should not bend his head when touching the forehead. He touches the breast just *above* where the left hand is placed. Having touched the right shoulder he joins his hands before his breast, unless what follows demands a different position for them (e.g., at the end of the *Gloria* or Creed).⁴ From after the Consecration until the ablutions, when the thumb and index finger of each hand are held joined, he touches his forehead, etc., with the tips of the middle and ring fingers only.

In making the large sign of the cross in the Mass different words are used, and are thus distributed:

¹ *M Summa* III, Q. 83, art. 5, *ad* 3.

⁴ He does this to sign *himself* even when standing at the altar (e.g., at the Introit of Masses of the Living, during *Libera* when he signs himself with the paten), but were he to bless someone or something when standing at the altar facing it, he would place his left hand on the table (see p. 185).

⁵ "CL S.R.C. 2682".

Touching Forehead	Breast	Left Shoulder	Right Shoulder
<i>In nomine Patris</i>	<i>et Filii</i>	<i>et Spiritus</i>	<i>Sancti</i> TM
<i>Adiutorium</i>	<i>nostrum</i>	<i>in nomine</i>	<i>Domini</i> TM
<i>Indulgentiam</i>	<i>absolutionem</i>	<i>et remissionem</i>	<i>peccatorum</i>
<i>Cum Sancto</i>	<i>Spiritu</i>	<i>in gloria</i>	<i>Dei Patris</i>
<i>Et</i>	<i>vitam</i>	<i>venturi</i>	<i>saeculi</i>
<i>Benedictus</i>	<i>qui venit</i>	<i>in nomine</i>	<i>Domini</i>
<i>Omni benedictione</i>	<i>caelesti</i>	<i>et gratia</i>	<i>repleamur</i>
		(In the prayer <i>Supplices</i>)	
<i>Da propitius</i>	<i>pacem</i>	<i>in diebus</i>	<i>nostris</i>
		(In the Embolism <i>Libera nos</i>)	

The Small Sign of the Cross

The celebrant is directed by the rubrics⁶⁰ to sign the Missal (or altar), and his forehead, mouth, and breast at the beginning of each Gospel.

When signing the book he lays his left hand, flat, palm downward, the fingers and thumb held close together, on the open page of the Missal,⁶¹ and with the front (soft part) of the thumb of the right hand — the fingers fully extended and held together — he traces a small “Greek cross”⁶² at the beginning of the text of the Gospel that he is about to read.

When signing the altar, before the Gospel *In principio*, he lays his left hand palm downward on the table of the altar, and makes on this the small cross with his right thumb. Having signed the book (or altar) he places his left hand, flat, fingers and thumb extended and held close together, below his breast, and with the front part of the thumb of the right hand — the fingers extended, held together, and pointing leftwards — he traces on his forehead (without bending his head), on his closed lips, and on his breast, touching them physically, a small⁶⁵ “Greek cross.” Each time, he traces first the downstroke of the cross. The three small crosses are to be made not by drawing a continuous wavy line from the forehead to the breast, but by six distinct actions: the thumb is to be lifted between the two strokes of each cross, and between the three crosses.

The Sign of the Cross Over the People

When blessing the congregation in the Mass the celebrant lays his left hand, palm inward, below his breast, and with his right hand — fingers and thumb extended and held close together — raised erect, the fingers pointing upwards so that the little finger is towards the people, he traces

¹ *Amen* is said while joining the hands, or while placing them in any other position demanded by a subsequent action.
² C E 1, xxv, 5.
• «R. VI, 2; XII, 1.
• » S.R.C. 2572".
• ' Sec p. 191.
• » Small but not so small as not to be quite a distinct cross.

over them the sign of the cross. In doing so he observes the limits that he would observe if signing himself, i.e., he draws the downstroke of the cross from the height of the forehead to before the breast (while saying *Pater et Filius*), and the transverse stroke (to begin the tracing of which he retraces the downstroke halfway, i.e., from the lowest point to about the height of the shoulders or a little higher) from the left shoulder to the right (while saying *et Spiritus Sanctus*).

The Sign of the Cross Over the Oblata

In signing the *oblata* (the bread and wine or, after the Consecration, the Sacred Host and the Precious Blood in the chalice) the hands are first joined,⁶⁴ unless the left hand be engaged, as at the blessing of the water at the Offertory or of the host and chalice before each Consecration. Then the left hand is laid palm downward on the table of the altar,** the fingers and thumb extended (except between the Consecration and the ablutions), and held close together, and with the right hand, the extended** and joined thumb and fingers pointing directly outwards (and not downward) he traces a "Greek cross" over the host, the chalice, or both.*⁷ Each line of the cross is to be traced on the same plane; therefore when the cross is begun over the chalice, in signing both chalice and host, the hand must not be lowered when drawing the transverse stroke between the chalice and host. The dimensions of the cross are to be traced by the little finger (which is to be turned towards, and is nearest the object over which the cross is made⁸) and will vary, naturally, with the dimensions of the object. The cross is not to be so small as to be scarcely perceptible, nor, ordinarily, so large as to exceed much the dimensions of the object(s) over which it is traced. Hence, when signing the chalice alone the dimensions of the cross (traced by the little finger) will not exceed those of the cup,⁶⁰ or of the pall, if the chalice is covered. In signing the chalice and host together, the direct line of the cross is traced from about the middle of the pall to the centre or the near edge of the host (without lowering the hand); the transverse line — of the same length and on the same plane — is drawn between the chalice and the host, passing close to the front edge of the pall. In making each cross: (*a*) the entire hand *and arm* should be moved — and the cross not traced merely by the fingers operated from the wrist — so that *straight* lines at right angles to each other are traced, not circles or curves; (*b*) that a perfect cross be formed, the better way is to retrace the direct line of the cross back to its centre before moving the hand left and right to trace the transverse line.

«Cf. R. VII. 5.

« R. III, 5; C.E. I, xix, 3.

.. Except between the Consecration and ablutions.

⁶⁷ Cf. S.R.C. 1275«, 1711".

«R. III, 5.

⁶⁹ Cf. R. IX, 3.

The cross is traced from 1 to 3, then from 3 to 2, then 2 to L, and lastly L to R, where it ends. The cross is terminated on the right at the end of the transverse line, the hand not being brought back to the centre. Each cross should be traced slowly, deliberately, reverently, and not in a fussy, jerky, violent, or hurried manner.

The words which immediately precede the Ψ in the text of the Missal are said while making the direct line of the cross; those that immediately follow the Ψ are said while tracing the transverse line.

V. Striking the Breast

To express compunction of heart and humility, the celebrant strikes his breast ten times in the course of the Mass:

1. In the *Confiteor* once at each *mea culpa*,
2. At the words *Nobis quoque peccatoribus*,
3. At each *Agnus Dei*, in Masses of the Living, at the words *Miserere nobis* and *Dona nobis pacem*,
4. At each *Domine, non sum dignus*.¹⁰

The breast is struck with the right hand, lightly and noiselessly, in a grave and gentle movement. Before the Consecration it is struck with the entire open hand, the fingers and thumb fully extended and held close together; after the Consecration with the tips of the middle, ring, and little fingers bent towards the breast, the thumb and index finger being kept joined and not touching the chasuble. In striking the breast, the entire right forearm, and not merely the hand, is to be moved, but the elbow should be kept close to the side.

While striking the breast with the right hand the left (a) is laid flat on the chest, just below the breast, at the *Confiteor*; (b) is placed palm downward on the corporal (near the left edge⁷¹) at *Nobis quoque* and *Agnus Dei*; (c) holds the Sacred Host over the paten at *Domine, non sum dignus*. Between each stroke at *Agnus Dei* and *Domine* the right hand is either placed, momentarily, palm downward on the corporal, or

¹⁰ (1) R. HI. 7; (2) R. IX. 3; (3) R. X. 2; (4) R. X, 4.

« In order to avoid the danger of picking up any tiny particles of the Sacred Host that may be on the centre of the corporal

is moved slowly backwards in preparation for the next stroke, or may be rested momentarily on the breast. The rubrics do not determine this question, and rubricians have different views.

VI. The Eyes During the Celebration of Mass

1. In general, during the celebration of Mass the celebrant is to keep his eyes cast down, when not reading from the Missal or altar card, both for his own recollection and for the edification of the congregation. The rubrics especially draw attention to custody of the eyes when the priest is going to the altar,⁷² and when he turns to address the people at *Dominus vobiscum*TM and at *Orate, Jratres*,¹⁴ and to bless them.^{7*}

2. Ordinarily, the celebrant will keep his eyes on the Missal or altar card while saying a prayer in the course of which no action is performed, even though he knows the prayer by heart.

3. At certain parts of the Mass the rubrics direct the priest to raise his eyes *ad Deum* or *ad caelum*, i.e., (a) before bowing to say *Munda cor meum*, (b) before *Suscipe, sancte Pater* at the offering of the bread, (c) during the entire prayer *Offerimus* at the offering of the wine, (d) at *Veni, sanctificator*, (e) before *Suscipe, sancta Trinitas*, (f) at *Deo nostro* of *Gratias agamus* before the Preface, (g) before *Te igitur*, at the beginning of the Canon, (Λ) at *elevatis oculis in caelum* just before the Consecration. (i) immediately before the Blessing.^{7"}

4. By the raising of the eyes the celebrant, following the example of our divine Lord, more expressly directs his prayer of offering, thanks, or petition to God; and so his eyes are to be raised to the Blessed Sacrament when It is exposed above the altar,⁷⁷ otherwise to the image of the Crucified.^{7"} This image, if the altar cross be in accordance with the rubrics," will ordinarily be higher than the six large candlesticks, so that the priest in looking at it will look heavenward (as *Ritus* VIII, 4 and XII, 1 expressly enjoins), Should the cross, however, contrary to the prescriptions of the rubrics, be a very small one, or set low down, the celebrant should raise his eyes above it, so as more obviously to direct them *ad Deum, ad caelum*. If, on the other hand, the cross be very high, it suffices to look towards it; the celebrant should not throw his head back to look at the image of the Crucified.

⁷⁷ R. II. 1

·' R VII, 7.

⁷⁸ R. V, 1

R XII. I.

■" (a) R. VI, 2; (b) R. VII, 2; (c) R VII. 5; (</) R VII, 5; (r) R VII. 7; (/) R. VII, 8; (g) R. VIII, I; (Λ) R. VIII, 4; (i) R. XII. 1

⁷⁷ *Commentaria ad Instructionem Clementis XI.* xxx, 27.

'"S.R.C. 2960'.

■»Cf. p. 155.

Having looked upwards at the parts prescribed by the rubrics, the celebrant at once lowers his eyes, except during the prayer *Offerimus* of the Offertory, when he keeps them fixed on the image for the entire prayer.

5. The celebrant will, naturally, look at the Sacred Host whenever he is about to touch It, and there are also times when the rubrics direct the priest to look fixedly at the Sacred Host *intentis in eam oculis*, i.e.,

1. At the Elevation of the Sacred Host,
2. While making the memento of the dead,
3. During the entire *Pater noster*,
4. During the three prayers (*Domine, lesu Christe*, etc.) in preparation for Holy Communion.⁸⁰

Though it is not expressly prescribed he will, naturally, look at the Sacred Host also at the prayer *Supplices te rogamus* and at each *Agnus Dei*, when he bows over It, as It lies on the corporal;⁸¹ and at each *Domine, non sum dignus*, when he bows over the Host held in his left hand.⁸²

VII. Reverences in the Mass

In general, a reverence in the Sacred Liturgy is made to display respect, submission, and affection, or to manifest all three. The kind of reverence to be made will ordinarily depend on (a) the excellence of the person to whom, or thing to which, it is made (c.g., a genuflection is made to the Blessed Sacrament, a bow to an image), (b) the dignity of the person who makes it (c.g., the celebrant salutes the cross of the altar *in functione* with a bow; those of lesser rank, with a genuflection).

The rubrics of the Missal speak of the following:

		Simple
	A. Genuflections	
		(ii) Double
Reverences		
		Of the body
	B. Bows	
		Of the head

A. Genuflections

A genuflection, because of the very humble posture that it entails, expresses the highest form of reverence. This attitude of abasement may be observed for some time, as in kneeling or in the double genuflection, or momentarily only, as in the simple genuflection, and so expresses different degrees of reverence.

•° (1) R. VIII, 5; (2) R. IX, 2; (3) R. X, 1. When this prayer is sung the celebrant may look at the music, if necessary. (4) R. X, 3.

•» R. IX, 1; X, 2.

82 R. X, 4.

(i) The Simple Genuflection

1. In making a simple genuflection the right knee should touch the ground momentarily only, *close to the heel of the left foot**1 (unless the genuflection be made on a step). The body must be held steady and *perfectly erect*. The head is to be held quite *straight*, since the act of reverence is fully expressed by the bending of the knee, and not by an added bow of the head or body. Ordinarily, the hands are joined before the breast and must not be lowered nor placed on anything while genuflecting; but when the celebrant genuflects at the altar he is to sustain himself by laying hands palm downward on the table of the altar (except immediately before the Elevation of the Sacred Host, when he is holding It in his hands). When so genuflecting at the altar the celebrant should («) first withdraw a little from the table to give himself sufficient room for the forward movement of the left knee, and (h) take special care to hold the body and head *absolutely erect*,^M and to keep the right knee well drawn forward, so that it touches the ground beside the middle of the left foot and not a distance behind it.

2. Ordinarily, a genuflection is to be made on the ground (*in piano*); only the celebrant (and the deacon and subdeacon in solemn Mass) in sacred vestments, may genuflect on the step, and even he must genuflect *in piano* on first approaching the altar (if the Blessed Sacrament be in the tabernacle) and when about to depart from it at the end of Mass.

3. A genuflection should be made straight towards the object to which it is directed. The celebrant, therefore, when genuflecting at the foot of the altar (especially, when genuflecting on the step) must not turn sideways, but directly face the tabernacle. The movements of a genuflection should be made quietly and gravely, in a dignified and reverent manner, neither hurriedly nor yet with unnecessary delay.

(ii) The Double Genuflection

A double genuflection is made by kneeling on both knees, the right one first, bowing moderately,[»] and then rising, beginning with the left foot.

«The word *genuflectere* in the rubrics sometimes means to make a genuflection, sometimes to kneel down.

»» To place the knee with ease and grace in this position it will be found necessary to raise the heel of the left foot slightly, and lean on the toes alone. When a genuflection is properly made the two feet are kept within quite a small space (measured from front to back) and are not spread out over a considerable area.

« R V, 4.

*" As said above, to bow the head is no part of a simple genuflection, not even when the Holy Name occurs (e.g., at the words *tit in nomine lesn omne genuflectatur*). not even when the rubric, after the Consecration, adds other words, c.g., *genuflexus adorat, genuflexis reverenter adorat* (R. VIII, 5, 7). These words imply neither an added bow of the head nor, as some think, a slight pause while the knee touches the ground, but indicate that in certain cases, because of the presence of the Blessed Sacrament on the altar, the genuflection is to be made with additional reverence (c.g., a little more slowly).

·» I.c., bowing the head and the shoulders somewhat (cf. S.R.C. 41791).

It is a good thing to make *a very slight* pause before and after bowing and before rising.

Every reverence, genuflection, or bow is to be made with the head uncovered. Therefore the biretta, skull cap,*⁸ or both must be removed. There is one exception to this rule. When the celebrant vested and *carrying the chalice* makes a bow or a simple genuflection, he remains covered; when, however, he makes a double genuflection he uncovers when he has knelt.⁸

The Meaning of a Genuflection

The genuflection in the Mass signifies adoration, or very special reverence or supplication. Hence it is used (a) to express adoration of the Sacred Species (e.g., before or after touching the Sacred Host), or of our Lord in relating acts of adoration that were or are given Him (e.g., the adoration of the Magi in the Mass of the Epiphany); (ò) to express special reverence for the mystery of the Incarnation (e.g., the genuflection in the Creed or in the Prologue of St. John's Gospel) or for the Holy Ghost (e.g., the genuflection at the words *Veni, Sancte Spiritus* at Pentecost); (c) to express humility and penance (e.g., at *Flectamus genua*⁹* of penitential Masses) or special fervour of supplication (e.g., at *Adiuva nos* in the Tract of some Lenten ferial Masses).

The Simple Genuflection in Low Mass

A simple genuflection is made by the celebrant (covered if he is carrying the chalice, otherwise uncovered):

1. On his way to or from the altar if he passes before the Blessed Sacrament enclosed in the tabernacle, or a relic of the Sacred Passion exposed for veneration in the chief place over the altar,¹⁰ or (sometimes¹¹) if he passes an altar where Mass — after the Consecration and before the Communion — is in progress.¹²

2. (*In piano*)⁹* on arrival at and before departing from an altar at which the Blessed Sacrament is reserved in the tabernacle,¹⁴ or a relic of the Sacred Passion is exposed for veneration in the chief place above the altar,

.. Apart from Apostolic indult only a cardinal, bishop, or blessed abbot may wear a skull cap during the celebration of Mass (C.J.C. 811, § 2).

» Sec p. 219.

». R. V, 4 (1962) says that the celebrant *uirumque genu flectit* at these words (cf R.M. n. 440).

»° S.R.C. 2324s, 2390', 2722s, 3201'.

» Sec p. 220.

.' S.R.C. 2002'«, 4135'.

•' S.R.C. 2682''.

»« Regarding Mass in presence of the Blessed Sacrament exposed, see p. 335, 552

3. (On the step) before beginning Mass at an altar where the Blessed Sacrament is reserved,

4. (Towards the Missal always*8) at *Flectamus genua*, when it occurs in certain penitential Masses,

5. Towards the Missal; unless the Blessed Sacrament be exposed, then towards It**') whenever, by a special rubric, a genuflection is ordered in the Epistle, Tract, or Gospel (e.g., the Epistle of the Second Sunday of the Passion, the Gospel of the Epiphany),

6. In the Creed (at *Et incarnatus est*, etc.),

7. Before and after each Elevation of the Sacred Species,

8. Before and after each touching of the Sacred Host, or after each uncovering and after each covering of the chalice, between the Consecration and the Communion,⁷

9. (If Holy Communion be given) having opened and before closing the tabernacle or the ciborium.¹⁴

The Double Genuflection in Low Mass

The celebrant makes a double genuflection:

1. On his way to or from the altar** if:

a) He passes before or near the Blessed Sacrament exposed, or meets a priest carrying it,¹⁰⁰

b) The Elevation of Mass, or actual Benediction with the Blessed Sacrament, is taking place¹⁰¹ (and he remains kneeling until the chalice or monstrance has been replaced on the altar),

c) Holy Communion is being distributed (having adored, the celebrant proceeds on his way),¹⁰²

2. (*In piano*) on arriving at, and before departing from, an altar where the Blessed Sacrament is exposed for adoration,

3. (Towards the Missal) at *Flectamus genua* and in the reading of the Passion in Holy Week, at the words *expiravit* or *emisit spiritum*.

B. Bows

1. In the course of the celebration of Mass bows of different kinds are made to express reverence for God, our Lady, the saints, and the

osS.R.C. 2859. The celebrant now kneels for *Flectamus* (n. 89 a).

*«S.R.C. 3875».

**Cf. C.E. I. ix. 5.

"" Not necessarily *immediately* before or after (cf. p. 315).

»¹ If carrying the chalice, he kneels, uncovers, bows, covers, and rises; if not carrying the chalice, he uncovers when he comes within sight of the Blessed Sacrament and remains uncovered until out of sight of It.

Commentaria in Instructionem Clem. XI, 13, 14.

>»R. II, 1.

¹⁰³ R. II, 1; S.R.C. 2002>«.

Pope at the mention of their names. A bow is also used with certain forms of prayer (e.g., *Oremus*) to direct the prayer even by external attitude, and to express special earnestness in supplication combined with particular self-abasement and humility (e.g., the low bow at *Munda cor meum* or *Supplices te rogamus*). Sometimes the words that accompany the bow give it an added significance, as at *Gratias agimus tibi* of the *Gloria*, or *Gratias agamus* before the Preface.

2. The rubrics of the Missal and *Caeremoniale Episcoporum* use many different words and phrases to describe these bows, sometimes, however, employing just the simple word *reverentia* (e.g., R. II, 1, 4). Thus for the deep bow of the body the Missal uses *se profunde inclinare* (e.g., R. III, 7), *profunda reverentia* (R. III, 1); the *Caeremoniale* employs the same phrases, and adds another: *caput et humeros profunde inclinare* (e.g., C.E. I, xviii, 3; II, iii, 3). Rubricians describe a deep bow of the body as bowing the body, head, and shoulders so low that it is possible to touch the knees with the tips of the fingers (some say with the tips of the fingers with the arms crossed, which entails even a deeper bow). When this bow is made while standing at the altar, the forehead will almost touch the table. This deep bow is often made by the celebrant (§9, *infra*), and is never made by anyone who is kneeling, for them a moderate bow of the head and shoulders is equivalent to a deep bow of the body.^{103†105} making a bow of the body when at the altar, one should first step back a little from it.

3. Another bow (usually called the moderate bow of the body) is described in the rubrics, as *inclinatus* (e.g., R. III, 10; IV, 1), or *aliquantulum inclinatus* (R. VII, 5, 7) or *parum inclinatus* (R. X, 4). It is a deep bow of the head combined with a slight bow of the shoulders.^{103*}

4. The third bow mentioned in the rubrics is a bow of the head, *caput inclinatum* (e.g., R. IV, 2)^{10*}

Formerly because of a rubric of the *Caeremoniale* (II, viii, 46) two kinds of head bow were distinguished, a deeper one for the name Jesus, and a less deep one for the name of Mary or of a saint. But this fine distinction is not mentioned in the new rubrics (R. V, 2), and is now deemed obsolete.¹⁰³

¹⁰³ S.R.C. 41791.

^{103a} At each consecration (R. VIII, 5, 7) a special bow is involved in the position of the celebrant's hands *cubitis super altare positus* (the words *stans capite inclinato* which followed in the old rubric have been dropped since the position of the hands necessarily involves a bow) and at his Communion with the Host *se inclinans cubitis super altare positus* (R. X, 4).

^{10*} Twice the *Ritus* uses a qualified phrase: *demisso aliquantulum capite*, at the memento of the living (R. VIII, 3), and *caput aliquantulum inclinans* at *tibi gratias agens* before the consecration of the host (R. VIII, 4).

¹⁰⁵ RM., n. 518, b, however, says of the celebrant seated at *Et incarnatus* of the Creed "*caput tantum profunde inclinatum*" and of prelates and canons at the Blessing of Mass (n. 520) "*caput profunde inclinatum*."

5. The celebrant at Mass bows his head — unless he is already bowed, e.g., during the prayer *Suscipe, Sancta Trinitas* — at *Oremus*, at the name Jesus or Mary, at the name of a Saint or *beatus* on his feast (or on the day to which it may be transferred) even if it be only commemorated,¹⁰⁷ and on its vigil,¹⁰⁷ at whatever part of the Mass the name may occur, even after the Consecration.

6. This bow:

a) Is made only when the name is used in its proper sense, not if it is used in an accommodated sense. Thus there is no bow at *Joseph* in the Epistle of the votive Mass of St. Joseph where the reference is to the patriarch of the Old Testament;¹⁰⁸

b) Is made only at the name under which the saint is venerated by the Church, and so there is no bow when *Simon* is used for St. Peter or *Saul* for St. Paul;

c) Is not made at the name of a saint occurring in a title, e.g., the name *Peter* in the title of the Epistle on February 22, the name *Luke* in the title of the Gospel on October 18.¹⁰⁰

7. Since this bow of the head at the mention of his name is intended to give the saint special honour on the occasion of his annual feast(s), the bow is *not* made:

a) In a Votive or Requiem Mass,

b) When the name of the saint is mentioned not because of the occurrence of his feast, but because the Lenten *Statio* is taking place in a church dedicated to him (e.g., there is no bow at the name of St. Paul occurring in the Mass of Sexagesima Sunday),

c) When the name is mentioned in the prayer *A cunctis* or in a prayer *ad libitum*.

A good example of the rules for the bow of the head occurs on the Feast of St. Paul (June 30). The celebrant bows his head slightly at the name *Paul* in the Collect, in the *Alleluia* verse, in the Secret, in the Postcommunion prayer, and throughout the Canon, but *not* in the title of the Epistle, nor in the Tract in a *votive* Mass after Septuagesima.

8. To do special honour to the Pope as Head of the Universal Church the celebrant bows his head slightly towards the Missal when he mentions the name of the Pope in the Canon or in the *oratio imperata* for him.¹¹⁰

Bows in the Mass

9. From a study of the rubrics of *Ritus Servandus* and of *Ordo Missae* and the Canon, it is possible to learn when the different kinds of bows are to be made in the celebration of Mass. In most cases the rubric is clear; in

¹⁰⁷ R. V, 2 where a general rule is given.

¹⁰⁸ S.R.C. 4281».

¹⁰⁹ S.R.C. 2872».

¹¹⁰ S.R.C. 3767».

¹¹¹ R. V, 2; S.R.C. 2915», 3767».

a few cases it is vague (e.g., the word *reverentia* is used) and then a moderate bow will be correct.

(i) The Deep Bow of the Body (*profunde inclinatus*)

This bow is made by the celebrant:

- a)* to the altar or cross on arrival at an altar where the Blessed Sacrament is not reserved (R. II, 2);
- b)* before beginning Mass at such an altar (R. III, 1);
- c)* at the *Confiteor* up to the conclusion of the response *Misereatur tui* (R. HI, 7);
- d)* to cross at each incensation of the altar where the Blessed Sacrament is not present (R. IV, 4; VII, 10);
- e)* for the entire *Munda cor meum, lube, and Dominus sit in corde meo* (R. VI, 2);
- f)* at the beginning of the Canon (*Te igitur* up to *petimus*) (R. VIII, 1);
- g)* at *Supplices te rogamus* (up to *ut quot quot*) (*Ordo, in loco*);
- ft)* to the altar (where the Blessed Sacrament is not reserved) before departing at the end of Mass (R. XII, 6).

(ii) The Moderate Bow of the Body (*inclinatus*)

This bow is made by the celebrant at:

- a)* *Deus, tu conversus*, etc. (R. III, 10);
- b)* *Oramus te, Domine* (R. IV, 1);
- c)* *in spiritu humilitatis* (R. VII, 5);
- d)* *Suscipe, sancta Trinitas* (R. VII, 7);
- e)* *Sanctus* (to *Benedictus* exclusively) (R. VII, 8);
- f)* *Agnus Dei* (R. X, 2);
- g)* the three prayers before Communion (R. X, 3);
- h)* *Domine, non sum dignus* (R. X, 4);
- Placeat* (R. XII, 1).

(iii) A Bow of the Head (*reverentia, caput inclinatum*):

This bow is made by the celebrant:

- a)* to the cross or image of the sacristy (R. II, 1);
- b)* to the cross of the high altar (when the Blessed Sacrament is not reserved there) if the celebrant passes it on his way to celebrate Mass (R. II, I);
- c)* to the cross of the altar before descending to begin Mass (R. II, 4); (A moderate bow may also be the meaning of *reverentia* in [«]. [ft], [c].)
- d)* at *Gloria Patri* (R. III, 6; IV, 2);
- e)* at *Deo (Deum)* and certain words of *Gloria in excelsis* and Creed (R. IV, 3; VI, 3);

- l) at *Oremus* and the words *Jesus, Maria*, etc. (R. V, 2);
 g) to the cross of the altar when passing it if the celebrant himself transfers the book for the Gospel (R. VI, 1);
 A) at *Gratias agamus* before the Preface (R. VII, 8);
 at the *Memento* of the living (R. VIII, 3);
 at the conclusion of the remembrance of the dead (R. IX, 2);
 A) at *Humiliate capita vestra* (Lent) (R. XI, 2);
 at the beginning of the Blessing (R. XII, 1).

10. The rubrics requiring bows made by the celebrant when at the Epistle corner of the altar to be made towards the cross or an image of our Lady or a saint on his feast have been suppressed. All bows (of the head) are now made towards the book.

Bows to the Altar Cross

11. A difficult question to answer, and one about which there is great difference of opinion among rubricians, is the question of the bow to be made to the cross of the altar when the Blessed Sacrament is not present.

When a reverence to the altar is prescribed in the rubrics, it means primarily to the altar itself (presumed by the rubrics to be a consecrated altar) and secondarily to the cross at its centre, and so the rubrics say, e.g., *altari, seu imagini Crucifixi desuper positae*,¹¹¹ *Cruci vel altari*,¹¹² *ad illud (altare) se profunde inclinatur*,¹¹² and the rubrics of the *Caeremoniale* speak sometimes of the celebrant saluting the cross,¹¹⁴ at other times of his saluting the altar.¹¹⁵

The rubrics are explicit in distinguishing, during a function, between the bishop (celebrating or not), the celebrant (*paratus*), and the (cathedral) canons, on the one hand, and, on the other, all others inferior to them; while the former salute the cross with a bow, the latter salute it by a genuflection. Thus the bishop, whether vested or not, salutes the cross of the altar with a deep bow¹¹⁶ (i.e., of the body) and canons on arrival, or before departing, or in the course of a ceremony, when they pass before the cross or when they come to the middle of the choir to perform some special duty, as the reading of a lesson at Matins,¹¹⁷ salute it by a deep bow. According to the rubrics of the Missal the celebrant of Mass is to salute the cross with a deep bow (of the body) on

»■ R. II, 2

¹¹² R. III, 1.

“» R. XII, 6.

¹¹⁴ E.g., I, ii, 5; xii, 9; xv, 5.

¹¹⁵ E.g. I, xviii, 2.

¹¹⁶ C.E. I, xv, 5; xxiii, 4; II, i, 18; viii, 30, 59. It is true that C.E. I, ii, 5; xii, 9; xviii, 2 and II, v, 9 seem to give a contradictory direction (they speak of a bow of the head), but the leading commentators on the rubrics of the *Caeremoniale* (e.g., Catalan!, de Herdt. Martinucci, Favrin, Vavasseur-Stercky) follow the texts which prescribe a deep bow (of the body).

¹¹⁷ E.g. C.E. I, xviii, 3, 4; II, iii, 3, 10; V, 5, 6.

GENERAL CEREMONIES OF THE MASS

arrival at the altar,¹¹⁹ at the foot of the altar before beginning Mass,¹²⁰ at the incensation of the cross and altar,¹²⁰ and before his departure at the end of Mass.¹²¹

On the other hand, the deacon and subdeacon (when not canons) are to salute the cross by a genuflection whenever they pass it;¹²² the deacon at the absolution of the dead is to salute the cross of the altar and that held by the subdeacon with a genuflection, while the Celebrant salutes both with a deep bow,¹²³ and beneficiaries and others of the clergy are to salute the cross of the altar when they pass it by a genuflection.¹²⁴

These directions of the rubrics are confirmed and interpreted by decree 3792¹¹ of S.R.C. which rules that the genuflection to the cross, to be made by all except canons (and the celebrant), applies not only to the cathedral but to all churches or public oratories, only, however, *in actu functionis*.^{125*}

12. The rubrics are not, however, explicit about the reverence to be made to the cross of the sacristy before leaving to perform a sacred function.¹²⁸ Neither are they explicit about the reverence to be made to the altar cross: (1) if the celebrant and others pass the high altar on their way to perform a function at another altar;¹²² (2) before coming down from the footpace to begin Mass;¹²⁸ before leaving the middle of the altar (from the footpace), or returning to it (at the foot), when the celebrant, deacon, and subdeacon go to the sedile during solemn Mass.¹²⁰ The *Caeremoniale Episcoporum*, II, i, 14, in speaking of the bow to be made by the bishop when he approaches the altar for the incensation at Vespers and before he leaves it to return to his throne, uses simply the word *reverentia*; of a canon celebrant and his assistants in similar circumstances it says:¹³⁰ *et faciunt Altari profundam reverentiam* (before the incensation) and *facta altari reverentia* (after it); of the bishop, after the incensation of the altar

" R. II, 1.

»» R. III, 1.

¹³⁰ R. IV, 4; cf. C.E. I, xxiii, 4. A few rubricians interpret this bow as a deep bow of the head. There is no sound foundation for such a view. The rubrics use the words *profunda reverentia* — the same words they use in describing the salutation to the altar on the arrival of the celebrant and which the rubric (R. XII, 6) at his departure repeats thus *se profunde inclinat*.

¹²¹ *Se profunde inclinat*, R. XII, 6.

>< R. IV, 7.

R.R. VI, iii, 10.

¹²⁴ C.E. I, xviii, 3.

»< Cf. also S.R.C. 2515T.

*²⁴ *Facta reverentia Cruci, vel imagini illi, quae in sacristia erit*, says R. II, 1, of the priest leaving the sacristy to say Mass.

¹²² "*Si vero contigerit cum transire ante altare maius, capite cooperto faciat ad illud reverentiam*" says R. II, 1, of the priest going to say Mass and carrying the chalice.

¹²⁴ *Facta primum Cruci reverentia* says R. II, 4.

¹²⁴ This case is not dealt with in the Missal.

<< R. II, iii, 10.

at pontifical Mass and before he leaves the footpace to return to his throne, the rubric¹” says *jacta Cruci reverentia*.^{1**}

13. The question, then, is to determine the meaning of the general term *reverentia* in the above cases. Relying on the rubrics and decree 3792², and on the principle which may be deduced from them, that the cross of the altar is to be saluted *in the course of a function* by the celebrant (prelates and canons) with a deep bow, by all others with a genuflection, we think the answers to the problem are these.

To the image of the sacristy, to the cross of the high altar if passing it on the way to another altar, to the cross before descending to begin Mass, either a bow of the head or a moderate bow is made at choice. The rubric in each case being simply *reverentia*. When the celebrant and sacred ministers leave the center of the altar to go to the sedile, and when they return by the longer way, the deacon and subdeacon should genuflect, and to this genuflection corresponds a deep bow of the celebrant (the Blessed Sacrament not being present). They are saluting the altar cross *in actu functionis*.

Appendix

PRAYERS TO BE MEMORIZED¹»

For the celebration of Mass it will be necessary, or at least very desirable,¹” to memorize the following prayers:

1. ♦ The prayers for the washing of the hands and for the putting on of the vestments.»⁵ (M)

2. * The preparatory prayers, said at the foot of the altar. (M)

3. * *Aufer a nobis* and *Oramus te, Domine*.

4. The form for the blessing of incense.

5. *Kyrie* and *Gloria in excelsis*. (M)

¹³¹¹¹, viii, 35.

¹³² In all these cases, as the Cross before and after its incensation is to be saluted by a deep bow (C.E. I, xxiii, 4; cf. R. IV, 4), it is not unreasonable to interpret *reverentia* as a deep bow also.

¹³³ Found (for the most part) in the *Ordo Missae* and *Canon Missae* of the Roman Missal.

¹³⁴ It is essential to know the prayers which are marked with an asterisk, either because they cannot be read without much difficulty, or because they embody actions which preclude their being read. The prayers marked “(M)” should be known by the deacon and subdeacon also for solemn Mass; those marked “(D)” should, in addition, be known by the deacon.

¹³⁵ These will be found towards the beginning of the Missal, between the prayers of preparation for, and thanksgiving after, Mass. While there is no rubric prescribing that these prayers be said by the deacon and subdeacon when vesting, it is obviously becoming that they should say them. The prayers for the putting on of the tunic and dalmatic are found among the prayers given (after the prayers for the vesting of a priest celebrant) for the vesting of a bishop when he pontificates.

- 6.* *Munda cor meum* (D) and *Dominus sit.*^{TM*}
- 7.* *Per evangelica dicta* (at the end of the Gospel).
8. The Creed. (M)
- 9.* *Suscipe, sancte Pater; Deus, qui humanae substantiae; Offerimus* (D); *In spiritu; Veni, sanctificator.*
- 10.* The form of the blessing of incense with the prayer for the incensation of the *oblata*, cross, and altar.
- 11.* *Lavabo* (at least the first verses).
12. *Suscipe, sancta Trinitas.*
- 13.* *Orate, fratres* (and the response for M).
- 14.* The *Sanctus*. (M)
- 15.* The beginning of the Canon (*7e igitur . . . haec sancta sacrificia illibata*).
- 16.* From *Quam oblationem* to *Haec quotiescumque* (inclusive).
- 17.* *Unde et memores* (at least from *hostiam puram*).
- 18.* *Supplices.*
- 19.* *Per quem haec omnia*, etc.
- 20.* *Pater noster.*
- 21.* *Libera* (at least from *da propitius pacem*).
- 22.* *Pax Domini* and *Haec commixtio*.
- 23.* *Agnus Dei* (M), including the special form for Masses of the Dead.
- 24.* The three prayers that follow *Agnus Dei*.
- 25.* From *Panem caelestem* to *Sanguis Domini* (inclusive).
- 26.* *Quod ore sumpsimus* and *Corpus tuum*.
- 27.* *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace*.
28. *Placeat.*
- 29.* The Blessing.

The celebrant at solemn Mass has to know a slightly different form of this prayer to bless the deacon before he sings the Gospel. H *

PART II. THE RITE OF THE CELEBRATION OF LOW MASS

Chapter III

THE PREPARATIONS FOR MASS

I. The Preparation of the Altar¹

Altare, in quo sacrosanctum Missae Sacrificium celebrandum est, debet esse totum lapideum, rite consecratum; vel saltem habere debet tabulam lapideam, seu petram sacram, item rite consecratam, quae tam ampla sit ut hostiam et maiorem partem calicis capiat; aut etiam, ex Induito Apostolico, antimensium, rite benedictum.

Altare cooperiatur tribus tabulis, rite benedictis, quarum una ita oblonga sit ut, ad latera, usque ad terram pertingat.

Super altare adsit in medio Crucifixus, et candelabra quae iuxta qualitatem Missae requiruntur, cum candelis accensis, hinc et inde in utroque jure latere. Ponantur insuper sic dictae “tabellae secretarum,” sed pro tempore Missae tantum; et, ad latus epistolae, cussinus, seu legile, Missali supponendum.

Ad latus epistolae, super mensa ad hoc praeparata, parentur ampullae vini et aquae cum pellicula et manutergio, necnon parva campanula, et patina pro fidelium Communione.

Super altare nihil omnino ponatur, quod ad Missae sacrificium vel ipsius altaris ornatum non pertineat.²

In preparation for Mass the dust cover is removed from the table of the altar. For a low Mass the frontal and conopaeum³ (when the Blessed Sacra-

¹ The immediate preparation of the altar is dealt with here. For the remote preparation (with which the rubrics given above also deal); see O'Connell, *Church Building and Furnishing* (Bibliography, p. 615).

² R.M., nn. 525-529.

³ See Glossary, p. 608.

ment is present) are of the colour of the Office of the day even though the colour of the Mass vestments be different⁴ (e.g., for a votive Mass). The altar cards are placed in position⁵ and the Missal stand at the Epistle corner, near to and parallel with the edge of the altar. If the Missal be not brought to the altar by the server when coming out for Mass* it is left beforehand, properly marked, on the stand. It should be placed closed on the left-hand side or edge of the bookstand, with its opening towards the middle of the altar. The key of the tabernacle is placed near it,⁶ but other things that may be needed (e.g., the announcement book) should be placed on the credence. Two candles are, ordinarily, lighted for the low Mass of a priest who is not a bishop;⁸ the third candle for the Elevation⁹ (if used) is not lighted until shortly before the Consecration.

Nothing whatever, except what is necessary for the Sacrifice, or belongs to the correct ornamentation of the altar, may be placed on the altar during Mass.¹⁰

On the credence are prepared the cruets, finger bowl and towel,¹¹ the bell, the Communion plate,¹² the prayer card, and anything else that may be needed (e.g., the book of the Gospels).

II. The Preparation of the Vestments

Paramenta altaris, celebrantis, et ministrorum debent esse coloris convenientis Officio et Missae dici aut alteri Missae celebrandae secundum usum Romanae Ecclesiae, quae quinque coloribus uti consuevit: albo, rubro, viridi, violaceo et nigro.¹³

The vestments are usually prepared on the table which forms the top of

⁴ The conopaeum is never black; nor should the frontal be if the Blessed Sacrament is present (cf. p. 153).

* The rubric used to prescribe only one, in the centre, but the modern practice is to have three and so the new rubric has *tabellae*.

• It is more correct that it should be. R. II, 1.

† The Instruction of the Sacred Congregation of the Sacraments of May 26, 1938, strictly forbids that the key should be left on the altar, or in the door of the tabernacle, even in the morning when Mass and the distribution of Holy Communion take place — especially if the altar at which the Blessed Sacrament is reserved be out of sight. The key should be left on the altar only immediately before Mass or, better still, carried to the altar by the server (or even by the celebrant) on the way to Mass.

• See p. 157.

«Cf. R.M., n. 530.

10 R.M., n. 529.

11 If the cruets have stoppers, it is more convenient to remove them before Mass, but it is then advisable to cover the cruets with the finger towel to keep out dust and insects. The use of a spoon for the water is not forbidden (S.R.C. 30644); nor is it prescribed.

n When the Communion plate is not in use it is well to lay it face downward on the altar (momentarily) or on the credence, so that the surface will not collect particles of dust. Naturally this is not done between the time that the plate is used and its purification.

«U.M., n. 117.

the vestment press; if there be no sacristy, or if it be very distant, they may be laid out on a table near the altar. Only in case of necessity may they be prepared on the table of the altar itself for the Mass of a priest who is not a bishop; and then they are laid, not on the middle of the table, but at the comer (usually the Gospel comer). In preparing the vestments the sacristan lays on the table the chasuble, the stole, and maniple, and over these the cincture and alb. On the alb may be laid the burse (containing a corporal) and the chalice veil, ready for the celebrant when he comes to prepare the chalice. Nearby, ordinarily to the right of the vestments, is the Missal, duly marked by the sacristan. The box of altar breads should also be at hand. Shortly before the hour of Mass the chalice and paten, covered by the pall,^{1*} are taken from the safe and placed, usually, to the left of the vestments.¹⁴

The Preparation of the Celebrant

Sacerdos Missam celebraturus orationi aliquantulum vacet, precibus inferius positis, ad libitum adhibitis. Deinde accedit ad locum in sacristia vel alibi praeparatum, ubi paramenta, aliaque ad celebrationem necessaria habentur, accipit missale, perquirat Missam, perlegit, et signacula ordinat ad ea quae dictum est. Postea lavat manus, dicens orationem inferius positam.¹⁴

The preparation of the celebrant for Mass is twofold, remote and proximate. The *remote preparation* consists in:

1. Sacramental confession (if needed),
2. The observance of the prescribed fast,
3. The preparation of his person.

The *proximate preparation* consists in:

1. Prayer,
2. The formation of his intention,
3. The preparation of the Missal,
4. The washing of his hands,
5. The preparation of the chalice,
6. The vesting.

The Remote Preparation

1. *Confession*. "Let not the priest who is conscious of mortal sin, however contrite he may think himself, presume to celebrate Mass without having previously made a sacramental confession; but, if he lacks the neces-

>« The most convenient place to keep a pall when not in use is on the paten (placed on the chalice), which it keeps free of dust.

^{xs} It is presumed that the celebrant will arrive for Mass in cassock and biretta (if used). For visiting priests a cassock and biretta should be available in the sacristy.

¹⁴ R. I, 1.

sary choice of confessor (*copia confessorii*) and is obliged to celebrate, or has celebrated after having made, however, an act of perfect contrition, he must go to confession as soon as possible."⁷ If necessary, the celebrant should go to confession before putting on the sacred vestments. When vested he represents Christ, and should not appear as a sinner.

2. *Fasting.* The observance of a fast (except the use of water) is, normally, of obligation before the celebration of Mass.¹⁸ In virtue of the Motu Proprio *Sacram Communionem* of March 16, 1957, solid food or alcoholic drink may not be taken within three hours of beginning Mass at whatever hour (even midnight); or any nonalcoholic beverages (except water) within one hour.

3. *Preparation of Body.* The priest who is about to celebrate Mass should, it is hardly necessary to say, attend to the cleanliness of his person, and of his clothing (including his footwear). The priest, whose daily duty and privilege it is to handle the body of Christ, should pay particular attention to the care of his hands and try to keep them in irreproachable order.

The Proximate Preparation

1. *Prayer.* Both the rubric¹⁹ and the Code of Canon Law²⁰ direct the celebrant to spend some time in prayer before the celebration of Mass. The prayers of preparation which are given in the Missal are not of obligation — *pro temporis opportunitate* says the rubric — but as they are the Church's official prayers and are indulgenced,²¹ they are, obviously, preferable to other vocal prayers. The antiphon *Ne reminiscaris* is said in full before the psalms. *Alleluia* is added to the antiphon in Eastertide, even before a requiem Mass; and the *Gloria Patri* at the end of the psalms is not omitted nor changed into *Requiem aeternam*, if the Mass is to be for the dead (for these prayers are private prayers of preparation). It is an excellent thing, when feasible, to spend the time of preparation for Mass in the church, thus honouring the Most Holy Sacrament and edifying the faithful.

2. *Formation of Intention.* Beforehand the celebrant ought to form his intention regarding the application of his Mass.-- Sometimes it may be necessary to determine the application before the time of the immediate preparation for Mass, as it may affect the choice of vestments and the preparation of the altar.²²

⁷ C.J.C. 807.

¹⁸ *Ibid.*, 808. For the changes made by the Motu Proprio *Sacram Communionem* (March 19, 1957), see p. 142.

¹⁹ R. 1. 1.

²⁰ Canon 810.

²¹ The indulgences were much increased by Pius XI in 1936 (*Enchiridion Indulgentiarum*, 1952, n. 747).

²² See "the Application of the Mass," p. 39 ti.

²² E.g., the celebrant may elect to say a votive Mass or a requiem Mass, when the

The celebrant should fix in his mind beforehand, also, the persons — especially if they be many — for whom (apart from the application of the ministerial fruits²⁵ of the Mass) he wishes *to pray* at the memento of the living and of the dead. Then when he reaches each memento in the Canon he will be able, in a moment, to renew his intention and not weary those at Mass by undue delay.²⁶

3. *Marking the Missal.* To avoid errors and wearisome delay at the altar, the Missal should be carefully marked beforehand — the Mass itself, in the Proper or in the Common, the Preface, the commemorations, and any *oratio imperata*²⁷ — according to the calendar of the church in which the Mass is to be celebrated.²⁸ This marking beforehand is particularly necessary if the Missal has not previously been prepared by the sacristan, or by a priest who had already said Mass that day, or if the formulary of the Mass be a new one which may not be found in its proper place, but inserted somewhere at the back of the Missal. But even if the Missal has already been marked, the celebrant should verify the marking and at least glance at the place of the different parts (e.g., commemorations) that he will recite. This enables him to avoid undue delay later; and even the seconds that are lost in looking about for the different prayers are precious when Mass is to be celebrated within a reasonable time and yet with due reverence. The rubric,²⁹ indeed, directs the priest *to read over* the formulary of the Mass beforehand, so that in the actual celebration of Mass he may read it readily and understand its content.

If the celebrant be a visiting priest, he should ascertain beforehand the (Christian) name of the bishop of the diocese, which must be mentioned in the Canon, and inquire if there is an *oratio imperata* in the diocese.³⁰

4. *Washing of the Hands.* After the priest has marked the Missal, he is directed by the rubric to wash his “hands,” and not merely the tips of the thumbs and index fingers as at the Lavabo,³¹ while saying the prayer *Da, Domine*. This washing is a ceremonial one, and usually consists in letting

rubrics permit, instead of the Mass of the day. While the obligation in justice of the application of a Mass is fulfilled whatever be the quality of the Mass, the celebrant is bound to pay attention to liturgical congruity. (a) It is not congruous to say a requiem Mass except for the dead; nor should a Mass of the living be said ordinarily for a dead person when the rubrics permit a requiem Mass, for the prayers of this, appointed by the Church, have a special efficacy for the dead, (b) The reasonable desires of the donor of a stipend must be complied with when they are expressed and can be fulfilled by, e.g., the celebration of a suitable votive Mass or a requiem Mass, when the rubrics permit. (Cf. S.R.C. 4031* and the teaching of moral theologians, and see p. 53).

²³ See p. 39.

²⁶ Cf. the admonition given in R. VIII. 3.

²⁷ See p. 113.

See p. 51.

²⁹ R. I, I.

³⁰ In a properly appointed sacristy these items of information will be printed and hung in a conspicuous place.

³¹ R. VII. 6.

a little water flow over the fingers, as it is presumed that the celebrant's hands are already clean. If, however, they are not — for example, if the priest has come a distance, or driven a car — they should be thoroughly washed with soap in the ordinary way, to ensure perfect cleanliness.

5. *Preparation of the Chalice.*

Deinde praeparat calicem (qui debet esse vel aureus vel argenteus, aut saltem habere cuppam argenteam intus inauratam, et simul cum patena itidem inaurata, ab Episcopo consecratus), super eius os ponit purificatorium mundum, et super illud patenam cum hostia integra, quam leviter extergit, si opus est, a fragmentis, et eam tegit parva palla linea, tum velo serico; super velo ponit bursam coloris paramentorum intus habentem corporale plicatum, quod ex lino tantum esse debet, nec serico, vel auro in medio intextum, sed totum album, et ab Episcopo, vel alio habente facultatem, simul cum palla benedictum.²

On arriving in the sacristy to say Mass, the priest gets from the drawer assigned to him his amice and his purificator³³ and leaves them near his chalice. After having washed his hands, he lays the purificator across the mouth of the chalice (arranging this so that the cross which is usually marked on its foot is facing him), letting the two ends fall down evenly on either side. Then he takes a large host from the box of altar breads, sees that it is intact (*integra*), and, if necessary, turns it around, held lightly between his thumb and index finger, to remove any loose particles. He may trace lightly on it with the paten two lines (if this has not been done in making the breads) to mark where the “fraction” will be made — one down through the centre of the host, the other marking off a part (*particula*, say a sixth or less of the half host), at the bottom of the left-hand half, to be put later into the Precious Blood.³⁴ He places the host on the paten, and lays this on the purificator on the chalice and covers it with the pall. Over this he puts the chalice veil, taking care that at least all the front part of the chalice is covered and will not be exposed to view as he carries it to the altar.” On the top he puts the burse containing a linen corporal,” arranging it with the opening away from himself (that when later — if the veil be not large enough to cover the chalice back and front — he turns the chalice around so that the veiled part, as he carries it, faces the congregation, the opening of the burse will be *towards* him). The corporal is

² R. I. I.

· For a visiting priest, a clean amice and purificator should be prepared and left beside the vestments.

R. X, 2.

» Cf. S.R.C. 1379.

· It is most important that the corporal should be scrupulously clean (*De Defectibus*, X, 1) and so frequently changed. Corporals ought not to be left in burses after Mass, as they get stored away with the different sets of vestments, are seldom changed, and are in danger of becoming mildewed. A good plan is to remove the corporal when the Masses of the day are over and place it with the pall on top of the paten on the chalice, when this is put into the safe.

to be carried to the altar *in the burse*” for each Mass, and it may not be left spread out on the altar for several Masses.*. If the veil is large enough to cover the back as well as the front of the chalice, the celebrant — if he finds it more convenient in carrying the chalice — may fold up one part of the veil over the chalice until he has placed it on the altar, but the part of the chalice that faces the people must be *entirely veiled*, so that it cannot be seen. In reply to a query as to whether it was lawful to carry a *manutergium* (towel? handkerchief?) on top of the chalice when going to and returning from the altar, S.R.C. replied “It is not lawful.”” Many rubricians, relying on this reply, teach that it is not permissible to carry anything on top of the chalice. This conclusion is scarcely warranted. While it would be unbecoming and unnecessary to carry a handkerchief, it is certainly permissible to carry the tabernacle key,⁴⁰ since it is something belonging to the function rather than to the person of the priest, and a few authorities would permit the celebrant to carry his spectacles. It is better, however, to send such articles out to the altar beforehand, or to have the server carry them.

The rubric supposes the chalice to be prepared by the celebrant himself. It is, however, permissible to have it prepared beforehand⁴¹ — only, however, by a person who is entitled by law⁴² or apostolic privilege to touch sacred vessels and unpurified sacred linens — but the celebrant is recommended to do it himself,⁴³ as the rubric prescribes.

IV. The Vesting of the Celebrant

Quibus ita dispositis, accedit ad paramenta, quae non debent esse lacera, aut scissa, sed integra, et decenter munda, ac pulchra, et ab Episcopo itidem, vel alio facultatem habente, benedicta; ubi calceatus pedibus, et indutus vestibis sibi convenientibus, quarum exterior saltem talum pedis attingat, induit se, dicens ad singula singulas orationes inferius positas.⁴⁴

1. Apart from necessity, as previously noted in this chapter (p. 209) only bishops, at all times, and lesser prelates if about to celebrate pontifically, may vest from the middle of the altar.⁴⁵

2. The rubrics suppose the celebrant to be attired in a cassock — a

*† S.R.C. 1866’.

” S.R.C. 2146.

” S.R.C. 2118.

⁴⁰ See p. 208, note 7.

⁴¹ S.R.C. 4194*, 4198”; Instruction of S. Cong. Sacr., March 26, 1929.

⁴² I.e., either a cleric (one who has received at least tonsure) or those who have charge of these sacred things (C.J.C. 1306, § 1), i.e., the sacristan, religious or lay.

” S.R.C. 4198”.

⁴⁴ R. I, 2.

“S.R.C. 1131”, 1333”, 1480, 2781, and cf. 3110’.

cassock *reaching to his heels*⁶ — when he arrives to say Mass, and to be *calceatus pedibus*, that is, to use the footwear that ordinarily is worn in public by the clergy of the diocese.⁴⁷ It is an abuse to put on the sacred vestments over outdoor dress without a cassock (except, naturally, when the cassock itself is the ordinary outdoor dress of the priest), or to wear coloured shoes.

3. The recitation of the prayer which the rubric prescribes while putting on each vestment⁴ is of obligation *sub levi*. On this account and because of the duty of general recollection, the celebrant should not, apart from necessity, converse with those about him while he is vesting.

4. Before vesting the celebrant removes his skull cap, if he wears one. Only cardinals, bishops, blessed abbots, and those who have an apostolic induit may wear a skull cap (*zucchetto*) for the celebration of Mass,⁴⁰ and then it must be removed from the Preface to the Communion (inclusive).

5. The celebrant may himself take each vestment from the table, or it may be handed to him by the server, who stands at his left. The chasuble, however, is usually put on by the celebrant himself.⁸⁰

The Amice

*Ac primum accipiens amictum circa extremitates et chordulas, osculatur illud in medio, ubi est cnix, et ponit super caput, et mox declinat ad collum, et eo vestium collaria circumtegens, ducit chordulas sub brachiis, et circumducens per dorsum, ante pectus reducit, et ligat.*¹¹

6. The celebrant takes the amice at the two upper comers, where the strings are fastened, kisses the cross which is worked in the centre of the amice,¹² or in the centre of the top border (which is more convenient), and brings the amice around to his back, not by throwing it over his head, but by swinging his right arm around over his head. He touches his head momentarily with its upper edge, lowers it on to his shoulders, and tucks it inside his collar, around his neck, till the two corners almost meet in front. Then crossing the right-hand string over the left one, he brings the strings around his body, under the arms, and back again to the front, where

« R. I. 2; C.J.C. 811.

· S.R.C. 32681.

“There is an indulgence of 100 days for each prayer (*Enchiridion*, n. 748). Only the last of the prayers (the one for the chasuble) has *Amen* at the end.

” C.J.C. 811 § 2.

» Cf. R. I, 3.

¹¹ R. I, 3.

⁴¹ When the cross is in this position, the celebrant should lift up the entire amice until he can conveniently kiss the cross, and not push the part with the cross up to his mouth with his right hand. If, by accident, no cross is marked on the amice, the celebrant should not trace one on it with his thumb and then kiss this imaginary cross (cf. R. IV. I).

he tics them.” While putting on the amice the celebrant recites the prayer *Impone*.

To make the sign of the cross before taking up the amice is not prescribed, but it is a laudable usage.

The Alb and Cincture

Tum alba induitur, caput submittens, deinde manicam dexteram brachio dextero, et sinistram sinistro imponens. Albam ipsam corpori adaptat, elevat ante, et a lateribus hinc inde, et cingulo, per ministrum a tergo sibi porrecto, se cingit. Minister elevat albam super cingulum circumcirca, ut honeste dependeat, et tegat vestes; ac eius fimbrias diligenter aptat, ut ad latitudinem digiti, vel circiter, super terram aequaliter fluat.⁵⁴

7. The celebrant takes the alb with both hands and, without kissing it, first puts his head through it,⁵⁵ laying it on his shoulders, and then inserts his right and afterwards his left arm. He ties it at the top and tucks away the ends of the strings out of sight, if necessary.” He then takes the cincture — which the server³⁷ places in the celebrant’s hands held behind his back, the doubled end in his left hand, the tasselled end in his right — brings it around his waist and tics it in front. He so arranges it as to have a short part only, sufficient to tic the knot, in his left hand, and in his right all the rest of the cincture, with the tassels at the end. By custom the cincture is worn doubled, and no special kind of knot is prescribed in tying it. It is of ideal length when, having been tied, the tassels just reach the floor in front, without, however, resting on the floor and thereby being soiled. This gives sufficient length with which to adjust the ends of the stole.

8. The rubric gives detailed directions about the arrangement of the alb, and clearly attaches importance to this. It assumes that the alb is long — indeed too long, for it says *albam . . . elevat ante, et a lateribus hinc inde* and *minister elevat albam*. Hence the priest should see that the alb is not so long as to trip him or to trail on the ground behind, but, more particularly, he must take care that *it is not too short*, for as the rubric orders,⁵⁶ it is to *cover* his clothes and to hang down evenly to *within about a finger* (i.e., about an inch)⁵⁷ *of the ground*. The alb should be arranged to hang

⁵¹ The priests of certain Religious Orders, who wear a hood in place of a biretta, keep the upper part of the amice on the head while vesting (or wear a specially shaped amice) and afterwards lower it as a hood over the chasuble (cf. S.R.C. 40561, 4169).

⁵² R. I. 3.

⁵⁵ Or the server, if tall enough, may put the alb over the priest’s head on to his shoulders.

⁵⁴ It is much to be desired that the form of alb which has a round or square opening large enough to admit the head with ease, but with *no opening* down the centre, would come into general use. This form avoids the ugly appearance of an opening in front and the rather silly look of a bow sticking out over the crossed stole.

⁵⁶ R. I. 3.

⁵⁵ R. I. 3. So also C.E. (II, viii, 13) *ita ut [alba] aequaliter defluat et vestes contegat*.

⁵⁷ In old measure a “finger” means an inch or three quarters of an inch; in modern measure it is reckoned four and a half inches.

evenly all around, and not be gathered at the waist in a clumsy bunch behind. The insistence of the rubric on the careful arrangement of the alb is easily understood when one remembers how unsightly a badly arranged alb looks. An alb which is too short for the wearer, or has been so pulled up that it displays a good deal of the cassock, or, worse still, trousered or stockinged legs, is not becoming.

While putting on the alb the celebrant recites the prayer *Dealba me*; and *Praecinge me* while tying the cincture.

The Maniple and Stole

Sacerdos accipit manipulum, osculatur cniccm in medio, et imponit brachio sinistro. Deinde ambabus manibus accipiens stolam, simili modo deosculatur, et imponit medium eius collo, ac transversando eam ante pectus in modum cnicis, ducit partem a sinistro humero pendentem, ad dexteram, et partem a dextero humero pendentem, ad sinistra. Sicque utramque partem stolae extremis cinguli hinc inde ipsi cingulo coniungit.®0

9. Then the celebrant takes the maniple in his right hand, kisses the cross in the centre of it, and fastens it over his left arm, between the wrist and the elbow, but somewhat nearer to the elbow, to prevent it impeding his movements at the altar or sweeping over the corporal. If it is fastened by ribbons the server will tie these. While putting on the maniple the celebrant recites the prayer *Merear*.

10. Next the celebrant takes the stole with both hands near the cross in the centre. He kisses this cross, and places the stole so that the back part lies, flattened down,®1 between the shoulders at the base of the neck. Notice that the stole is *placed*, and not thrown over the head, and that it lies at the *base* of the neck and not up about the neck, nor yet down in the middle of the back — *medium eius collo*, says *Ritus*;®2 and *super eius humeros applicat ita ut nec eius collum tegat*, says *Caeremoniale Episcoporum?* in describing the vesting of a bishop for pontifical Mass. The celebrant then crosses the stole* over his breast, right end over the left, and fastens it at his sides with the hanging ends of the cincture, passing these over the stole and then drawing them up through the part of the cincture which is tied around his waist, leaving the tasselled ends hanging loosely at his sides. A stole should be *very* long, and its ornamented ends may, indeed ought to, if we can judge by the illustrations of the stole as it was

®0 R. L. 3.

®1 The server should place his hand on the stole to keep it in this position until the celebrant has put on the chasuble. In general, the server should be trained to aid the celebrant to vest. There are things like the holding of the cincture, the arrangement of the alb, and the position of the stole for which his help is not only useful but necessary.

•«I, 3.

•' II, viii, 14.

•♦If the celebrant is a bishop or a cardinal, or an abbot having the use of pontifical insignia (*pontificalia*), he does not cross the stole (R. I, 4). P^o c

worn centuries ago, hang down below the chasuble and even come quite close to the ground. While adjusting the stole the celebrant recites the prayer *Redde mihi*.

The Chasuble

Postremo sacerdos accipit planctam et, convenienter, caput tegit.*'

11. Finally the celebrant takes the chasuble with both hands, and without kissing it places it over his head on to his shoulders, reciting the prayer *Domine, qui dixisti*. When it has been arranged so that it hangs properly, he fastens it by the strings, which he draws around his body and back again to the front, where he ties them. It is better that the chasuble should cover the stole at the back,⁰⁸ and this it will do without difficulty if the stole is in its proper position between the shoulders. If the chasuble be of the more ample form — extending at the sides to the wrists or lower — the celebrant will gather it up in folds across his arms before taking the chalice.

12. It is well to have his handkerchief where he can easily reach it, and so the celebrant may put it up his sleeve, or hang it through the cincture but covered by the chasuble.

13. Once vested for Mass the celebrant represents Christ Himself. He should not take part in any unnecessary conversation, but should spend the time in recollection and prayer until the moment arrives for him to go to the altar.

« R. I, 3.
MCf. C.E. II, viii, 14.

Chapter IV

THE CELEBRANT GOES TO THE ALTAR

I. The Celebrant Leaves the Sacristy

Sacerdos, omnibus paramentis indutus, accipit manu sinistra calicem, ut supra praeparatum, quem portat elevatum ante pectus, bursam manu dextera super calicem tenens, et facta reverentia Cruci, vel imagini illi, quae in sacristia erit, accedit ad altare, ministro cum Missali et aliis ad celebrandum necessariis (nisi ante fuerint praeparata) praecedente, supcrpelliceum induto. Procedit autem oculis demissis, inessu gravi, erecto corpore?

1. The rubric requiring the celebrant to wear his biretta when going to the altar to celebrate Mass is no longer of obligation. The new rubric says that it is becoming to do so *{convenienter caput tegit}* 2

2. Then the celebrant takes the chalice in his left hand, holding it at the node, and, keeping his elbow to his side, lays his right hand — palm downward, fingers and thumb held close together — on top of the burse, which should have its opening towards him. If the chalice veil is not long enough to cover the back as well as the front of the chalice, or should it have a cross or other ornament on the front, he must turn the chalice around before taking it up, for it must be veiled from view as he goes to the altar.³ The chalice is to be carried *elevatum ante pectus*, and close to, but not against, the chasuble.

3. Next the celebrant bows his head* to the cross or the principal image

» R. II, 1.

*R. I. 3.

³ Cf. S.R.C. 4181 \

† See p. 204. Throughout this book the following expressions are used:

To bow low (deeply) = a deep bow of the *body* (see p. 200).

To bow = a *moderate* bow of the *body* (p. 200).

To bow (his) head = bow of the *head alone* (p. 200).

of the sacristy. If there is none, the bow is omitted. Preceded by the server, who is vested in cassock and surplice and carries the Missal “and other things necessary for Mass, unless they were prepared beforehand” (which is, obviously, better), the celebrant leaves for the altar.

4. The celebrant is to proceed “with eyes cast down, at a moderate pace, and holding himself erect.”⁸ He may, if he can conveniently do so, take holy water, either directly from the font or from the server, at the entrance to the sanctuary,⁹ and, covered, make the sign of the cross.

5. If the door of the sacristy is behind the altar, so that this may be approached from either side, the celebrant will go out by the *Gospel side*, so that the server will be on his right on arriving at the foot of the altar and will not be obliged to step back to let him pass. They will return at the end of the Mass by the Epistle side?

Reverences on the Way to the Altar

Si vero contigerit euni transire ante altare maius, capite cooperto faciat ad illud reverentiam. Si ante locum Sacramenti, genuflectat. Si ante altare ubi celebretur Missa, in qua elevatur, vel tunc ministratur Sacramentum, similiter genuflectat, et detecto capite illud adoret, nec ante surgat quam celebrans deposuerit calicem super corporale.¹

6. There are many occasions on which the celebrant on his way to the altar has to pay due reverence to sacred persons or things.

The general rule is that when the celebrant *is carrying the chalice* he remains covered, if wearing his biretta, except for a double genuflection; but if he is not carrying the chalice *he uncovers* before making any reverence. When a double genuflection has to be made the procedure is this:

a) If the celebrant is carrying the chalice, he does not uncover until he reaches the spot where he is to genuflect, then he kneels on both knees, uncovers and either hands his biretta to the server or retains it, the opening towards himself, his hand (and *not* the biretta) resting on the burse. He bows, puts on the biretta, rises, and proceeds on his way?

h) But if the celebrant is not carrying the chalice, he uncovers when he comes within sight of the Blessed Sacrament, and holds his biretta with the opening against his breast, his thumbs within the biretta, the other fingers outside it, holding it at the bottom. He makes the double genuflection at the proper spot, and proceeds on his way, remaining uncovered until he is out of sight of the Blessed Sacrament.

7. While going to the altar if the celebrant passes:

a) The *high altar* (at which the Blessed Sacrament is not reserved), even at a distance, he bows;¹⁰ he does not bow when passing other altars.

⁸R. II, 1.

⁹S.R.C. 2514.

¹⁰S.R.C. 3029’2.

¹R. II, 1.

⁸ See p. 199.

¹⁰ See p. 202.

b) The Blessed Sacrament not exposed — either enclosed in the tabernacle, or on the table of the altar (but not in view) where a Mass is in progress between the Consecration and the Communion — he makes a simple genuflection. In the second case, however, he should genuflect only if, by accident¹¹ (e.g., by hearing the bell or the recitation of the *Pater noster*) he adverts to the part of the Mass which is going on.

c) The Blessed Sacrament Exposed

- (i) In the monstrance, or even in the ciborium,¹²
- (ii) Holy Communion is being distributed,
- (iii) The Elevation of Mass, or the actual Benediction with the Blessed Sacrament, is in progress,
- (iv) A priest (vested) carrying the Blessed Sacrament passes.

In all these cases, the celebrant stops and makes a double genuflection (as described on p. 197). In cases (i) and (ii) he proceeds on his way immediately afterwards;¹³ but in cases (iii) and (iv) he remains kneeling until the chalice or monstrance (ciborium) has been replaced on the table of the altar, or until the priest has passed out of sight (in case iv).¹⁴

d) Relics

- (i) If a relic of the True Cross or of any other instrument of the Sacred Passion¹⁵ be exposed for veneration in the chief place over an altar, the celebrant genuflects when passing it;¹⁶
- (ii) Should he pass a relic of the Passion not exposed, or an important (insignis¹⁷) relic of a saint exposed for veneration, he bows his head.¹⁸ He does not bow before lesser relics of saints, even though exposed for veneration.

Neither the rubrics nor rubricians speak of the celebrant making any reverence should he pass before an image which on some feast day is the object of special honour (e.g., with lights and flowers around it).

8. *Salutations to Persons.* In general, the celebrant vested and on his way to say Mass will take no notice of anyone. He does, however, bow should he meet (a) the bishop of the diocese (or any prelate superior to him, e.g., a cardinal, a nuncio within the territory of his jurisdiction, an archbishop within his province), (ô) a priest in vestments going to or

“S.R.C. 4135*. For the rubric supposes him to proceed with downcast eyes, and so, as a general rule, he is not to pay attention to what is happening at other altars.

» S.R.C. 2390«.

13 S.R.C. 2002»«.

«♦The different reverences to the Blessed Sacrament should be made not only when the celebrant passes directly in front of It, but also if he passes at the side but within a reasonable distance of It.

»» Cf. S.R.C. 3966.

«•S.R.C. 2722»*, 2390», 3201».

»» An “important” relic of a saint is the body, head, arm, forearm, heart, tongue hand, leg, or that part of the body in which — if the saint is a martyr — he suffered provided it be entire and not small (CJ.C. 1281, § 2).

«•S.R.C. 2390».

returning from the celebration of Mass, (c) the sacred ministers vested, or the clergy in procession, going to or returning from choir. He bows also to the clergy in choir if he should have to pass through.^{1*}

9. Should the celebrant meet another priest in vestments—he passes him on the right; should the two meet in a narrow space, the one who is returning from the celebration of Mass takes precedence and should pass first.

10. If, in an exceptional case, the celebrant should not be carrying the chalice when going to the altar (e.g., if the chalice, for want of another suitable place, had been left on the altar for the celebration of a second Mass on a Sunday, or left on the altar beforehand for an infirm priest) he would, of course, if wearing his biretta, uncover before making any bow or genuflection (as explained in § 6).

11. That a priest in vestments on his way to or from the celebration of Mass should stop at another altar, where the Blessed Sacrament is reserved, to give Holy Communion, is tolerated in case of necessity.²⁰

II. The Arrival of the Celebrant at the Altar

Cum pervenerit ad altare, stans ante illius infimum gradum, caput detegit, biretum ministro porrigit, et altari, seu imagini Crucifixi desuper positae, profunde se inclinat. Si autem in eo sit tabernaculum sanctissimi Sacramenti, genuflectens debitam facit reverentiam. Tunc ascendit ad medium altaris, ubi ad latus Evangelii sistit calicem, extrahit corporale de bursa, quod extendit in medio altaris, et super illud calicem velo coopertum collocat, bursam autem ad latus Evangelii.²¹

1. On arriving at the foot of the altar the celebrant uncovers²² and hands his biretta to the server. Replacing his right hand on the burse, to keep the chalice and paten steady, he bows low²¹ to “the altar or image of the Crucified.” If the Blessed Sacrament be present in the tabernacle, or a relic of the Passion be exposed for veneration²⁴ he genuflects on the floor (*in piano*).²³ He then goes up to the altar²⁰ and does not bow on arrival there. He places the chalice on the table of the altar, a little towards the Gospel

”Should a priest, going to or returning from the celebration of Mass, pass while *Et incarnatus est* of the Creed in a solemn Mass is being sung and the clergy in choir are (by custom) kneeling, he is *not* bound to stop and kneel (S.R.C. 142P).

«S.R.C. 2740”.

³¹ R. II, 2.

³³ If wearing a hood he lowers it; later, when he has placed the chalice on the altar, he duly arranges the hood on his shoulders. The new rubrics now make allowance for the priest who does not wear a biretta.

”Sec p. 202.

³¹ S.R.C. 2722».

”This genuflection *in piano* (sec Glossary, p. 609) is made on first arriving and before departing at the end of Mass; every other time it is made on the step (S.R.C. 2682«-).

« Authors generally recommend him to begin the ascent with the right foot; this is, however, optional.

side, with the front part of the veil facing outwards, lowers the back (if it had been turned up), takes the burse with his right hand or with both hands, stands it on the altar with its opening facing the Epistle comer, lays his left hand on top of it to keep it in position (or to press it open, if it be without gussets), takes out the corporal with his right hand, not turning nor shaking it out, and leaves it on the altar for a moment.

Arranging the Corporal and Chalice

2. Laying his *left* hand palm downward on the table of the altar, with the *right* he places the burse on the Gospel side,²⁷ flat on the table or leaning it against the gradine or a candlestick, the *opening turned towards the centre of the altar*²⁴ (unless a design on it should demand a *different position*). He then spreads the corporal *fully*²⁹ with both hands, taking care, if the altar be a portable one,³⁰ that the corporal is on the altar stone. If the corporal has been properly folded it should be opened thus: first towards his left, then towards his right, then the fold at the back Opening towards the altar card, and finally the fold in front opening towards the celebrant.

3. The corporal should be placed, if space permits, about an inch from the front edge of the table of the altar, so that the celebrant in turning during Mass will not catch the comer of it with the chasuble or maniple and so pull it out of place; and also so that when he lays his joined hands *on* the altar, he may not have the fingers resting on the corporal, which is forbidden.¹¹ But the corporal should not be put farther back than this, as the celebrant is to place his hands on it when genuflecting between the consecration of the host and the purifications.

4. Next the celebrant takes the chalice by the node in his left hand, placing his right hand on the top, above the pall, and puts it on the centre of the corporal, well back towards the altar card, so that when kissing the altar he will not touch the chalice veil with his head, nor the burse after the ablutions. He then arranges the chalice veil with both hands, seeing that the chalice is entirely covered in front.³²

Hosts for Communion

Si est consecraturus plures hostias pro Communionem faciendam, quae ob quantitatem super patenam manere non possint, locat eas supercorporale ante calicem, aut in aliquo calice consecrato, vel vase mundo benedicto, ponit eas retro post calicem, et alia patena seu palla cooperit.^{1*}

¹⁷ Cf. C.E. I, ix, 3.

» The rubric seems to suggest that the burse is thus placed *after* the corporal has been spread, but nearly all rubricians interpret the rubric as not dealing with the *order* of the actions, and they follow the more natural and convenient order of first getting the burse out of the way and then spreading the corporal.

«S.R.C. 3448».

³¹ See. 151

³¹ S.R.C. 257211.

: S.R.C. 1379. If in case of necessity the priest vests at the altar, he is to spread the corporal, etc., before coming down to begin Mass (R. II, 2).

« R. II. 3.

5. If there are hosts to be consecrated for Holy Communion the rubric does not determine *in detail* where they are to be placed:

a) If there are a few only — five or six, at most — they may be placed on the paten with the large bread. If the sacristan prepares the chalice it is better to place them *over* the large host, so that the celebrant will see them at once when he unveils the chalice at the Offertory, and also because it is easier, after the offering of the bread, to slip them off the paten on to the corporal before moving the large host.

ô) If there are several hosts, but not in a ciborium/⁴ they are placed on the corporal *ante calicem*. This does not necessarily mean directly in front of the chalice, which would be inconvenient at the Offertory, but a little to one side, preferably the Gospel side, where they will still be “before (i.e., nearer to the celebrant than) the chalice.”

c) If they are in a ciborium — which should be left on the altar beforehand, covered and veiled in white silk” — this is to be placed on the corporal “behind the chalice.” Again this does not necessarily mean directly behind the chalice, because generally there is not space enough for this and, in any case, it is inconvenient at the Offertory. It means rather behind it to one side (and, if possible, within the altar stone, if the altar be a portable one), preferably the Epistle side, since the priest must uncover and cover the ciborium at the Offertory and at the Consecration. It is better to have the ciborium veiled until the Offertory.” It is better, too, to put it on the altar before Mass, so that the celebrant can place it in the correct position when he has spread the corporal. It may, however, be carried to the altar by the server (when purified, the ciborium may be handled by anyone) with the Missal, but this is not very convenient. The celebrant may *not* carry it himself with the chalice.

6. In case there is a *large host for Benediction* to be consecrated:

a) If it is already fixed in the lunette — which is the better way, when possible — this will be placed on the altar beforehand, and when the celebrant has spread the corporal he will arrange the lunette near the chalice. If it is in a covered box it is more convenient to put it on his right; if not, it may be laid on the left-hand side of the corporal.

³ This is an unusual case and occurs only when a ciborium is brought for them later during the Mass.

³³ Cf. R.R. IV, i, 5; C.E. II, xxix, 2. It is a moot point as to whether the ciborium *before* the consecration of the hosts should be veiled. The rubrics are silent. Some authorities hold, and it seems to be the better view, that sacred (or quasi-sacred) vessels, when exposed to view, and not in use, should be veiled from the public gaze (as the rubrics require for the chalice and for the paten, which is placed under the corporal, and a decision of S.R.C. 4268[†] for the monstrance). Hence the ciborium, when on the altar awaiting the consecration of the hosts or after its purification, should be veiled. Some rubricians, however, hold that the ciborium should be covered with its *silk* veil, only when it contains the Blessed Eucharist. One, at least, suggests a linen or cotton veil when the ciborium does not contain the Blessed Sacrament, a silk one (as R.R. prescribes) when it does.

³³ *Ibid.*

b} If the host for Benediction is not in the lunette, it is placed on the paten with the Mass host; and, having been offered with this at the Offertory, it is placed on the corporal on either side (the Epistle side is the more convenient) near the chalice.

Opening the Missal

Collocato calice in altari, accedit ad latus Epistolae et inissale super cussino aperit. Deinde rediens ad inediuin altaris, facta primum Cruci reverentia, vertens se ad latus Epistolae, descendit post infimum gradum altaris, ut ibi faciat confessionem.³⁷

7. Having arranged the chalice (and ciborium or lunette) on the corporal the celebrant, without bowing to the cross,³⁸ goes to the Epistle comer of the altar. Whenever he goes from either corner to the centre he docs so (a) with hands joined before his breast,³⁹ (b) facing straight towards the side (south or north⁴⁰) (with his side directly to the altar, and not partly turned towards it), (c) walking reverently, at a moderate pace. At the Epistle comer he opens the Missal at the Introit of the Mass he is to read — he and not the server is to do this at a low Mass⁴¹ — and arranges the markers if he has not done so beforehand. Then he returns to the centre, bows⁴² to the cross,⁴³ turns at once by his right⁴⁴ and descends,⁴⁵ with hands joined, the steps obliquely (so as not to turn his back completely on the Blessed Sacrament or the cross), with hands joined and eyes cast down, to begin the Confession.⁴⁶

If there are a number of steps he need not go down to the bottom, it will suffice to descend below the footpace (*predella*), or if there be more than one flight of steps, at different levels, it is sufficient to go to the bottom of the top flight.⁴⁷ If there are no steps, not even a *predella*, the celebrant withdraws some paces from the altar for the Confession.

8. If between the time of arriving at the altar and the moment he signs himself to begin Mass⁴⁸ — or after Mass, between the end of the last Gospel and the beginning of the Leonine prayers, or after these and before

³⁷ R. II, 4.

³⁸ Cf. S.R.C. 2682".

³⁹ See p. 186.

⁴⁰ The sacred liturgy, in accordance with ancient usage, supposes the church to be orientated, hence, normally, the priest standing at the altar faces east. The Gospel side is to the north; the Epistle side to the south; the main entrance at the west end.

« S.R.C. 2572 ».

⁴² See p. 204.

⁴³ Because he is not merely arriving at the centre, but crossing it, and also he is about to go away from it.

⁴⁴ R. II, 4.

⁴⁵ First withdrawing a little to the Gospel side.

⁴⁶ It is well first to glance at the candles to make sure that they have been lighted.

⁴⁷ S.R.C. 1265«.

«•Once he has said *In nomine Patris* he pays no attention to what is happening nearby (R. III, 4).

his departure — the celebrant should advert to the Elevation of a Mass, or the act of Benediction with the Blessed Sacrament, taking place quite nearby, he should at once kneel on both knees, wherever he is at the moment (on the footpace or at the foot of the altar), and bow and so remain until the chalice or monstrance has been replaced on the altar.⁴⁹

9. If, during Mass celebrated at an altar where the Blessed Sacrament is reserved, another priest should come, in case of real necessity, to take out the Sacred Species (e.g., to give Holy Communion) or to replace Them (e.g., on his return from a sick call), the celebrant, if he had begun the Canon should not interrupt it, nor should he interrupt any prayer or any reading (e.g., the Epistle or Gospel) that he has commenced, but should finish it and then kneel. But if he has not begun the Canon or is not in the course of a prayer or reading, it is better to pause and kneel until the tabernacle door has been closed again. Naturally, even within the Canon, he will move away a little from the centre of the altar to permit of free access to the tabernacle.

Appendix

THE RENEWAL OF HOSTS

Not only to avoid the danger of invalid consecration at Mass (because of unsuitable matter), but also because of the supreme respect which is owed to the Most Holy Sacrament, the Code of Canon Law,⁵⁰ the Roman Ritual,⁵¹ and an Instruction of the Congregation of the Sacraments,⁵² all prescribe that the hosts which are to be consecrated for the Communion of the faithful, and the large host to be consecrated for Exposition, shall be "fresh" (*recentes*) and "frequently renewed." This is a twofold law and binds gravely.

The general law does not determine how fresh the hosts must be at the time of their consecration, but theologians and rubricians declare, and synodal law in some places prescribes, that they must not be more than twenty or twenty-one days old at most. Neither does the general law decide how frequently the consecrated Particles should be renewed, but the rule of *Caeremoniale Episcoporum*,⁵³ which is confirmed³⁴ by S.R.C. 362 P, is that they be renewed "at least once a week."³⁵ This rule has

⁴⁹ Cf. R. II 1
⁵⁰ Canon 1272*

V i 7
⁵² March 26. 1929.

w I vi 2
«Gt 2650*.

⁵⁵ And so the Code of Canon Law (1265, § 1) prescribes that wherever the Blessed Sacrament is reserved Mass is to be celebrated at least once a week for the renewal of the Sacred Species. This law binds gravely (Instr. of the Cong. of the Sacraments, Ascension Day, 1938, § 3), but sometimes, because of the shortage of priests, the Holy Sec permits a fortnightly Mass, provided, however, that there is no danger of the corruption of the Sacred Host (*ibid.*).

been adopted in some places (e.g., in U.S.A./⁰ in Ireland) by synodal law — and, of course, is binding in such places — and is adopted as the normal rule by theologians and rubricians.

However, for a sufficient reason and provided there is no danger of even the beginning of corruption/⁷ it is permissible, if there be no local law to the contrary, to leave the hosts unchanged for a longer period — up to a fortnight. All authorities agree that more than a month ought not to elapse between the *making* of the breads and their consumption. Hence a safe working rule is to renew the supply of freshly made breads *every three weeks*, and change the contents of the ciborium and the lunette *at least once a week*.

In preparing the breads great care should be taken to have them free of loose particles and, if necessary, they should be well shaken in a sieve. In addition, when filling a ciborium, the sacristan should see that the hosts are free of small particles, putting them in singly, and should not merely turn them into the ciborium all together (so the Instruction of the Congregation of the Sacraments of March 26, 1929).

Even though the small hosts ought to be freed from loose fragments and placed singly in the ciborium, it is doubtful if they should be arranged in even layers around it, for when thus symmetrically arranged, if pressed a little on one side when taking out a Host to give Holy Communion, they tend to shoot up, all together, at the opposite side of the ciborium and this is very dangerous if the ciborium is full. It is also easier to take hold of the Hosts when they are placed *irregularly* in the ciborium.

When the time comes for the renewal of the hosts the old ones must be consumed.* Fresh hosts should never be put into the same ciborium with older ones, not even if they are placed underneath these. It is preferable, if possible, that hosts be freshly consecrated at the Mass at which they will be given in Holy Communion (cf. *Mediator Dei*, §§118 [126], 121 [128]).

^{aa} Second Council of Baltimore, II, v, cap. iv, n. 268.

⁴⁷ This will depend on many factors, climate — a damp and warm climate hastens corruption — the quality of the flour used in the breads, the material of the tabernacle, etc.

⁷"C.J.C. 1272; RR. V. i, 7.

Chapter V

THE BEGINNING OF MASS

Sacerdos cum primum descenderit sub infimum gradum altaris, convertit se ad ipsum altare, ubi stans in medio, innetis manibus ante pectus, extensis et innetis pariter digitis, et pollice dextero super sinistrum posito in modum crucis (quod semper servatur quando iunguntur manus, praeterquam post consecrationem), detecto capite, facta prius Cnici vel altari profunda reverentia, vel si in eo sit tabernaculum sanctissimi Sacramenti, facta genuflexione, erectus incipit Missam.

Stans igitur celebrans ante infimum gradum altaris, ut supra, producens manu dextera a fronte ad pectus signum crucis, dicit intellegibili voce: In nōmine Patris, et *Filii, et Spiritus Sancti. Arnen.* Et postquam id dixerit, non debet advertere quemcumque in alio altari celebrantem, etiamsi Sacramentum elevet, sed continueat prosequi Missam suam usque ad finem. Quod item observatur in Missa solemni, et simul etiam a ministris.

Postquam dixerit: *In nomine Patris, etc.* ut supra, iungens iterum manus ante pectus, pronuntiat clara voce antiphonam: *Introibo ad altare Dei.* Minister retro post eum ad sinistram genuflexus, et in Missa solemni ministri hinc inde stantes prosequuntur: Ad Deum, qui laetificat iuventutem meam. Deinde sacerdos eodem modo stans incipit, et prosequitur cum ministro, vel ministris alternatim psalmum: Indica me, Deus, usque ad finem, cum *Gloria Patri.* Quo finito, repetit antiphonam *Introibo* cum ministris, ut supra. Qui psalmus manquant praetermittitur, nisi in Missis defunctorum, et in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini inclusive, in quibus semel tantum dicta antiphona *Introibo* cum ministris, ut supra, sacerdos statim subiungit y. *Adiutorium nostrum, etc.* ut infra. Cum in fine psalmi dicit *Gloria Patri, etc.* caput Crucis inclinatur.¹

1. At the foot of the altar, facing it, with hands joined before his breast,² the celebrant bows low to the altar cross — or to a relic of the

¹ R. HL. I. 4, 6.

² Sec p. 186. His hands are to be held so joined all the time at the foot of the altar, except when he signs himself or strikes his breast.

true Cross or other relic of the Passion exposed for veneration'— but genuflects *on the step** when the Blessed Sacrament is present in the tabernacle. Then, standing erect, he makes the sign of the cross,' saying *In nomine Patris*, etc., and from that time on, until the end of the last Gospel, he is to take no notice of what is happening at another altar, not even of the Elevation of another Mass. With hands joined he recites aloud® the antiphon *Introibo* and the forty-second psalm (*ludica me*) with the server, taking particular care to allow him sufficient time to make the responses properly. He bows his head at *Gloria Patri . . . Sancto* and then stands erect again. The psalm is omitted in requiem Masses, and in Masses *of the season (de tempore)* during Passiontide (from the First Sunday of the Passion inclusive to Holy Saturday exclusive); it is not omitted, however, in festal or votive Masses (even of the Cross or Passion) during that period. Even when the psalm is omitted the antiphon *Introibo* is said once.

Repetita antiphona *Introibo*, dextera manu producens signum crucis a fronte ad pectus, dicit V. *Adiutorium nostrum in nōmine Dōmini*. Iÿ. *Qui fecit* caelum et terram. Deinde altari sc profunde inclinans, iunctis manibus dicit: *Confiteor Deo*, ut in Ordine Missae: et proseguitur eodem modo stans inclinatus, donec a ministro, vel ministris dictum sit *Misereatur*. Cum incipitur a ministris *Confiteor*, sc erigit. Cum dicit: *mea culpa*, ter pectus dextera manu percutit, sinistra infra pectus posita.

Cum minister, et qui intersunt (etiāsi ibi fuerit Summus Pontifex), respondent *Confiteor*, dicunt tibi, Pater, et te, *Pater*, aliquantulum conversi ad celebrantem.

Facta a circumstantibus Confessione, celebrans stans respondet: *Misereatur vestri*, etc. Deinde producens manu dextera a fronte ad pectus signum crucis, dicit: *Indulgentiam*, etc.; et si est Episcopus, vel Abbas, ut supra, accipit manipulum, osculando illum in medio. Et stans inclinatus iunctis manibus proseguitur: *Deus*, tu conversus, et quae sequuntur in Ordine Missae, clara voce usque ad orationem *Aufer a nobis*, etc.; et cum dicit: *Orémus*, extendit et iungit manus.†

2. When the server has answered *Sicut erat*, etc., the celebrant repeats the antiphon *Introibo* (if the psalm was recited) and adds *Adiutorium*, etc. While saying these words he makes the sign of the cross, dividing the words thus: *Adiutorium* as he touches his forehead, *nostrum* as he touches his breast, *in nomine* while touching the left shoulder, and *Domini* while touching the right.®

Confiteor

3. When the server has answered *Qui fecit*, etc., the priest bows low, but without unduly lowering his joined hands, and recites the *Confiteor*.

•S.R.C. 2722

«S.R.C. 2682«T.

•See p. 191.

« See p. 186.

† R. HI. 7, 9. 10. The reference to an abbot is from R I 4

• C.E. I, xxv. 5.

In a low Mass he does not turn to the server(s) at the words *vobis, fratres* or *vos, fratres*. He strikes his breast⁹ thrice at the *mea culpa*. No name is to be added to the names of the saints which are mentioned in the *Confiteor*,¹⁰ except by Apostolic induit. Religious Orders usually receive an induit allowing them to add the name of their founder, if he be a canonized saint.¹¹

4. At the end of the *Confiteor* the celebrant remains bowed low until the server has said *Misereatur*, etc., and until he himself has added *Amen*. Then he stands erect. At the conclusion of the *Confiteor* recited by the server, representing the congregation, the celebrant says *Misereatur vestri*, etc., always in the plural, even if the server alone were present. He does not bow towards the server while saying these words.

Indulgentiam

5. At *Indulgentiam*, etc., he makes the sign of the cross, touching his forehead while saying *indulgentiam*, his breast at *absolutionem*, his left shoulder at *et remissionem*, and his right at *peccatorum nostrorum*, and then joins his hands for the remaining words.

6. He bows for the prayers from *Deus, tu conversus* to *Oremus* inclusive. He does not open his hands, by exception, at *Dominus vobiscum*, but he does open them and join them again¹² as he says *Oremus*.

7. During the recitation of these short prayers, as at the recitation of the psalm, the celebrant must pay particular attention to give the server sufficient time to answer properly, and should not permit him to cut into the priest's part by beginning the responses too soon. When a server answers very imperfectly, it is often the fault of the celebrant who will not give him sufficient time. In this way servers form bad habits which are difficult to correct.

8. When the preparatory prayers are to be omitted¹³ — including *Aufer a nobis* and *Oramus* — the celebrant after the proper reverence at the foot of the altar, ascends, arranges the chalice, kisses the altar, saying nothing (incenses the altar if the Mass is a high Mass), and going to the Epistle corner, begins the Introit.¹⁴

⁹ See p. 194.

¹⁰ SRC. 1332s, 2142.

¹¹ Cf. S.R.C. 2587, 2972, 3749.

¹² See p. 188.

¹³ RM., n. 424 (p. 105 *supra*).

¹⁴ R. HI, 12.

Chapter VI

THE INTROIT, KYRIE, ELEISON, AND GLORIA IN EXCELSIS

Dum dicit: *Aufer a nobis, etc.*, celebrans innetis manibus ascendit ad medium altaris, et ibi inclinatus, manibusque item innetis super eo positus, ita ut digiti panis dumtaxat frontem, seu medium anterioris partis tabulae, seu mensae altaris tangant, residuo manuum inter altare et se retento, pollice dextero super sinistrum in modum crucis posito (quae omnia semper observantur, cum manus iunctae super altare ponuntur), secreto dicit: Oramus te, Domine, etc., et cum dicit: Quorum reliquiae hic sunt, osculatur altare in medio, manibus extensis aequaliter hinc inde super eo positus: quod semper servatur, quando osculatur altare, sed post Consecrationem pollices ab indicibus non disiunguntur. In omni etiam deosculatone sive altaris, sive libri, sive alterius rei, non producit signum crucis pollice, vel manu super id quod osculandum est.

Osculato altari, accedit ad latus eius sinistrum, id est Epistolae: ubi stans versus altare, et producens a fronte ad pectus signum crucis, incipit intellegibili voce antiphonam ad Introitum et prosequitur innetis manibus. Cum dicit: Gloria Patri, tenens iunctas manus, caput inclinat. Cum repetit antiphonam ad Introitum, non signat se, ut prius, et ea repetita, innetis manibus ante pectus accedit ad medium altaris, ubi stans versus illud similiter manibus innetis, dicit eadem voce ter Kyrie, eleison, ter Christe, eleison, et iterum ter Kyrie, *eleison* alternatim cum ministro. Si minister, vel qui intersunt, celebranti non respondeant, ipse solus novies dicit.¹

The Celebrant Goes Up to the Altar

Having said *Oremus* and rejoined his hands, the celebrant, erect, begins at once the silent recitation² of the prayer *Aufer a nobis*, and ascends the altar steps *while saying* it. The recitation ought to be finished when he reaches the altar, and so he will move more slowly if the distance be short.

¹ R. IV. 1, 2.

² See p. 178.

Having reached the centre of the altar he bows,³ places his joined hands on the edge of the table of the altar in the way that the rubric here describes,* and begins the silent recitation of *Oramus*, etc. While saying the words *Quorum reliquiae hic sunt* — or rather immediately after having said them — he places his hands palm downward on the table of the altar, outside the corporal, and kisses the altar.⁴ Then, without bowing to the cross, he turns directly towards the Epistle comer of the altar, and goes there while finishing the prayer (*osculato altari, accedit . . .* says the rubric').

I. The Introit

Facing the Missal, he begins aloud the Introit. While reciting the opening words he makes the sign of the cross, his left hand placed flat under his breast.⁷ If the Holy Name of Jesus occurs the celebrant bows his head towards the book, but does not move his feet, nor raise his eyes. If the name of our Lady or of the saint of the day is mentioned, he bows his head towards the book.⁸ Should any of these names occur in the opening words of the Introit (e.g., in the Mass of the Seven Sorrows of our Lady), while the celebrant is making the sign of the cross, he does not bow — for the celebrant is always to stand erect when signing himself. During the words *Gloria Patri* up to *Sancto*, he bows his head. In Passiontide the *Gloria Patri* is omitted; in Eastertide *Alleluia* (twice) is added to the first part of the Introit,[®] and is repeated when this part of the Introit is said the second time. When the celebrant repeats the first part of the Introit, after *Sicut erat*, etc., he repeats only the first verse and he does not sign himself again.

The celebrant should not begin the Introit, if he knows it by heart, on his way to the Missal; nor should he finish it, or begin the *Kyrie, eleison* on his way to the centre of the altar.

II. Kyrie, Eleison

Having finished the Introit, the celebrant goes to the centre of the altar, and on arrival there, and no sooner, without bowing, begins aloud the *Kyrie, eleison*. The celebrant says *Kyrie, eleison* twice, *Christe, eleison* once, and then *Kyrie, eleison* twice. Again he must take particular care to allow the server sufficient time to say properly his part of this important prayer. It is an abuse to have the priest's invocations and the server's recited together, instead of alternately, as the rubric prescribes.

³ See p. 186.

⁴ Sec p. 186

Sec p. 184.

• R. IV, 2.

[®] See n. 191

⁸ R. V.2 and sec p. 203.

⁸ R.M., n. 429.

Gloria in Excelsis

Dicto ultimo Kyrie, *eleison*, sacerdos stans in medio altaris et manus extendens, elevansque usque ad humeros (quod in omni manuum elevatione observatur), voce praedicta incipit, si dicendum sit, *Glôria in excelsis*. Cum dicit Deo, iungens manus, caput Cnici inclinât: quo erecto, stans iunctis manibus ante pectus, prosequitur usque ad finem. Cum dicit Adoramus te, Gratias agimus tibi, et Iesu Christe, *Suscipe deprecationem* nostram, et iterum Iesu Christe, caput Cruci inclinât. Cum dicit in fine Cum Sancto Spiritu, seipsum a fronte ad pectus signat, interim absolvens: in gloria *Dei Patris*. Amen.¹⁰

Having said the last *Kyrie, eleison* — to which there is no response — if the *Gloria in excelsis* is to be recited, the celebrant opens his hands, and raises them to the height of the shoulders, without raising his eyes, while he says aloud the words *Gloria in excelsis*. Then he joins his hands and lowers them before his breast,¹¹ and bows his head to the cross while saying *Deo*.¹² In the course of the recitation of the hymn, he bows his head during the words *Adoramus te, Gratias agimus tibi* (only), *Iesu Christe* (twice), *suscipe deprecationem nostram*. At the final words the priest signs himself, touching his forehead and breast while saying *cum Sancto Spiritu*, his left shoulder at *in gloria*, and his right at *Dei Patris*. Then while saying *Amen* he lays his hands, without joining them,” on the altar in preparation for kissing it.

i^o R, IV, 3.

¹¹ See p. 189.

¹² The rubric primarily envisages the intonation of the opening words of the prayer in a solemn or sung Mass. In the mere recitation, which is more rapid, it may be necessary to begin the action a little before the words, or else say these slowly so that the action is terminated at *Deo*.

» S.R.C. 26822”.

Chapter VII

THE PRAYERS

Dicto hymno *Glôria in excélsis*, vel, si non sit dicendus, eo omisso, celebrans osculatur altare in medio, manibus hinc inde super eo, ut supra, extensis: tum illis ante pectus iunctis, et demissis ad terram oculis, vertit se a sinistro latere ad dexterum versus populum, hoc est, per eam partem quae respicit latus Epistolae, et extendens, ac iungens manus ante pectus, ut prius, dicit clara voce: *Dôminus vobiscum*, vel si sit Episcopus: Pax vobis (quod dicitur tantem hoc loco, quando dictus est hymnus *Glôria in excélsis*). *R. Et cum spiritu tuo*, et iunctis, ut prius, manibus, revertitur per eandem¹ viam ad librum, ubi eas extendens, et iungens ante pectus, caputque inclinans, dicit: Orémus: tum manus ante pectus extendit, digitis simul iunctis, et orationem dicit. Cum dicit *Per Dôminum*, manus iungit, casque usque ad finem iunctas tenet. Si oratio concludatur *Qui tecum* vel Qui vivis, manus iungit cum dicit in unitate.

Cum in oratione, vel alibi in Missa, pronuntiantur nomen IESU vel MARIAE, itemque cum exprimitur nomen Sancti vel Beati de quo dicitur Missa aut fit commemoratio, vel Sumini Pontificis, sacerdos caput inclinat. Si plures orationes sint dicendae, idem in cis, in voce, in extensione manuum, et capitis inclinatione, quod supra dictum est, observatur.¹

1. Having finished the *Gloria in excelsis*, the celebrant kisses the altar/ turns fully by his right, and standing erect, facing the people, with eyes cast down but not closed and not bowing his head, he addresses to the congregation the salutation *Dominus vobiscum*.^{*} While doing so (not while turning) he opens his hands^{*} and joins them again.⁵ Turning by his left, directly, he goes to the Missal. Standing before it he opens his hands, bows his head towards the book, rejoins his hands, and says aloud at the

¹R. v, 1. 2.
⁵Sec p. 184.
^{*} The word is *vobiscum*, not *vobiscum*.
⁵ Sec p. 188.
¹ If the altar is so situated that the celebrant faces the people, he does not turn around for *Dominus vobiscum* but he does extend his hands (R. V, 3).

same time *Oremus*. Then with hands extended before his breast, he recites aloud the prayer.

2. If the conclusion of the prayer is *Per (eumdem) Dominum nostrum*, while beginning it he joins his hands and keeps them joined for the rest of the conclusion, and at the word *Iesum* he bows his head to the book; but if the prayer concludes *Qui tecum* or *Qui vivis* there is no bow, and he does not join his hands until the words *in unitate*.

3. If there is more than one prayer, *Oremus* will be said twice only — before the first prayer and before the second, and not before the third Collect. An exception to this rule occurs when the second prayer is one to be said under one conclusion with the prayer of the Mass (with which it forms one prayer). Then the second *Oremus* will precede the third prayer. But no matter how many prayers there are there will be only two conclusions — one at the end of the first prayer (unless the second prayer be said *under one conclusion* with the principal prayer, when the conclusion will be that of the second prayer) and the second at the end of the last prayer. In every case the conclusion will accord with the prayer to which it is *immediately* attached, no account being taken of the prayers that preceded it. Hence, if the conclusion of the principal prayer should be *Per Dominum*, etc., but the prayer of the Blessed Sacrament was added under one conclusion (e.g., at a Eucharistic Congress), that conclusion would be *Qui vivis*, in keeping with the prayer (*Deus qui nobis*) to which it is *immediately* attached.

4. At each *Oremus* and conclusion the same gestures (of head and hands) will be repeated. As the rubric directs the priest to keep his hands *joined* from *Per Dominum* (or *in unitate*) to the end of the prayer, he must not turn over the leaves of the Missal until he has completely finished the conclusion of the Collect. When finding a new place in the Missal the celebrant may use both hands or the right hand only, in which case he places the left, palm downward either on the altar or on the Missal.

5. The prayers are to be said as they are found in the Missal and must not be altered in number or content, except insofar as the rubrics permit.

6. During the prayers the bows at the Holy Name, or at the name of our Lady or of a saint, are as described for the Introit (p. 231). slight bow of the head is also made towards the Missal at the name of the pope when the prayer for him is said.¹³ If the letter *N.* occurs in

• The initial "O" must not be prolonged when pronouncing this word. It is *Orémus* and not *Oooremus*.

■ *Sec* p. 187.

• R.M., nn. 444, 446.

» R- VII, 7.

¹⁰ *Sec* p. 108

“Cf. e.g., S.R.C. 1740, 2514”.

¹³ *See* p. 201.

the prayer of a saint on his feast or for his commemoration, his name (one name, ordinarily) is inserted there. Occasionally a double name is used (e.g., St. Alphonsus Maria), but in such cases the Missal (or Breviary) will indicate the form to be inserted.

*Quarter Tense (Ember) Days, etc.*¹³

Quoties in Missa dicenda occurrunt verba *Flectimus* gēnua, Levate, sacerdos, dicto in medio altaris Kyrie, *cléison*, revertitur ad latus Epistolae, ubi stans ante librum, extensis et iunctis ante pectus manibus, caput inclinans, dicit: *Oremus*, ac deinde; *Flectimus* gēnua; et illico, inanibus super altare extensis, ut se ipsum sustineat, utnimque genu flectit ac, iunctis manibus per aliquod temporis spatium in silentio orat; deinde dicit: Levate, surgit, et manibus extensis, dicit orationem. Lectionem sequentem eodem modo legit, ut infra de Epistola dicetur.¹⁴

7. When there is *more than one* Scripture reading, preceded by a prayer and followed by a Gradual, which occurs on the Wednesdays and Saturdays of Ember weeks, on the Wednesday of the fourth week of Lent and on that of Holy Week,” having said the *Kyrie, eleison* at the centre as usual, the celebrant does not say *Gloria in excelsis* (if it occurs), nor *Dominus vobiscum*, but returns with joined hands to the Missal. There he says *Oremus* as usual (opening and closing his hands and bowing his head), and *Flectamus* gēnua. At once, with hands placed on the altar to support himself, he kneels down on both knees and, with joined hands, prays for a little time in silence. Then he says *Levate*, rises, and with hands extended, says the prayer.” Then for the reading and the Gradual which follow he lays his hands on the book or altar as for the Epistle. Thus he says each prayer¹⁷ and scriptural reading. After the last unusual Gradual he returns to the centre of the altar, says the *Gloria* (if it is to be recited), kisses the altar, says *Dominus vobiscum*, returns to the book, and recites the Collect and other prayers (if they occur) as usual.

In the Ember Week of Pentecost, *Flectamus* gēnua is not said (because of the joyous character of Eastertide).

8. In Masses with several lessons, commemorations and other prayers are said after the prayer that follows *Dominus vobiscum* and precedes the last lesson or Epistle, and only this prayer counts in computing the number of prayers that may be said.”

9. For the commemoration of a feria whose Mass has several lessons,

IJR.M., nn. 467, 468.

¹¹ *Ibid.*

¹⁵ RM., n. 440; M«, R V, 4.

¹⁶ « *Ibid.*

i: When there is only a commemoration of such days, it is the *first* of the prayers that is said (and not the one after *Dominus vobiscum*), as it is the prayer of the Office (R.M., n. 443).

¹¹ R.M., n. 442.

the first prayer — which is the prayer of Lauds — and not the prayer following *Dominus vobiscum* is used?²⁰

10. Five lessons precede the Epistle on Quarter Tense (Ember) Saturdays; at the close of each (except the lesson from the prophet Daniel, which is always the fifth lesson) *Deo gratias* is answered. In a conventual Mass, or a Mass at which there is an ordination, all the lessons with their prayers and verses must be said. In all other Masses, whether high or low, a shorter form may be used, i.e., only the first prayer (which is the prayer of the Office) is said, with *Flectamus genua* that precedes it (except on Ember Saturday of Pentecost), then the first lesson with its Gradual (*Alleluia* verse on Pentecost Ember Saturday). After that comes *Dominus vobiscum*, followed by *Oremus*, no *Flectamus genua*, and the second prayer. Then come any occurring commemorations, followed by the last lesson (which is always from one of the Epistles of St. Paul) with the Tract that follows.²¹ After that *Munda cor meum* and the Gospel are said as usual.²¹

ieR.M., n. 443.

²⁰ On the Ember Saturday of Pentecost, *Alleluia* verses, the Sequence, etc., replace the Tract.

²¹ R.M., n. 468. In other words, in the formulary of the Mass given in the Missal for each Ember Saturday, the shorter form means saying prayers 1 and 2, lessons 1 and 6 (the Epistle); omitting prayers 3, 4, 5, and 6, and lessons 2, 3, 4, and 5.

Chapter VIII

THE EPISTLE, GRADUAL, ETC.

Dictis orationibus, celebrans positus super librum, vel super altare manibus, ita ut palmae librum tangant, vel (ut placuerit) librum tenens, legit Epistolam intelligibili voce, et respondetur a ministro: Deo gratias, et similiter, stans eodem modo, prosequitur gradualc, Alleluia, et tractum, ac sequentum, si dicenda sint?

I. The Epistle

Having completed the prayers, the celebrant lays his hands on the Missal and reads the Epistle aloud. To understand the rubric which is given above it is necessary to recall that at first the book was held while parts like the Epistle were read (the subdeacon still usually holds it in a solemn Mass), then a low cushion to support the book came into use, and though its use is now almost obsolete the rubrics still speak of it; finally a reading stand became the accepted means of supporting the Missal. The rubric, accordingly, supposes the celebrant either to hold the Missal (and this is sometimes very convenient if the priest is tall, the stand too low, and the Missal not too heavy), or — if he prefers to let it rest on a cushion or stand — to lay his hands on it, as if he were holding it. As the phrase *ita ut palmae librum tangant* qualifies the words *positus . . . super altare manibus*, the rubric means that he may rest his

² E.g., R.M., n. 527; R. II, 4.
• It is much to be desired that the Missal stand should be much taller (especially *for* a tall priest) than it usually is, so that the celebrant may stand erect and not be obliged to bend over the book. A stand with a pillar support (ending in a round base) is the best form. It has no inconvenient leg to slip oil the altar, or to intrude itself on the corporal (sec p. 158).

hands on the altar provided that at the same time he can partly rest them on the book. This is possible only when a very low cushion is used. Hence it is not permissible to lay his hands on the altar when a stand is used, for it would not then be possible so to lay them *ita ut palmae librum tangant*. In practice, to avoid soiling the pages of the Missal, the best method, if the book be not held (and then it ought to be held in such a way as not to touch the open pages), is to lay the hands flat on the *edges* of the Missal, which, ordinarily, afford a fairly wide surface — i.e., the thumbs rest on the front edge of the stand while the first two fingers (at least) and part of the palms rest on the edges of the leaves, the other fingers closing a little around the cover of the Missal, as if holding it.

At the end of the Epistle the celebrant either by lowering his voice, or by raising his left hand a little, or by glancing slightly — not markedly — to the left, indicates that he has finished the reading, so that the server may answer *Deo gratias*.

II. The Gradual, etc.

1. The celebrant reads aloud the Gradual,⁵ the *Alleluia* verse or the Tract, and the Sequence,[®] if it occurs, with his hands as he had them for the Epistle. It should be noted that when there is a Sequence, the final *Alleluia* is said *after* it.⁷

2. The same bows of the head at the Holy Name and other names are made in the Epistle, etc., as in the Introit[®] or prayers, but the bow is not made when the name of the saint of the day occurs in the *title* of the Epistle.

3. Should it be necessary to genuflect during the Epistle (e.g., at the words *in nomine lesu omne genu flectatur* in the Epistle of the Second Sunday of the Passion), or during the Gradual or Tract (e.g., at *Adiuva nos* in the Tract of certain Lenten Masses), the celebrant lays his hands palm downward on the altar and genuflects on one knee, without bowing his head.⁷

III. Moving the Missal

Quibus dictis, sacerdos, in Missis lectis, ipsemet, seu minister portat librum missalis ad alteram partem altaris in latere Evangelii, et dum transit ante medium altaris, caput Cruci inclinatur, et missale sic locatur, ut posterior pars libri respiciat ipsum latus altaris, et non ad parietem, sive ad partem eius contra se directam.”

♦Some authors object to this on the ground that the celebrant should not look around. But to glance slightly towards the server is not really looking around, and it is sometimes unavoidable.

⁵See p. 115.

•Seep. 117.

⁷ RM., n. 470.

«Seep. 231.

» See p. 197.

*°R. VI, 1.

In practice the direction of the rubric that the celebrant should himself move the Missal¹¹ has grown obsolete — probably it is abrogated by contrary custom — and, in any case, the rubric gives an alternative. The usage now is that, apart from necessity (e.g., if there were no server or if the server were physically incapable of moving it), the server moves the Missal. Should the celebrant himself move it, he takes the stand in both hands, bows his head when passing the centre¹² — even if the Blessed Sacrament be present he does not, *in casu*, genuflect¹³ — and places it at an angle at the Gospel corner of the altar. The rubric says *in latere Evangelii*, and so the Missal should be placed at the extreme end of the altar on the Gospel side. He then returns to the middle to say *Munda cor meum*.¹⁴*

IV. Munda Cor Meum

Locato missali in altari, celebrans redit ad medium altaris, ibique stans innētis inanibus ante pectus, levatisque ad Deum oculis, et statim demissis, tum profunde inclinatus, dicit secreto: Munda cor meum, et lube, Domine, benedicere. Dominus sit in corde in eo, ut in Ordinario.¹⁵

When a server moves the Missal, the celebrant, having said the last *Alleluia* or finished the Tract, goes with joined hands to the middle of the altar. There he looks up at the cross¹⁶ for a moment and then bows low,¹⁷ with his hands joined and not laid on the table of the altar,¹⁸ while he says secretly — beginning only when he is bowed down — *Munda cor*

¹¹ At a low Mass the rubric supposes the celebrant himself to move the book for the Gospel — but not to move it back after the ablutions (R. XI, 1). To understand this it is necessary to recall that the rite of low Mass is a simplified form of the rite of solemn Mass — the typical Mass — which became necessary, and gradually came into use, when private Masses multiplied, and it was not possible to have a deacon and subdeacon, several servers and singers. In low Mass the celebrant takes the part of the subdeacon (at the Epistle or other lessons), of the singers (at the Gradual or Tract), and of the deacon (at the Gospel). As the deacon carries the book in a solemn Mass with much ceremonial to the place where the Gospel is to be announced, it is becoming that in a low Mass the transference of the Missal for the Gospel should be more ceremonial than when it is later moved back to the Epistle corner, and should be done by the celebrant himself, as it is done by the deacon in a solemn Mass (cf J. M. Hanssens, S.J., in *Ephemerides Liturgicae*, 1934, p. 330). It is also to reproduce, as far as possible the rite of the solemn singing of the Gospel in a solemn Mass that (a) the book is moved from the Epistle corner to the Gospel corner, (b) there it is placed at an angle (R. VI, 1), so that the celebrant when reading the Gospel is, as far as may be, in the same position as the deacon when singing it (facing partly towards the people), (c) that the celebrant, in imitation of the deacon, asks for a blessing before reading the Gospel.

¹⁵ R. VI, 1. The same bow is made to the cross in passing it, when the celebrant of a low Mass in Holy Week goes from the Epistle corner to the Gospel corner to read the Passion (Cf. S R C. 3975'.)

"S.R.C. 3975'.

'«He does not lay his joined hands on the altar while doing so (R. VI, 2). possibly because at this moment he is acting the part of the deacon in solemn Mass

« R. VI, 2.

'«Seep. 195.

» Sec p. 200.

»» Sec p. 187.

meum, etc. Still bowed he asks secretly a blessing¹⁰ from God, saying *lube*, Domine, *benedicere*, and not *lube*, domne, *benedicere*,²⁰ and invokes the blessing on himself with the formula *Dominus sit in corde meo*, etc. Then he stands erect and without any bow to the cross goes to the Missal.

»» Except in Masses of the Dead.

¹⁰ The formula used by the deacon in solemn Mass when he seeks the celebrant's blessing.

Chapter IX

THE GOSPEL AND CREED

I. The Gospel

Quibus dictis, vadit ad librum missalis, ubi stans versus illum, iunctis manibus ante pectus, dicit intellegibili voce: Dominus vobiscum. R'. *Et* cum spiritu tuo. Deinde pollice dexteræ manus signo crucis signat primo librum super principio Evangelii, quod est lecturus, postea seipsum in fronte, ore, et pectore, dicens: *Sequentia*, vel *Initium sancti Evangélii, etc.*, R'. *Gloria tibi, Domine*. Tum iunctis iterum manibus ante pectus, stans, ut supra, prosequitur Evangelium usque ad finem. Quo finito, minister stans in latere Epistolæ post infimum gradum altaris, respondet: Laus tibi, *Christe*, et sacerdos, elevans parumper libnim, osculatur principium Evangelii, dicens: Per Evangélica dicta, etc., præterquam in Missis defunctorum, et nisi celebret coram Summo Pontifice, Cardinali et Legato Sedis Apostolicæ, vel Patriarcha, Archiepiscopo et Episcopo in comm residentiis, quo casu defertur cuilibet prædictorum osculandus liber, et celebrans tunc non osculatur illum, nec dicit: Per *Evangclica dicta*. Cum autem nominatur IESUS, caput versus librum inclinat; et eodem modo versus librum genuflectit, cum in Evangelio est genuflectendum.'

1. With hands joined, and standing erect, partly turned to the altar, partly turned to the people,² he says aloud *Dominus vobiscum*. Then separating his hands, he lays the left palm downward on the Missal — it is more convenient to place it on the left-hand page — and with the front (soft part) of the thumb of the right, separated from the fingers which are extended but held close together, he traces the small sign of the cross⁴ at the beginning of the text of the Gospel which he is about to announce. He traces this cross, not where a cross is printed in the

¹R. VI, 2.
'Cf. S.R.C. 3792'.

²S.R.C. 2572".
' See p. 192.

Missal before *Sequentia (Initium)*,⁵ but at the beginning of the actual text, after the words *in illo tempore*, if they occur." While signing the text he says aloud *Sequentia (Initium)*. Next he places his left hand flat under his breast, and with the thumb of the right traces the small sign of the cross on his forehead, lips, and breast,⁷ saying the prescribed words. The best division of these is *sancti Evangelii* while signing the forehead, no words while signing the lips (this is obviously the more correct thing since the lips should be closed), and *secundum*, with the name of the Evangelist, while tracing the cross on the breast.

2. The server having answered *Gloria*, etc., the celebrant reads the Gospel aloud with hands joined. If the Holy Name occurs, or the name *Maria* (our Lady) or the name of the saint⁸ whose vigil or feast it is, he bows towards the Missal. He does not bow, however, at the name of an Evangelist occurring in the *title* of the Gospel⁹ on his feast day. Should a genuflection be called for (as in the Gospel of the Epiphany), he places his hands on the altar and genuflects towards the Missal,¹⁰ unless the Blessed Sacrament be exposed¹¹ when he genuflects toward It.

3. At the end of the Gospel¹² he raises the book, not the stand or cushion, somewhat with both hands, and kisses the text *at the beginning* of the Gospel where he had traced the sign of the cross, saying silently¹³ meanwhile the prescribed words. These may be said either before or after the action, but the best way is to divide them saying *Per Evangelica dicta* before kissing the Missal, and *deleantur nostra delicta* while replacing it on the stand. With both hands he moves¹⁴ the book to the middle, as close as possible to the corporal but not on it, and places it at an angle suitable for reading. With joined hands he then goes to the middle of the altar.

II. The Creed

Dicto Evanglio, stans in medio altaris versus Crucem, elevans et extendens inanus, ineipit (si dicendum sit) Credo, cum dicit: in initium Deum, iungit manus, et caput Cnici inclinat; quo erecto stans ibidem innectis ante pectus manibus, ut prius, prosequitur usque ad finem. Cum dicit: *Icsum* Christum,

The purpose of this is merely to indicate that it is while saying this word that the cross is to be made.

⁵ *Super principio Evangelii*, says the rubric; and *Caeremoniale Episcoporum* — II, viii, 46 — says *Diaconus signat librum ubi est textus Evangelii*.

•Sec p. 192

On January 25 and February 22 a bow is made at the name of both Peter and Paul. •S.R.C. 3767".

•* See p. 203.

"S.R.C. 3875«.

" Except in requiem Masses, or at a Mass before a greater prelate. Sec p. 343.

" R.M. n. 511

" It is better to raise the Missal stand with both hands, and not push it along the altar, which deranges the cloth.

caput Crucis inclinatur. Cum dicit *Et incarnatus est*, usque ad et homo factus est inclusive, genuflectit. Cum dicit: *simul adoratur*, caput Crucis inclinatur. Cum dicit: Et vitam venturi saeculi. Amen, producit sibi manu dextera signum Crucis a fronte ad pectus.¹⁸

1. If the Creed is to be said,¹⁹ the celebrant stands erect at the middle, without any bow to the cross, opens his hands, raises and then lowers them* (as at the *Gloria in excelsis*'), but does not raise his eyes. While performing these acts he says aloud *Credo in unum Deum*. The *Ritus* says²⁰ that he joins his hands and bows his head while saying *in unum Deum*, while *Ordo Missae (in loco)* does not say exactly when his hands are to be rejoined but says *cum dicit Deum caput Crucis inclinatur*. Either rubric may be followed. In practice it is better to extend and raise the hands while saying *Credo in unum*, and join and lower them, and bow the head, while adding *Deum*.²¹

2. Then erect, and with hands joined, he continues the recitation of the Creed. He bows his head to the cross at the Holy Name and at *simul adoratur*. At the words *Et incarnatus est* he places his hands palm downwards on the altar, outside the corporal, withdraws a little from the table and genuflects on one knee,²² without bowing his head.²³ He genuflects very slowly so as to finish with the words *Et homo factus est* as his right knee touches the ground. He does not keep this knee on the floor, but

¹⁸ R. VI. 3.

¹⁹ See p. 117.

²⁰ See p. 189.

²¹ See p. 189. It is interesting to compare the rubrics of *Ritus* and *Ordo Missae* for the gesture at the beginning of *Gloria* and *Credo*:

Gloria

(1) R. IV, 3: Manus extendens, elevansque. . . . Cum dicit *Deo*, iungens manus, caput Crucis inclinatur.

(2) *Ordo*: Extendens et iungens manus, caputque aliquantulum inclinans, dicit . . .

(3) C.E. II. viii, 38: (Episcopus) cantat *Gloria* . . . disjunctis elevatisque manibus . . . et cum dicit *Deo* iungit manus.

Having compared all these texts authors are agreed that, though differing in wording and, apparently, in the order of the actions, they all mean the same thing; and ordinarily rubricians follow exactly the direction of R. IV. 3 (especially as this rubric adds: *quod in omni manuum elevatione observatur*).

Credo

(1) R. VI, 3: Elevans et extendens manus, incipit *Credo*, cum dicit: *in unum Deum* iungit manus, et caput Crucis inclinatur.

(2) *Ordo*: Extendens, elevans, et iungens manus, dicit. . . . *Credo*, . . . Cum dicit *Deum*, caput Crucis inclinatur.

(3) C.E. II. viii, 52 does not give specific directions for the gesture at the Creed. But in C.E. I, xix, 3 there is a general direction which reads thus: Cum (Episcopus) surgit, dicturus *Gloria in excelsis Deo* . . . vel *Credo* . . . (palmas) sic junctas tenens, cum ea verba incipit proferre aliquantulum disjungit, et mox dum pronuntiat ultima verba ex praedictis, eas iterum ante oculos elevatas iungit. . . .

²² VI, 3.

²³ See conclusion of note 18 and directions given on p. 232 for the opening words of *Gloria in excelsis*.

S.R.C. 2587°.

²⁴ See p. 197.

rises at once, and, erect, continues the Creed. At the concluding words *Et vitam*, etc., he places his left hand flat under his breast,²³ while with the right he makes the sign of the cross. The rubric does not determine how the words are to be divided while doing so, but rubricians generally suggest this: *Et vitam*, while touching the forehead and breast, *venturi* while touching the left shoulder, and *saeculi* the right. He says *Amen* as he places his hands on the altar.

See p. 191.

Chapter X

FROM THE OFFERTORY TO THE CANON

Dicto symbolo, vel, si non sit dicendum, post Evangelium vel homiliam. celebrans altare osculatur in medio, et iunctis manibus ante pectus ibidem a manu sinistra ad dexteram (ut dictum est supra), vertit se ad populum, et extendens ac iungens manus dicit: *Dôminus vobiscum, et* iunctis manibus revertitur per eandem viam ad medium altaris, ubi extendens et iungens manus, caputque Cruci inclinans, dicit Oremus: tum iunctis, ut prius, manibus, dicit antiphonam ad Offertorium, et omnia quae usque ad finem Missae in medio altaris dicenda sunt, dicit ibidem stans versus ad altare, nisi ubi aliter ordinatur.

Antiphona ad Offertorium absoluta, discooperit calicem et ad latus Epistolae sistit, et manu dextera amovet parvam pallam desuper hostiam, accipit patenam cum hostia, et ambabus manibus usque ad pectus eam elevatam tenens, oculis ad Deum elevatis, et statim demissis, dicit: Suscipe, sancte Pater, etc.

Si fuerint aliae hostiae non super patenam, sed super corporale, vel in alio calice, seu vase pro Communionem populi consecrandae, calicem illum, seu vas dextera discooperit, et intentionem suam etiam ad illas offerendas et consecrandas dirigens, dicit ut supra: Siiscipe, etc. ut in Ordine Missae. Quo dicto, patenam utraque manu tenens, cum ea facit signum cnicis super corporale, ct deponit hostiam circa medium anterioris partis corporalis ante se, ct patenam ad manum dexteram aliquantulum subtus corporale; quam, exterso calice, ut dicetur, cooperit purificatorio. Si autem adsit vas seu calix cum aliis hostiis, ipsum cooperit alia patena, vel palla.¹

I. Unveiling the Chalice

1. Having finished the Creed the celebrant does not rejoin his hands,-' but places them on the altar and kisses it? Then he turns to the people by his right, and addresses to them — while opening and rejoining his

«R. VII, 1, 2, 3. ’S.R.C. 2682«. ’Seep. 184.

hands! — the greeting *Dominus vobiscum*. He turns back to the altar by his left, not completing the circle.®

2. Again facing the altar, the celebrant opens his hands, rejoins them, and bows his head to the cross, while saying *Oremus*. Then, erect and with joined hands, he reads aloud the Offertory antiphon, his head but not his body turned towards the Missal. In Eastertide one *Alleluia* should be added to this verse,® and so even if it is not given in the Missal the celebrant adds it.

3. Then with both hands he lifts the veil carefully off the chalice, folds it, and lays it on the altar towards the back of the table, to his right, not on but near the corporal.⁷ The rubric seems to suppose that the celebrant himself folds the veil, and for practical reasons, i.e., to prevent its being soiled, to see that it is properly folded, and that it is afterwards placed in the correct position, so that the pall may later be laid on it, it is better that he should do so. If it is customary, however, he may hand it to the server to fold.

Offering the Host

4. Laying his left hand palm downward on the altar outside the corporal, with his right he takes the chalice at the node and places it on his right, outside the corporal and not close to him.

If there be small hosts for consecration in a ciborium, or a large host for Benediction in a lunette which is in a case — whether the case be of glass or of some opaque material — he draws the ciborium (or case) forwards, if necessary, unveils it (laying the veil outside the corporal), and uncovers it, using both hands if necessary. He places the cover either on, or (better) outside, the corporal, to the right.®

«See p. 188.

^a See p. 183.

⁷ R.M., n. 478.

⁸ It is generally convenient to fold it into three or four folds, according to its size. It is folded so that the material of the veil — showing the colour of the Mass — appears and not the lining.

¶ S.R.C. 3524.

Hosts for consecration should be on the altar at latest by the Offertory to be offered up with the host of the Mass. For a reasonable cause (having supplied the offering, at least mentally, when the hosts are brought to unite them with the matter of the Sacrifice which had been already offered), it is lawful to consecrate breads which arrive at the altar after the Offertory; but a greater cause is required in the case of those brought as late as the Preface. Once the Canon has begun, a *grave* cause is required for lawful consecration (e.g., if the particles are needed to communicate a sick person or a number of persons who would otherwise miss Holy Communion altogether, or would have to wait a very long time for it). This is the general teaching of moral theologians. (Cf. p. 140.) Should a small host be offered up on the paten at the Offertory and later — before the Consecration — the celebrant finds it will not be needed for Holy Communion, he at once puts it outside the corporal (and does not, of course, intend to consecrate it). After his Communion (under both species) he should consume this host, since it had been offered and blessed with the host of the Mass. (Cf. *Def* HI. 5; X, 9.)

Keeping the left hand on the altar, with the right he lifts off the pall and places it on the folded veil, thereby making it easier to pick it up later; or he puts it against the corner of the altar card in front of him. Next he takes the paten between the thumb and the first and second fingers and brings it into a position over the corporal, in front of but not higher than his breast. He holds it at some distance from him, and there takes it with his left hand also, in such a way that the thumb and index finger of each hand (and the second finger also, if necessary) hold the paten around its edge, while the other fingers are joined together beneath it.

If there are particles on the corporal to be consecrated he leaves them untouched on his left;¹⁰ if they are on the paten he leaves them there until after the offering of the bread.

5. Thus holding the paten raised before his breast, and not higher, he raises his eyes “to God,”¹¹ for a moment, and then lowering them, he silently says the prayer of the offering of the bread, *Suspice, sancte Pater*.

Placing the Host on the Altar

6. When the celebrant has finished this prayer, he lowers the paten, which is still held with both hands, to within four or five inches of the corporal, and with it traces a cross over the front part of the corporal. This will be a “Greek” cross, i.e., one with all four arms of equal length. He first draws the line of the cross towards himself — tracing it with the central point of the paten from about the middle of the corporal to the middle of the front fold — then he retraces this line halfway back, then moves the paten to the left to trace the left-hand half of the transverse stroke, and finally traces the complete transverse line, passing the middle of the paten over the crease of the first fold of the corporal, from left to right.

7. Next he tilts the far edge of the paten inwards and, without touching the corporal, slips the host on to it, across the crease of the front fold in a corporal of normal dimensions or farther forward if desired (if the altar be a portable one he must see that the host, at least from the Consecration on, is within the altar stone or the corporal).

Should there be a Benediction host, or a few small hosts for Communion, on the paten, he will then slip them off the paten on to the corporal on his left, somewhat back — between the Mass host and the place where the chalice will stand (within the limits of the altar stone, on a portable altar). If, however, the small hosts be *over*¹² the Mass host, he will slip them off the paten before putting the Mass host on the corporal.

¹⁰ See p. 223.

¹¹ In practice, to the altar cross, if it is a large crucifix placed above the altar as the rubrics require (cf. p. 195).

¹² See p. 223.

8. Then laying his left hand palm downward on the altar outside the corporal, with his right he slips the paten about halfway (*aliquantulum*) under the corporal on the right-hand side; and some distance back — under, say, the middle fold — so that when he has to lay his right hand on the altar later, he will not touch it.

Then if there be a ciborium (or a lunette in a case) the celebrant covers it but does not replace the veil.

— 1 INCH

xy = crease of first fold of the corporal.”

H = the host laid across this first crease (§7).

P = the paten about half covered by the corporal (5 8).

a to b shows the down stroke of the cross made with the paten and host (56); *b H, H c*, and *c d* shows how the transverse line is drawn (5 6).

II. Taking Wine

Deinde in latere Epistolae accipit calicem, purificatorio extergit, et sinistra tenens illius nodum, accipit ampullam vini de manu ministri (qui osculatur ipsam ampullam, non autem manum celebrantis) et ponit vinum in calicem.

¹³ A corporal of proper dimensions will be some seventeen or eighteen inches square (sec p. 164). Cf. p. 252. n. 34.

Deinde eodem modo tenens calicem, producit signum crucis super ampullam aquae, et dicit: Deus, *qui huic dñae substantiae*, et infundens parum aquae in calicem prosequitur: Da *uobis per huius aquae et vini mystérnim*, etc. Si vero celebrat pro defunctis, non facit signum crucis super aquam, sed imponit absque benedictione, dicens orationem ut supra.¹⁴

I. With joined hands the celebrant goes to the Epistle comer and, turning towards the altar, takes the chalice¹¹ in his left hand at the node, draws it to him, and pushing the purificator into it — his fingers within the cup, the thumb outside — wipes the cup lightly¹ all around the inside, and at the edge, both inside and outside. Then he holds the purificator, doubled in two, with the thumb of the left hand at the node of the chalice, allowing one or both folds — depending upon the height of the chalice and the length of the purificator — to fall down and cover the base of the chalice and also a little of the altar cloth,¹⁷ so that it will catch any drops of wine or water that may accidentally be spilled. Next, with his right hand, he takes the wine cruet¹ from the server, and, saying nothing, gently pours some wine into the chalice,” tilting the cup a little if necessary so that no drops splash on the sides.

The quantity of wine to be taken is not determined by the rubric and authors suggest that a suitable amount is that which can be drunk with ease in one draught. If the cruet is small the celebrant should see that he takes a little less than half its contents, leaving the remainder for the purifications.

Taking Water

2. Still holding the chalice and purificator with his left hand,²⁰ he makes with his right — fingers and thumb fully extended and held close together — a small sign of the cross over the water cruet, which is held up by the

“ R, VII, 4.

"This is the direction that nearly all rubricians give, rigidly interpreting the words of the rubric *in lutere Epistolae accipit calicem*. They seem to forget that at this time the chalice is near the corporal, and that (if the altar is a large one) the corner may be quite a long way from the middle. We think it possible to interpret *in latere Epistolae* as giving a general direction that the actions which follow are to be done there and not at the middle, and that it is not necessary to interpret it as meaning that in all cases the celebrant must go to the Epistle corner before he takes hold of the chalice. There seems to be no sufficient reason why he may not take it as he passes to the corner, and indeed begin to wipe it on the way, when the corner is distant.

¹⁴ It is not necessary to rub the chalice vigorously, and therefore, not necessary to hold it, for greater safety, around the cup (as some authors suggest). This wiping is more ceremonial than necessary. It is presumed that the chalice is already clean apart, perhaps, from some tiny particles of dust.

"This is not explicitly ordered by the rubric (R. VII. 4) but is a useful direction of rubricians based on experience (like many such directions).

¹⁴ He must make sure that it is the wine and not the water cruet, if the cruet is not transparent or the wine very light in colour.

> In hot weather, and especially if the wine be a sweet kind, it is important to see (if the cruets were open beforehand) that there are no flies or insects in it.

<< This is an exception to the general rule.

server. While doing so he begins the prayer *Deus, qui humanae substantiae*, reciting it silently. He then takes the water cruet²¹ and while saying the words *da nobis*, etc., pours in a little water. The precept of adding water to the wine at the Offertory is, for historical and mystical reasons,²² regarded by theologians as a grave one, and the rubrics²³ say that if the celebrant notices, before the Consecration, that the water had been overlooked, he should add it immediately. The amount is not determined and different terms are used in the rubrics in reference to it, e.g., *parum aquae* (R. VII, 4), *paululum* (R. VII, 9; C.E. I, x, 5), *pauculum* (C.E. II, viii, 62). The Code of Canon Law (814), with the theological aspect of the matter mainly in view, says *modicissima aqua*. Theologians teach that this water is changed into the Precious Blood at the Consecration; and the change is wrought (probably) by the water becoming completely absorbed into the wine, in which there is always some proportion of water. Hence so great a quantity of water as would prevent this complete absorption must not be added. Theologians think that if water amounting to one third of the quantity of the wine were added, the resulting mixture would be matter of doubtful validity for consecration, but they admit that up to one fifth of the quantity of the wine may be added with complete safety. In practice, while the addition of one drop of water to the wine would satisfy the precept, more than one ought to be added, because of the danger that a single drop might adhere to the side of the chalice and not reach the wine at all. It is quite permissible to add several drops, as many as seven or eight (or even more, according to the quantity and strength of the wine), and as the rubric is not at all finical about the matter — it says quite simply *parum aquae* — the celebrant should not waste time counting out drops, but pour in a “little water” without scruple. The celebrant should see that there are not detached drops of wine²⁴ or water²⁵ adhering to the side of the chalice. If he does notice any, he should either rotate the chalice a little so as to absorb the drops into the wine or, with the purificator wrapped around the index finger of the right hand, wipe them away.²⁰ This is quite a simple problem in practice, and it is unnecessary to waste time in elaborately

¹¹ The use of a spoon is not forbidden, nor is it prescribed. Cf. S.R.C. 3064L

¹¹ Cf. Council of Trent, Sess. XXII, Cap. 7.

« Def. IV, 8

-4 Theologians dispute as to whether detached drops of *wine* on the side of the chalice inside would be consecrated or not. It depends on the celebrant's intention. To avoid all doubts and scruples it is well for him to have a definite and permanent intention (renewed at intervals) of consecrating *all* matter *within* the cup of the chalice which is apt for consecration (see p. 138).

'» Detached drops of *water* are wiped away, because they would remain unconsecrated, and it would be unbecoming to have them within the chalice after the consecration

s« S R C. 257214.

wrapping the purificator around the finger and afterwards elaborately unwrapping it.²⁷

3. Meanwhile the celebrant slowly continues the silent recitation of the prayer *Deus, qui humanae substantiae*. When he reaches the words *Iesus Christs*, he bows his head.

4. Having removed the detached drops, if necessary, while finishing the prayer (if it be not already concluded), with either hand he places the chalice nearer to the corporal — if this be necessary, on a long altar — with both hands folds the purificator into two parts and lays it across²⁸ the exposed part of the paten, parallel to the edge of the corporal, and then with joined hands returns to the centre of the altar;²⁹ or — which is the more natural, and certainly the better order, if the altar be a long one — he folds the purificator *while going* to the middle and on his arrival there lays it across the paten.

III. Offering the Wine

Imposita aqua in calice et finita oratione praedicta, accipit manu dextera calicem discoopertum; et stans ante medium altaris, ipsum ambabus manibus elevatum tenens, videlicet cum sinistra pedem, cum dextera autem nodum infra cuppam, intentis ad Deum oculis offert, dicens: Offerimus tibi. Domine, etc. Qua oratione dicta, facit signum cnicis cum calice super corporale, et ipsum in medio post hostiam collocat, et palla cooperit. Deinde iunctis manibus super altare positus, aliquantulum inclinatus dicit secreto: *In spiritu humilitatis, etc.* Postea erectus, elevans oculos, manusque expandens casque in altum porrectas, statim iungens ante pectus (quod semper facit quando aliquid est benedicturus) dicit: *veni, sanctificator, etc.* Cum dicit: et *benedic*, signat manu dextera communiter super hostiam et calicem, sinistra posita super altare.³⁰

1. Placing his left hand palm downward on the altar outside the corporal, with his right the celebrant takes the chalice at the node and raises it before him (having the cross which marks the base³¹ directly in front of him). He then takes hold of it with his left hand also; his right hand is placed at the node, the thumb on the side nearest him, the fingers around the far side; the thumb of the left hand is placed on the foot of the chalice,

²⁷ When wiping the chalice, pouring in the wine and water, and removing detached drops the celebrant must be careful not to raise his elbow unduly, making ungainly gestures.

²⁸ Whether the two loose ends arc towards the celebrant or towards the back of the altar (as many authors direct) is a matter of no importance.

²⁹ This is the interpretation of R. VII, 5 which is usually given by rubricians.

³⁰ R. VII, 5.

³¹ To mark the front of the chalice, there is generally a cross on the base, though this is not prescribed by the rubrics. It is useful for marking the part of the lip over which the Precious Blood passes at Its consumption, so that the purifications may be taken over the same spot.

the other fingers underneath it, supporting it. Thus holding” the chalice before his face, with the top of the cup not higher than his eyes”¹ or lower than his chin, and his elbows close to his side, he raises his eyes *ad Deum*² and, keeping them raised for the entire prayer, the priest offers the wine, saying silently, *Offerimus*, etc.

Placing the Chalice on the Altar

2. When he has *finished* the prayer he drops his eyes, and, lowering the chalice to within about four or five inches of the corporal, still holding it with both hands, he makes with it a “Greek” cross over the back part of the corporal, without passing it over the host. In practice the best way is to trace the first line of the cross from about the centre of the inmost (third) fold of the corporal to the centre of the middle (second) fold, then back to the crease between the middle and inmost folds, then to the left along this crease, and finally to trace the full transverse line from left to right.

He then places the chalice on the corporal, some distance behind the host — in practice, some three inches (the approximate diameter of the host) away, across the crease between the middle and inmost folds³⁴ — to allow later of the easy purification of the spot where the Sacred Host had lain, and also because of the signs of the cross which are to be made between the host and chalice. He places the tips of the first and second fingers of the left hand on the base of the chalice to steady it,³³ taking care not to touch the corporal with his hand or sleeve or maniple. Between the thumb and index finger of the right hand he takes the pall and with it covers the chalice.

In Spiritu Humilitatis

3. Next he lays his joined hands on the altar,³⁰ and bowing³ says silently *In spiritu humilitatis*, etc. Then, standing erect, he opens his hands,

³³ The celebrant must see that the maniple does not sweep over, or even touch, the corporal (on which there may be tiny particles of the Sacred Host from a previous Mass, or small hosts to be consecrated).

^{32*} The rubric for the bread (R. VII, 2) says the paten with the host is to be raised (*usque ad pectus*).

³ See p. 195.

⁵ In the practical suggestions made here and in §§ 6 and 7, p. 247, it is assumed that the altar, etc., are of normal dimensions, i.e., depth of the table of the altar, 21 to 24 inches, corporal about 18 inches square; diameter of (small) paten, 4¹/₄ or 5 inches; diameter of host, 3¹/₄ or 3³/₄ inches. Cf. p. 248. In the case of a portable altar the celebrant must see that the chalice (and ciborium) is so placed that at least the greater part of it is on the consecrated stone (R.M., n. 525).

· Many rubricians lay down as a general rule that whenever the celebrant covers or uncovers the chalice (especially after the Consecration) he should place the left hand on the base to keep it steady. This is a practical measure to secure absolute safety. It is not, however, prescribed by the rubrics, and some authors (following Cavalieri) say that this is necessary only for a celebrant, whose hand, from old age or infirmity, is unsteady.

¹ See p. 186.

² See p. 202.

raises them to the height of the shoulders and raises his eyes to the cross at the same time, *while saying* silently *Veni, sanctificator*. Immediately he lowers his hands and joins them before his breast, lowering his eyes also," while he says *omnipotens aeterne Deus*³⁹ (he does not bow his head at *Deus*). He then separates his hands, lays the left palm downward on the altar outside the corporal, and with the right makes the sign of the cross over both the chalice and the host,⁴⁰ while saying secretly *et benedic*.⁴¹ When he has completed the sign of the cross he joins his hands and finishes the prayer.

IV. Washing of the Fingers

Turn iunctis ante pectus inanibus, accedit ad latus Epistolae, ubi stans, ministro aquam fundente, lavat manus, idest, extremitates digitorum pollicis et indicis, dicens psalmum: Lavabo inter *innocentes*, cum *Glôria Patri, etc.*; qui versus *Glôria Patri* praetermittitur in Missis defunctorum, et in Missis de Tempore a dominica I Passionis usque ad feriam V in Cena Domini inclusive.

Celebrans, lotis manibus, eas tergit, et illis ante pectus iunctis, revertitur ad medium altaris, ubi stans, oculosque ad Deum elevans, et statim demittens, manibus iunctis super altare aliquantulum inclinatus, dicit secreto orationem: *Suscipe*, sancta *Trinitas, etc.* Qua dicta, inanibus hinc inde extensis et super altare positis, osculatur illud in medio; tum, iunctis manibus ante pectus, demissisque oculis ad terram, a sinistra manu ad dexteram vertit se ad populum, et versus cum extendens et iungens manus, dicit voce aliquantulum elata⁴²: Orate, *fratres*, et secreto proseguens: ut meum ac vestrum *sacrificium, etc.* perficit circulum, revertens, iunctis inanibus ante pectus, a manu dextera ad medium altaris. Et responso a ministro, vel a circumstantibus: Suscipiat Dominus sacrificium de inanibus *tuis, etc.* (alioquin per seipsum, dicens: *Sacrificium de manibus* meis), ipse celebrans submissa voce dicit⁴³: Amen. Et manibus ante pectus extensis, ut fit ad orationem, stans in medio altaris versus librum, dicit absolute sine Ordinus et sine alia interpositione orationem, vel orationes secretas. Cum dicit per Dominum, iungit manus: cum dicit *Icsum Christum*, caput inclinat: quod facit in prima oratione, et in ultima, si plures sint dicendae.⁴⁴

1. With joined hands the celebrant goes to the Epistle comer of the altar and there, not over the table of the altar, but outside it, he holds the tips of the thumbs and index fingers of both hands, either side by side or those of the right hand above the left, over the finger bowl so that the server

³⁹ IO.M. in loco.

³⁹ Only when the rubric so directs (as in the opening words of the *Gloria*, Creed, and Blessing) is (he head bowed at the word *Deus*.

⁴⁰ Seep.

.>.

⁴³ Sec p. 194 for the division of the words.

⁴³ Now *clara voce* (R.M., n. 511 g).

⁴³ R M., n. 511 g, omits any mention of this *Amen*.

⁴⁴ R VI, 6, 7

may pour water on them.⁴¹ When the server begins to pour the water,⁴² the celebrant commences the silent recitation of the part of (*Lavabo*) the twenty-fifth psalm prescribed by the rubric, and continues it while drying his fingers with the towel taken from the table of the altar (or from the arm or hand of the server). He may turn to the altar to do this, or he may wait to turn until he has replaced the towel on the arm, or between the fingers, of the server. In any case he turns to the altar after the washing to complete the psalm, bows his head while reciting *Gloria Patri*, etc., and then, with hands joined, returns to the middle of the altar while saying *Sicut erat*, etc.⁴⁷

Suscipe, sancta Trinitas

2. Standing at the middle of the altar, he places his joined hands on the table,⁴⁴ raises his eyes "to God"⁴⁹ for a moment, lowers them again, bows,⁵⁰ and says silently the prayer *Suscipe, sancta Trinitas*. He does not bow his head at *lesu* or *Mariae*, as he is already bowed. Then, laying his hands on the altar, outside the corporal, he kisses it,⁵¹ joins his hands, turns by his right, - and, when he is facing the congregation, opens his hands (without raising them) to the width of the shoulders and rejoins them" while saying *aloud*⁵² the two words *Orate, fratres*. Without pausing,⁵⁵ he turns slowly back to the altar *by his right*, completing the circle, while saying the remaining words of the invitation to prayer. At the end of the response, *Suscipiat*, etc., the celebrant says, in a subdued voice,⁵⁰ *Amen*.

The Secret(s)

3. With hands extended before his breast, he then reads silently the

⁴¹ The ordinary water cruet is to be used, and not a special ewer, which is the privilege of a bishop and of certain prelates (S.R.C. 41001).

⁴² This is the general direction of rubricians, but as the part of the psalm takes longer to recite than the washing and as the opening word, in the Latin version, is in the future tense (though, of course, it is merely a citation), it would seem that the celebrant might begin the recitation while going to the Epistle corner.

⁴⁷ The *Gloria Patri* is omitted in Masses *de tempore* from the First Sunday of the Passion to Maundy Thursday inclusive. But it is not omitted in festal or votive Masses, even if they are of Cross or Passion.

Sec p. 186. Or he may first raise his eyes and then place his hands on the altar.

⁴⁴ Sec p. 195.

⁴⁹ Sec p. 202.

⁵¹ See p. 184.

M If the celebrant is already facing the people he does not turn, but he does open and rejoin his hands (R. V, 3).

⁵³ Sec p. 188.

⁵⁴ R.M., n. 511 g.

w Cf. R. VII, 7; C.E. II, viii, 66.

M Several rubricians said before the new codex (1960) that *Amen* should be said secretly, and indeed this could be deduced by elimination from the last word of R.M., n. 511, but R. VIII, 7. says *submissa voce*. Seeing that *Orate, fratres* is now said aloud (R.M., n. 511 g), it would seem that the answer to *Suscipiar* should be said aloud also. *Orate, fratres* in R.M., n. 511 g, perhaps means the whole prayer of celebrant, people, and celebrant.

Secret(s).” The number and order of these are the same as for the prayers before the Epistle, and the same rules for bows,⁸ for the joining of the hands,⁹ and for the conclusion¹⁰ apply. There is, however, no *Oremus* before these prayers; the *Oratione, fratres* replaces it. If there should be only one conclusion, either because there is only one Secret or because a second is to be said under one conclusion with the first, the celebrant joins his hands as usual at *Per (eundem) Dominum* or at *in imitate*,⁶¹ but when he reaches *Spiritus Sancti, Deus* he will stop (after *Deus*). If, however, there is a second conclusion, the celebrant will finish the first conclusion — joining his hands at the usual place — answer *Amen* himself, silently, and then, extending his hands once more, say the remaining Secret(s). At the conclusion of the Secret(s) he lays his hands on the altar for *Per omnia*.^{61*} After *Amen* he turns out the Preface, using his left hand, while the right is laid palm downward on the altar outside the corporal; or using both hands, if more convenient.

V. The Preface

In conclusione autem ultimae secretae ad verba illa: Per omnia saecula saeculorum exclusive, sacerdos stans in incendio altaris, depositis super eo manibus hinc inde extensis, dicit convenienti et intellegibili voce praefationem. Cum dicit: Sursum corda, manus elevat hinc inde ante pectus extensas. Cum dicit *Gratias* agimus Domino, manus iungit: cum dicit Deo nostro, oculos elevat, et statim Cruci caput inclinat. Responso: Dignum et iustum est, elevatis et extensis ut prius inanibus, prosequitur praefationem. Cum dicit Sanctus, iunctis ante pectus inanibus, et inclinatus eadem voce prosequitur, ministro interim parvam campanulam pulsante. Cum dicit: *Benedictus qui venit in nomine Domini, etc.* erigit se, et signum crucis sibi producit a fronte ad pectus.⁴¹

1. Having found the Preface, the celebrant lays his hands palm downward on the altar outside the corporal, and says aloud, *Dominus vobiscum*.^{*1} While saying *Sursum corda* he raises his hands to the position of special prayer.⁸⁴ As he says *Gratias agamus Domino* he joins his hands, without raising them, and while saying *Deo nostro* he raises his eyes to the cross, lowers them again at once, and bows his head. When *dignum et iustum est* has been answered, the celebrant extends his hands once more and reads

^{s?} The celebrant when reading (with hands extended) from the book not directly placed in front of him, does not do so *over* his left arm, but turns a *little* towards the book, without moving his feet.

⁹ See p. 234.

⁹ See p. 234.

See p. 234

⁴¹ See p. 234.

⁸⁴ It would seem that the entire conclusion should be said with joined hands.

« R. VII, 8.

⁴¹ See p. 198. Since *Per omnia . . . Amen* is the conclusion of the entire Offertory, and *Dominus vobiscum* introduces the Preface and Canon, as it introduced the Offertory, it is logical and becoming to make a pause before saying *Dominus vobiscum*. Turning out the Preface supplies this pause

^{*} See p. 187.

the Preface aloud.⁶⁵ If the Holy Name occurs, he bows his head, but does not join his hands. At the name “Mary” or “Joseph” he follows the general rule, bowing the head slightly towards the book.⁶⁶

Sanctus

2. When he begins the *Sanctus* he joins his hands but does not place them on the altar, he bows,⁶⁷ and says this prayer aloud.⁶⁸ At *Benedictus* he stands erect, lays his left hand under his breast and, with the right, signs himself, touching his forehead at *Benedictus*, his breast at *qui venit*, his left shoulder at *in nomine Domini*, and his right while saying *Hosanna in excelsis*.⁶⁹ He does not join his hands until he has turned the page(s) of the Missal.

⁶⁵ At the words *Domine, sancte Patet, omnipotens aeterne Deus* — which occur in many of the Prefaces — attention should be paid to the correct phrasing, which is indicated by the punctuation.

⁶⁶ See p. 203.

⁶⁷ See p. 202.

⁶⁸ R.M., n. 511 A.

⁶⁹ Some rubricians suggest *in nomine* at the left shoulder, *Domine* at the right, and the remainder while placing his hands as directed below.

Chapter XI

THE CANON TO THE CONSECRATION

I. Te Igitur

Finita praefatione, ut supra, sacerdos stans ante medium altaris versus ad illud, extendit et aliquantulum elevat manus, oculisque elevatis ad Deum, et sine mora devote demissis, ac manibus iunctis et super altare positis, profunde inclinatus incipit Canonem, secreto dicens: Te igitur, etc. ut in Ordine Missae. Cum dicit: *Uti accepta habeas et benedicas*, etc., prius osculatur altare in medio, deinde erigit se, et stat iunctis manibus ante pectus. Cum dicit: Haec dona, haec Ψ munera, *haec sancta* et sacrificia, dextera manu signat ter communiter super hostiam et calicem. Deinde, extensis manibus ante pectus, prosequitur: in primis quae tibi offerimus, etc?

1. Having turned to the beginning of the Canon in the Missal,² the celebrant joins his hands,³ extends them, raises them to the height of the shoulders, and at the same time lifts his eyes “to God” (to the cross), at once lowers them and also lowers his hands, joins these before his breast, and then bows low (p. 189), resting his hands on the table of the altar.⁴ Thus bowed he begins the Canon, *Te igitur*, which is recited throughout in the secret voice,⁵ except for the words *Nobis quoque peccatoribus* and the conclusion *Per omnia*, etc., which are said aloud.⁶

2. After *petimus*, remaining bowed, he separates his hands, lays them on

1R. vñ. i.

* For this the celebrant uses both hands, or the left alone, the right palm downward on the altar outside the corporal.

5 He must join them if he is to *extend* them, as the rubric now orders.

• See p. 189.

7 Some of the older rubricians taught that the celebrant might begin the Canon while making the gestures, but modern authorities are unanimous in holding that he should not begin the Canon until he is bowed low. (Cf. S.R.C. 2572“*.)

«Sec p. 178.

•RM., n. 511 ».

the altar and kisses its table.¹⁰ Standing erect he joins his hands¹¹ and continues *uti accepta*. After *benedicas* he lays his left hand on the altar and with his right hand he makes the sign of the cross¹² three times over the oblata while saying *haec dona*, etc. He makes the downstroke of the cross, towards himself, while saying the words which are printed before the ψ in the Missal; the transverse line is made while reciting the words that are printed after it.¹³ In making these crosses the celebrant must attend particularly to due reverence, and not make them hurriedly or with violent movements of the elbow (which should be kept as close as possible to his side). They are made quietly and gravely, and with a very slight pause between each. Without again joining his hands, the celebrant extends them before his breast and continues the Canon. This is the normal position of the celebrant's hands during the entire Canon. It is regarded as a gesture or attitude of supplication.

Prayer for the Pope and Bishop

Ubi dicit: *una cum famulo tuo Papa nostro N.*, exprimit nomen Papae: Sede autem vacante verba praedicta omittuntur. Ubi dicitur: *et /ntistc nostro N.*, specificatur nomen Patriarchae, Archiepiscopi, vel Episcopi ordinarii dioecesis in qua Sacrum facit, et non alterius Superioris, etiamsi celebrans sit omnino exemptus, vel sub alterius Episcopi jurisdictione. Si vero Episcopus ordinarius illius loci, in quo Missa celebratur, sit vita functus, praedicta verba omittuntur, quae etiam omittuntur ab iis qui Romae celebrant. Si celebrans est Episcopus, Archiepiscopus vel Patriarcha, omissis praedictis verbis, eorum loco dicit: *et me indigno servo tuo*. Summus autem Pontifex cum celebrat, omissis verbis: *una cum famulo tuo Papa nostro N. et Antistite nostro N.*, dicit: *una cum me indigno famulo tuo, quem gregi tuo praeesse voluisti*. Et continuant omnes, ut sequitur: *et omnibus orthodoxis*, etc.¹⁴

3. At *N.* after *Papa nostro* the celebrant inserts the name (in the ablative case), without the number, of the reigning pope, and bows his head slightly towards the Missal* while pronouncing the name. If the Holy See be vacant he omits the words *una*, etc.

4. After *Antistite nostro* he inserts the baptismal name of the bishop of the diocese in which he is celebrating Mass — whether he be a subject of this bishop or not,¹⁵ whether a Religious or not — but does not bow at it.” The name of the bishop of the diocese is mentioned in the Canon from the

* See p. 184.

¹⁰ It is a general rule (R VII, 5) that the celebrant is to join his hands, when both are free, before he blesses anything to indicate his invocation of the divine power

¹¹ See p. 193.

¹³ Note that R VIII, 1 indicates a better division of the last phrase than that given in the Canon.

” R. VIII, 2.

>« S.R.C. 3767«. The name of a new pope is mentioned in the Canon once his election has been announced.

¹⁵ S.R.C. 1827», 3538.

>« See p. 201.

day on which he takes canonical possession of his diocese, either in person or through a procurator,¹⁷ and so assumes jurisdiction, whether he be then consecrated or not.

5. The name of an apostolic administrator not appointed permanently, or of a vicar or prefect, even though a bishop by consecration, is not, apart from apostolic indult, to be mentioned in the Canon¹⁸ for missionary territories are immediately subject to the Holy See; nor may Religious mention the name of their superior-general.

6. If the diocesan see be vacant¹⁹ the celebrant omits the words *et Antistite nostro* and does not substitute the name of the vicar capitular, even if he be a bishop, nor of the archbishop of the province. He also omits these words if celebrating within the diocese of Rome, where the Pope is the bishop.

7. If the celebrant does not know²⁰ or forgets the name of the bishop, he says nothing after *Antistite nostro*, but forms the intention of praying for the bishop of the diocese.

II. The Remembrance of the Living

Cum dicit: *Memento, Domine, elevans et iungens manus usque ad faciem vel pectus, sic iunctis inanibus stat paulisper in quiete, demisso aliquantulum capite, faciens commemorationem vivorum Christi fidelium ad suam voluntatem, quorum nomina, si vult, secreto commemorat: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam celebrans, si pro pluribus orare intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos, tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter unico contextus ipsorum vivorum commemorationem agere, pro quibus ante Missam orare proposuit in Missa.*²¹

While saying the words *Memento . . . tuarum* he slowly raises his hands (but not his eyes) and holds them joined either before the lower part of his face, not touching his lips or chin, or before his breast, and bows his head slightly. The rubric does not order him to look at the host, which is not yet consecrated — as it does at the memento of the dead, when the Host is consecrated — nor does it direct him to close his eyes (as some rubricians suggest), but he may do so if he likes. Thus bowed a little, he makes remembrance of those for whom he wishes to pray.

¹⁷SRC. 3500-.

¹⁸S.R.C. 2274., 3047., 4288-, and March 8, 1919. But the name of an apostolic administrator who is *permanently* constituted, or of a bishop who is translated to another see but for the moment retains the administration of his first see, is to be mentioned in the Canon. (Cf. C.J.C., 315.)

¹⁹A coadjutor bishop with right of succession becomes Ordinary of the diocese the moment the bishop dies, provided he had already shown the apostolic letters to the Cathedral Chapter (C.J.C. 355). Hence his name is at once mentioned in the Canon.

²⁰He should, of course, seek the information before Mass. See p 211.

²¹R. VIII, 3.

About this memento (*a*) the rubric says he makes it “for a short time” (*paulisper*), hence the celebrant should not delay too long, wearying those assisting at Mass. If the number of those for whom he wishes to pray specially be great, he ought (as the rubric suggests) to prepare the list of their names (mentally) beforehand,²² and then briefly recall the names at the time of the memento in the Canon. Neither should the remembrance of the living be too short²³ — *Et tu memento*, wrote the celebrated rubrician Gavantus, *ne memento fiat in momento*.

b) The memento may be made verbally (in the secret voice) or mentally only.

c) This memento before the Consecration is concerned with the living and with *prayer* for certain persons, not with the application of the ministerial fruits of the Mass.²⁴ Yet it is recommended at least to renew, at this moment, the celebrant’s principal intention regarding this application, and also (if he chooses) his secondary intention,²⁸ or to apply the fruits *ex opere operantis* of the Mass”

d) While the rubric supposes the celebrant to pray for somebody (and so a prayer for the living should never be entirely omitted at this point in the Canon), it does not indicate for whom he is to pray; that is left to his choice. But this prayer is *liturgical* — prescribed by the rubric and offered by the priest as a public person, the representative of Christ and of the Church — and so the rubric limits it to actual members of the Church (*vivorum Christi fidelium*). As a private person, however, the celebrant is free to pray for anyone, even in the Canon, and so may pray for a heretic or an excommunicated person.

Naturally the celebrant will usually like to remember in prayer at the memento of the Canon — (i) the person (if living) for whom the Mass is being offered, (ii) the person who gave a stipend for the application, (iii) his own relatives, friends, and benefactors, (iv) those to whom he promised a remembrance in Mass, and (v) (last but not least) himself — his needs spiritual and temporal, especially any particular need of the moment.

III. Communicantes

Commemoratione vivorum facta, demissis et extensis, ut prius, manibus, continuat: Et omnium circumstantium, etc. Similiter stans prosequitur: Communicantes. Cum dicit: Iesu Christi, caput inclinatur: in conclusione, quando dicit: Per eundem iungit manus. Cum dicit: Hanc igitur oblationem, expandit

« See p. 211.

¹¹ It is a precious opportunity, when there is so much to seek for ourselves and others (not forgetting the needs of sinners, the dying, etc.) through the merits of the cross.

« See p. 39.

³³ *Ibid.* 41.

» *Ibid.* 39.

manus simul super oblata, ita ut palmae sint apertae versus ac supra calicem et hostiam, quas sic tenet usque ad illa verba: *Per Christum Dñm nostrum*. Tunc enim iungit manus, et sic prosequitur: *Quam oblatiōnem tu, Deus, in òinnibus, quaesumus: et cum dicit: bene ψ dictam, adserip ·l· tam, ra + tam, communiter signat ter super hostiam et calicem simul: deinde cum dicit: ut nobis Corpus, separatim signat semel super hostiam tantum: et cum dicit: et Sanguis, semel super calicem tantum: deinde elevans et iungens manus ante pectus, prosequitur: fiat dilectissimi Filii tui Domini nostri Iesu Christi, et inclinans caput Cnici. . . .!T*

1. Having finished the remembrance of the living, the celebrant raises his head, and with his hands at the level of the shoulders he extends them before his breast and continues the Canon. In the prayer *Communicanter** at the mention of the Holy Name or of the name of our Lady or of the saint whose vigil or feast is being celebrated he bows his head, according to the general rule.²⁹

At the conclusion of the prayer *Communicantes* the celebrant joins his hands, but does not bow his head.

Hanc Igitur

2. When he says *Hanc igitur*³ he spreads his hands over the oblata, i.e., keeping his thumbs joined as they arc, right over left, he opens up his hands (beginning by disjoining the little fingers), holding the extended fingers close together, the index fingers touching one another near the tips, and the crossed thumbs held over, and not under, the palms.” He lays his hands so held, palm downward, over both the chalice and the host, so that the tips of the fingers reach to about the middle of the pall, close to but not touching it. In doing this he should take care to keep his elbows close to his side. He keeps his hands thus extended over the *oblata* for the entire prayer. While saying the conclusion — *Per Christum Dominum nostrum*— he withdraws his hands towards his breast, joins them (as he is about to bless the *oblata*), and thus begins:

” R VIII, 4.

” There is a proper *Communicantes* for each of the six greatest festivals of the year. It is usually to be found after the Preface for these days. In some Missals the first part of it (which alone is altered) is printed in the Canon, immediately before the words *Domini nostri Iesu Christi* of the common *Communicantes*.

• Some sign as a reminder is usually marked in the diocesan *Ordo* on the days when such a bow should be made. The first St. James in the list of the Apostles is the Greater (feast, July 25), the second is The Lesser (feast, May 11); St. John is the Apostle (not the Baptist, who is mentioned after the Consecration). At the name of St. Peter, the bow is made not only on June 29, but also on the feast of St. Peter's chair (February 22); at the name of St. Paul not only on June 29 and 30, but also on the feast of his conversion (January 25); St. Jude, whose feast occurs with St. Simon on October 28, is mentioned as “Thaddaeus” in the *Communicantes*.

¹⁰ There is a proper *Hanc igitur* for Maundy Thursday (found in the Mass of that day) and one for Easter and Pentecost (found after the Preface for each, and generally found in the Canon also)

¹¹ SRC. 1275».

Quam Oblationem

3. At *benedictam*, having laid his left hand on the altar outside the corporal, with his right he makes the sign of the cross over both chalice and host," making the downstroke of the cross while saying the first part of the word, the transverse line while pronouncing the second part, as the text of the Missal indicates by a ✠. He does the same for the words *adscriptam* and *ratam*. He should make these signs of the cross slowly and reverently, without hurried or violent movements of his hand or of his elbow (which should be kept close to his side) and with a very slight pause between each.

4. Having made the third cross at *ratam*, he says the words *rationabilem, acceptabilemque facere digneris* more quickly, while slowly bringing his hand, in a curved gesture, towards himself so that, at the end of the words, it will just be in position over the host to make the sign of the cross over it alone at the word *Corpus*. Then raising his hand somewhat, he makes the sign of the cross over the chalice alone (more or less within the limits of the pall) while saying *et Sanguis*. Then bringing the left hand up to the level of the right, and opposite to it, he raises both hands a little, and then joins them before his breast while continuing *fiat dilectissimi*, etc. At the word *lesu* he bows his head to the cross.

Small Hosts for Consecration

Si adsit vas cum aliis hostiis consecrandis, antequam accipiat hostiam, discooperit manu dextera calicem, seu vas aliarum hostiarum?⁴

. . . extergit, si opus fuerit, pollices et indices super corporale, et dicit secreto, ut prius: Qui pridie quam pateretur: et accipiens pollice et indice dexteræ manus hostiam, et eam cum illis ac indice et pollice sinistrae manus tenens, stans erectus ante medium altaris, dicit: accepit panem in sanctas ac venerabiles manus suas, elevansque ad caelum oculos et statim demittens, dicit: et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, caputque aliquantulum inclinans, dicit: tibi gratias agens, et tenens hostiam inter pollicem et indicem sinistrae manus, dextera producit signum crucis super eam, dicens: bene 4* dixit, fregit, deditque, discipulis suis, dicens: *Accipite et manducate ex hoc omnes.*¹¹

5. If there are small hosts in a ciborium to be consecrated, the celebrant

«See p. 193.

11 Some of the older rubricians, because of the words that intervene between *ratam* and *Corpus*, suggest that the celebrant should join his hands, or place the right also on the altar, while saying them, but (a) the rubric does not prescribe this: (/>) to do so would break the continuity of the act of making the five crosses. A few modern rubricians (e.g., Callewaert, Augustine) think that the third cross should be made, not while saying the single word *ratam*, but while pronouncing the words *ratam, rationabilem, 4* acceptabilemque*, and that the celebrant should withdraw his hand towards himself while saying *Jacere digneris, ut nobis*. But not to make the cross while saying the word *ratam* is clearly contrary to the rubric of both the Ritus (VIII, 4) and the Canon, and so nearly all rubricians now suggest the way that is indicated in the text

»« R VIII. 5 To retain the order which is followed in practice, the first part of R VIII, 5 has been inserted before the concluding portion of R VIII, 4

13 R VIII. 4.

draws this forward a little, if necessary, and uncovers it — placing the cover on or, better, outside the corporal; if there are a few small hosts, or a large host for Benediction not in the lunette (or in a lunette which is not covered),

Hosts for Consecration

lying on the corporal, he leaves them untouched; if there is a Benediction host in the lunette in a case, he opens or uncovers it (even though the case be of glass, so that the host is visible). Should the celebrant through inadvertence not uncover a ciborium or open a lunette case which is lying on the corporal,¹ the host(s) will *certainly* be consecrated, because of his intention of consecrating at least such suitable matter as lies before him on the corporal (sec *infra*). If the altar is a portable one, the celebrant should see that all matter to be consecrated is on the altar stone. At the Consecration, the words of Consecration will, of course, be said over *all* the breads which are there, but the sign of the cross which is made just before the Consecration is made over the host of the Mass alone.

Celebrant's Intention at the Consecration

6. To consecrate validly the celebrant must determine the matter to be consecrated (which must, of course, be physically present) by an actual, or at least a virtual, intention. To avoid all doubts that may arise in this connection (c.g., through want of inadvertence to the presence of a ciborium or lunette at the time of the Consecration), the celebrant ought to have a *definite* and *permanent* intention, renewed from time to time, of either (*a*)

« S. R. C. 3524...
 J. If it be *outside* the corporal, whether it is consecrated or not will depend on the celebrant's intention (see § 6).
 J J J

always consecrating all suitable matter which is present *on the corporal* (in the chalice, for the wine), whether he adverts to it at the time of the Consecration or not¹⁸ or (*b*) of consecrating all³⁰ suitable matter present on the altar (whether on the corporal or not) *and* which — at the beginning of Mass or in the course of the Mass up to the Consecration — he had the intention of consecrating. In the first case, should a ciborium (or lunette) be by accident *outside* the corporal at the time of the consecration, the celebrant knows definitely that the hosts in it are *not* consecrated; in the second case, he knows definitely also that They *are* consecrated, even though the ciborium is outside the corporal where he would not, of course, have left it had he adverted to its presence before Consecration.⁴⁰

IV. Qui Pridie

1. Having bowed his head at *lesu Christi* at the end of the prayer *Quant oblationem*, and having uncovered the ciborium or lunette case, if there be one, the celebrant lightly wipes the tip of the index finger and thumb of each hand on the corporal near the two front comers, while saying *Qui pridie*. Then pressing the edge of the left side of the host lightly with the index finger of the left hand,⁴¹ to enable him to pick it up without difficulty, while saying *accepit panem*, etc., he takes the host between the thumb and index finger of the right hand and raises it a little. Then he takes hold of the host with the thumb and index finger of the left hand also. The host is held at the bottom edge, the two thumbs, side by side, touching each other in front, the two index fingers side by side, touching each other behind the host; all the other fingers behind the host, extended, the tips touching one another. So held, the host is lifted up somewhat from the corporal, and is held almost upright. The celebrant stands erect, bowing neither body nor head.

«Cf. *Def. VH*, I.Cf. p. 138.

« "Quilibet sacerdos talem semper intentionem habere deberet, scilicet consecrandi eas omnes (hostias) quas ante se super corporale ad consecrandum positas habet" (*De defectibus*, VII. 1; cf. p. 137). If, by accident, the celebrant did not consecrate a second large host which is needed for Exposition before Mass can again be celebrated, and he discovers his oversight before the fraction, had he consecrated a small Host (or Hosts) *at this Mass*, he may use It (one of them) for the fraction and for his Communion, and use the large Host of the Mass for the monstrance. It will not do, however, to substitute a small Host *previously consecrated*, for the celebrant must partake of the sacrifice. If, therefore, he has not consecrated a small host at this Mass, the Exposition must be postponed or private Exposition, with the ciborium substituted. If, however, this would cause grave inconvenience (if, e.g., the Forty Hours' Prayer were due to begin), he may use a small Host previously consecrated for the monstrance (explaining the reason to the people) or he may use part of the Host of the Mass for his Communion and the rest of it for the Exposition (cf. *De Herdt*, II, 9 175).

«° Sec p 267, footnote 54.

⁴¹ This he will do whenever in the course of the Canon he wishes to pick up the host.

2. Next he raises his eyes for a moment *ad caelum**³ while he says *et elevatis oculis*, etc., and at once lowers them again. At the words *tibi gratias agens* he bows his head. Then holding the host with his left hand only, he makes the sign of the cross over it with his right,⁴³ saying *bene* while tracing the downstroke, and *dixit* while making the transverse one. He takes hold of the host with his right hand once more, while saying *fregit*, etc.

Cum autem finierit supradicta verba, cubitis super altare positus, distincte et reverenter profert verba consecrationis super hostiam et simul super omnes, si plures sint consecrandae; et hostiam suam pollicibus et indicibus tantum tenens dicit: *Hoc est enim Corpus meum*. Quibus prolatis, celebrans tenens hostiam inter pollices et indices praedictos super altare, reliquis manuum digitis extensis, et simul innectis (et hostiis, si plures sint consecratae, in loco, in quo a principio Missae positae sunt, super corporale vel in alio vase aut calice demissis) genuflexus eam adoratur. Tunc se erigens, quantum commode potest, elevat in altum hostiam, et intentis in eam oculis (quod et in elevatione calicis facit) populo reverenter ostendit adorandam et mox sola manu dextera ipsam reverenter reponit super corporale in eodem loco unde eam levavit, et deinceps pollices et indices non disiungit, nisi quando hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.

Resposita hostia consecrata super corporale, genuflexus ipsam veneratur; si adsit vas aliarum hostiarum, patena vel palla cooperit, ut supra. Minister paulo ante Consecrationem campanulac signo fideles moneat. Deinde dum celebrans elevat hostiam, manu sinistra elevat fimbrias posteriores planctae, ne ipsum celebrantem impediatur in elevatione brachiorum; quod et facit in elevatione calicis; et manu dextera pulsatur campanulam ter ad unamquamque elevationem, vel continue quousque sacerdos deponat hostiam super corporale, et similiter postmodum ad elevationem calicis.⁴⁴

3. Having *completed* the phrase up to *ex hoc omnes*, he steps back a little from the table of the altar and, keeping his feet close together, bends down over the table resting "his elbows"⁴¹ but not his hands on it, and pronounces over the host held in his hands⁴⁴ (which should not touch the corporal), and over all other breads that may be present, the words of consecration.

4. These words are to be said not merely as the recital of a historical narrative, of words once said by our Lord, but as a present affirmation, said here and now by the celebrating priest as the representative, in a peculiarly intimate way, of Christ. In practice this is made certain by the priest's intention to consecrate and to offer sacrifice.

According to the rubrics (R. VIII, 5 and 7, and the Canon) the words of consecration are to be pronounced:

« In practice, to the cross, if it is in the correct position. See p. 195.

n Fingers and thumb fully extended and held close together, as usual.

« R. VIII, 5, 6.

⁴⁵ I.e., the forearms, according to the interpretation of all rubricians.

⁴⁸ The rubric does not direct the celebrant to look at the host but it is obviously the natural and becoming thing to do.

a) *Distincte* — well and clearly enunciated but in a natural fashion, not hissed out nor unduly emphasized;

b) *Continue**** — there are to be no pauses either before beginning the actual words, nor between the words; nor are any of the words, ordinarily, to be repeated;

c) *Attente**** — with external attention and internal recollection;

d) *Reverenter* — the words should be said more slowly than other parts of the Canon, and with the greatest reverence, but they should not be unduly prolonged;

e) *Secreto**¹ — the celebrant is to pronounce the words externally, so that, apart from any extrinsic cause, such as noise in the church or deafness, he can hear himself,*² for the words are the form of a sacrament. However, in pronouncing them he should not raise his voice so that he will be heard by others, unless they are very close to him.

The celebrant must be careful to avoid all contortions of the body, head, or lips while pronouncing the words. He should not hold the host or chalice too near his mouth, nor should he breathe heavily on them. In a word, the priest should pronounce the words in a natural way, with the greatest possible care and reverence, but *without scrupulosity* or anxiety, saying them, as far as may be, as our Lord Himself must have said them at the Last Supper.

5. Having pronounced the words of Consecration in a becoming manner, the celebrant, holding the Sacred Host upright between the thumb and index finger of each hand, stands erect — withdrawing his arms somewhat towards the front of the altar and stepping back a little,*³ but keeping his hands up to the wrists on the table and the Sacred Host well within the corporal — and genuflects,⁵⁰ quite erect and not bowing his head.

V. The Elevation of the Sacred Host

1. Having *completely* risen from the genuflection, the celebrant, still holding the Host in the same way, slowly raises It in a vertical line higher than his head, so that It may be clearly seen and adored by the people.⁵¹

*. R. VIII. 7, and Canon.

² Since the Canon is to be said *secreto* (R. VIII, 1 and rubrics *in loco*), the word has now (1962) been omitted in the rubrics (R. VIII, 5, 7) concerning the Consecration.

♦ Sec p. 178.

³ This he should always do when genuflecting *at* the altar.

⁴ Rubricians recommend that the genuflections at the Consecration should be made more slowly than at other times (cf. p. 197, note 86).

The Church desires the faithful to look at the Sacred Host at the moment of the Elevation. To encourage this practice, there is an indulgence of seven years each time, for looking on the Host, with faith, piety, and love, while saying the words "My Lord and my God"; and a plenary indulgence once a week to those who do this daily for a

The Host should be raised not directly over the celebrant's head, nor over the chalice, but over the front part of the corporal, where It had lain. It is raised in a straight line, and the celebrant should keep his elbows as close as possible to his sides and be careful not to touch the corporal with the edge of the chasuble. The priest should look at the Host while elevating It, but is not to say any *vocal* prayer.⁵² He keeps the Host raised for a moment and then reverently lowers It in a straight line. When It is near the corporal he withdraws his left hand, and lays It *on* the corporal, the index finger and thumb held together, while with his right hand he replaces the Host on the corporal in the spot where It had been before the Consecration. Then, having placed his right hand, the index finger and thumb held together, on the altar *within* the corporal, he genuflects. Should there be a ciborium,³ or a lunette in a case, he covers it, after having genuflected.⁵⁴

2. From the moment of the Consecration of the Host until the purifications: (a) the celebrant is to hold the index and thumb of each hand, with which he had held the Sacred Host, joined together, except when actually touching the Host. Hence he will always take the pall either between the first and second fingers, or between the second and third fingers, of the right hand; he will take hold of the chalice at the node between the first and second fingers of the same hand; and he will turn over the pages of the Missal by taking the tab between either the first and second or the second and third fingers of the left hand; (b) each time that he genuflects he will lay his hands palm downward *on* the corporal, but near the comers, lest there should be any tiny fragments of the Host on the centre of the corporal; (c) each time he holds, or lays down, the Host, holding It with the thumb and index finger, the other fingers are to be kept extended, and not curved, so that they may not touch the Host.

week provided they go to confession, receive Holy Communion (once), and pray for the intentions of the Holy Father (Pius X, 1907; S. Pacn Ap.. June 21, 1927; January 26, 1937). ■ ■

⁵⁵ To the query whether the celebrant might say in a low voice the ejaculation "My Lord and my God" to gain the indulgence, S.R.C. replied (November 6, 1925 — D 4397): "No, in accordance with canon 818 of the Code of Canon Law [which forbids the addition of private prayers to the rite of the Mass! and the rubrics of the Roman Missal."

⁵⁶ As newly consecrated Hosts are connected with the Sacrifice in which they have been consecrated, they must not be removed (e.g., by another priest to give Holy Communion) until *after* the Communion of the celebrant (S.R.C. 3448T).

⁵⁴ Cf. R. VIII, 6. Should the celebrant, through want of advertence to the presence of a ciborium (see p. 138), fear that the consecration of the particles in it is doubtful, he may not *repeat* the words of the consecration, even conditionally, over it. A ciborium containing such hosts should be placed in the tabernacle, but apart, or with some special mark, lest another priest later distribute them for Holy Communion. At a subsequent Mass these particles must be placed on the corporal in the usual way and consecrated conditionally. Meantime, of course, Holy Communion must not be given with the particles from this ciborium.

VI. Consecration of the Wine

Celebrans, adorato Sacramento, surgit, et discooperit calicem, in quem, si opus sit, extergit digitos, quod semper faciat si aliquod fragmentum digitis adhaereat; et stans erectus dicit: *Simili modo postquam consecutus est*, et ambabus manibus accipiens calicem iuxta nodum infra cuppam, et aliquantulum illum elevans, ac statim deponens, dicit: *accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, etc.* Cum dicit: *item tibi grâcias* agens, caput inclinat; cum dicit: *benedixit*, sinistra calicem infra cuppam tenens, dextera signat super eum et prosequens: *deditque discipulis suis, etc.*, et ambabus manibus tenens calicem, videlicet sinistra pedem, dextera nodum infra cuppam, cubitis super altare positus, profert attente et continue, ut supra, verba consecrationis Sanguinis: Hic est enim Calix etc. Quibus dictis, reponit calicem super corporale, dicens: *Haec quotiescumque feceritis, etc.*, genuflexus Sanguinem reverenter adorat. Tum se erigit, et accipiens calicem discoopertum cum Sanguine ambabus manibus, ut prius, elevat eum, et erectum quantum commode potest, ostendit populo adorandum: mox ipsum reverenter reponit super corporale in locum pristinum, et manu dextera palla cooperit, ac genuflexus Sacramentum veneratur.”

1. Having genuflected after the Elevation of the Host, the celebrant uncovers the chalice — while laying his left hand," as he always may do for greater safety,⁴⁷ on its base — taking the pall in the way explained above (V, §2), and laying it on the chalice veil or against the corner of the altar card in such a way that he can easily pick it up again. Holding the index finger and thumb of each hand over the centre of the chalice, he rubs them lightly together to detach any tiny Fragments of the Sacred Host that may have adhered to them. This he will do as a general rule,⁴⁸ whenever he has touched the Sacred Host.

2. Then, erect, he begins the words *simili modo*, etc., and as he says *accipiens*, etc., he takes the chalice with both hands — i.e., between the joined thumb and index finger of each hand, in front, and the other fingers passing around it to the back — holding it *iuxta nodum infra cuppam* (the better way is to place the right hand above the node, the left below it), raises it a little for a moment and then replaces it on the corporal. Still holding the chalice with both hands, while saying *item tibi gratias agens* he bows his head — not any longer, after the Consecration, to the cross, but to the Sacred Host. Then holding the chalice with the left hand still placed below the node, with the right he makes the sign of the cross over the chalice, the little finger tracing the lines of the cross from edge to edge,

» R. VIII, 7.

From this on with index finger and thumb held together.

” See p. 252, note 35.

» The rubric says (R. VIII, 7) *Si opus sit*, but as it is difficult to detect when there is a tiny Particle clinging to the finger or thumb rubricians say that the celebrant should, as a rule, take the precaution of rubbing the finger and thumb together over the chalice after each touching of the Sacred Host.

while saying *benedixit*. As usual he divides the word as the Ψ in the Missal indicates — *bene* while drawing the downstroke of the Cross, *dixit* while tracing the transverse stroke.

3. Then holding the chalice at the node with his right hand, and transferring the left to the base — the joined thumb and index above, the other fingers beneath it — he raises the chalice a little” (*tenens illud parum elevatum*), says the rubric of the (Canon), and bends down over it,*" laying his forearms on the outer fold of the corporal. He pronounces the words of consecration — distinctly, continuously, attentively, and reverently (cf. IV, §4). The celebrant should not place his mouth too close to the chalice nor should he breathe into it.

The Elevation of the Chalice

4. When he has pronounced the last word (*peccatorum*) of the formula of Consecration, and no sooner, the celebrant replaces the chalice on the corporal, stands erect, places both hands on the corporal and genuflects, saying secretly meanwhile *Haec quotiescumque*, etc. Then he takes the chalice in both hands, the right hand holding it at the node, the left at the base (cf. § 2), and slowly raises it in a straight line, over the corporal, so that the cup appears above his head¹ and can be seen without difficulty by the congregation. While elevating the chalice the celebrant keeps his eyes fixed on it.“

5. Having held the chalice aloft for a moment, for the adoration of the people, he reverently lowers it, in a straight line, and places it on the corporal, in the spot where it had previously been. He then covers it with the pall and genuflects — his hands laid on the altar within the corporal. During the Elevation the celebrant must be careful not to touch the corporal, and still less the Sacred Host, with the maniple or the edge of the chasuble (if this be a short one).

Many rubricians say that the celebrant should not tilt the chalice. There seems no good reason why, if he wishes, he should not tilt it a *little* towards himself.

eoSccp. 265.

→ In practice it will be found necessary to raise the chalice until its base is at least on a level with the celebrant's eyes. If the chalice be a low one, it will be necessary to raise it still higher.

”R. VIII, 5.

Chapter XII

THE CANON FROM THE CONSECRATION TO THE PATER NOSTER

I. Unde et Memores

Reposito calice et adorato, sacerdos stans ante altare, extensis inanibus ante pectus, dicit secreto: Unde et memores, etc. Cum dicit: *de tuis donis ac datis*, iungit manus ante pectus: et cum dicit: Hostiam Ψ puram, *Hostiam sanctam*, *Hôstiam immaculatam*, manu sinistra posita super altare intra corporale, dextera signat ter communiter super hostiam et calicem, et semel super Hostiam tantum, et semel super Calicem tantum, dicens: Panem ψ sanctum vitae aeternae, et Calicem + salutis perpetuae; deinde stans ut prius extensis manibus, prosequitur: Supra quae *propitio*, etc. Cum dicit: Supplices te rogâmus, etc. inclinât se ante medium altaris, manibus innētis super illo positis. Cum dicit: ex hac altaris participatione, osculatur altare, manibus hinc inde super corporale positis. Cum dicit: sacrosanctum Filii tui, iungit manus et dextera signans semel super hostiam tantum, et semel super calicem, sinistra super corporale posita, dicit: Cor pus, et San Ψ guinem supserimus, et cum dicit: omni benedictione caelesti, scipsum signat a fronte ad pectus signo cnicis, sinistra posita infra pectus, et prosequitur: et gratia repleamur. Cum dicit: Per eundem, iungit manus?

1. Having genuflected after the Elevation of the chalice, the celebrant extends his hands — now with thumb and index finger joined — before his breast and recites the Anamnesis² *Unde et memores*. While saying *de tuis donis* he joins his hands,³ then lays his left hand on the corporal and with his right makes the sign of the cross three times over the chalice and Host together,⁴ once over the Host alone, and once over the chalice alone, as directed in the prayer — dividing the words as the text indicates. He should

¹ R. IX, 1.

² Sec Glossary, p. 607.

³ Because about to bless, cf. R. VII, 5.

⁴ Sec p. 193.

make these crosses slowly and reverently, keeping his elbow close to his side, and with a very slight pause between each sign. Extending his hands once more he reads the prayer *Supra quae*.

Supplices

2. At the end of this prayer he steps back a little from the altar, lays his joined hands¹ on the edge of the table — not, however, on the corporal, even after the Consecration" — and, bowing low,² recites the prayer *Supplices*. As he is to be deeply bowed during the first part of this prayer, and make liturgical gestures during the second part, he should know the prayer by heart so that he need not raise his eyes to read it from the altar card. After the word *quotquot*, and just before pronouncing *ex hac altaris participatione* (as the rubric of the Canon suggests — for he should not try to pronounce words while actually kissing anything), he separates his hands, lays them on the corporal, and kisses the altar, being careful not to touch the Sacred Host. While reciting *sacrosanctum Filii tui*, he joins his hands, then lays the left on the corporal, and with the right makes the sign of the cross over the Sacred Host alone at *Corpus*, and over the chalice* alone at *Sanguinem*. He then places his left hand under his breast, with the tips of only the middle, ring, and little fingers touching the chasuble, while he makes the sign of the cross. In signing himself, the forehead and breast are touched while saying *omni benedictione caelesti*, and the left and right shoulders while saying *et gratia repleamur*. As he recites the conclusion he joins his hands.

II. The Remembrance of the Dead

Cum dicit: *Memento* etiam, *Dominice, famulorumque tuorum etc.*, extensis et iunctis inanibus ante pectus, et usque ad faciem elevatis, et intentis oculis ad Sacramentum super altare, facit, commemorationem Fidelium defunctorum, de quibus sibi videtur, eodem modo ut dictum est de commemoratione vivorum. Qua commemoratione facta, stans ut prius extensis manibus, prosequitur: *Ipsis, Domine, et omnibus in Christo, etc.*, et in fine ad: Per eundem, iungit manus, et caput inclinatur.³

While saying the words *Memento . . . pacis*, the celebrant opens his hands, raises them in an arc (without raising his eyes), and joins them again before the lower part of his face,⁴ as at the Memento of the Living (p.

¹ See p. 186.

² S.R.C. 2572s*.

³ Rubric of the Canon.

⁴ See p. 193.

«R. IX. 2.

¹⁰ See p. 189. Some rubricians interpret this rubric differently, and direct the celebrant to open his hands, join them again, and only then to raise them before his face: but the majority interpret the rubric in the same way as that for the Memento of the Living, i.e., to raise the hands arcwise (as for the *Gloria in excelsis* and the Creed, but higher for the Memento).

259). He should terminate the action and the words *in somno pacis* at the same time (as the position of the rubric in the Canon suggests), which will make it necessary to open, raise, and rejoin his hands slowly.

Then, with his eyes fixed on the Sacred Host," he prays for a little time for such dead persons as he wishes. This he may do orally — in the secret voice — or mentally. He ought explicitly to determine those for whom he intends to intercede, and, if they be many, he may do this before Mass and review his intention briefly at the Memento.¹² Formerly the names of the dead to be prayed for publicly were read out at the place in the prayer indicated by *N. et N.*, but now these letters are ignored, and, as the rubric in the Canon makes clear, the celebrant does not pause to name the dead until after the words *in somno pacis*. The prayer as a liturgical prayer is for the "faithful departed" and as such for members of the Church alone.¹¹ It is becoming, but not of obligation, for the celebrant to mention here the person or persons for whom the Mass is being offered (if it be applied to the dead), and to remember the deceased relatives, friends, and benefactors of the person who gave an offering for the Mass, and also his own.

Having made his remembrance of the dead, the celebrant raises his head erect, holds his hands once more disjoined before his breast, and continues the prayer *Ipsis, Domine*. While saying the conclusion he joins his hands, and, though the Holy Name does not occur, he bows his head to the Sacred Host.¹⁴

III. Nobis Quoque Peccatoribus

Cum dicit: Nobis quoque peccatôribus, vocem aliquantulum elevat et dextera manu pectus sibi percutit, sinistra posita super corporale, et prosequitur secreto: famulis tuis, etc. stans manibus extensis, ut prius. Cum dicit: Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, iungit manus ante pectus: deinde manu dextera ter signans communiter super hostiam et calicem, dicit: sancti 4· ficas, vivi 4* ficas, bene 4* dicis et praestas *nobis*. Postea discooperit manu dextera calicem, et genuflexus Sacramentum adorât: tum se erigit, et reverenter accipit hostiam inter pollicem et indicem dexteræ manus, et

¹¹ This means that he must bow his head somewhat, as is explicitly prescribed for the Memento of the Living (R. VIII, 3).

¹³ See p. 260, Memento of the Living.

¹⁴ This is the only instance in which the rubrics prescribe a bow at the conclusion *Per (eundem) Christum, Dominum nostrum*. It is not found in the *Ritus Servandus* (1502) of John Burckard (master of ceremonies of Innocent VII and Alexander VI, who in 1502 drew up and published, by order of the latter, the *Ordo Missae*; it is from this that the rubrics of the Mass in great part are taken). This was the precursor of the Missal of Pius V that appeared in 1570. In this Missal (edition of 1571) the rubric, prescribing the bow is found in the *Ritus*, but not in the Canon. In the Roman Missal of Urban VIII (1634) it appears in the Canon also, as we have it now. The rubric may concern the only surviving instance of a bow at *Christum* that was common to other prayer conclusions of the Canon earlier (cf. Dorn L. Brou, in *Miscellanea Mohlberg*, 1948, I, I sqq.).

cum ea super calicem, quem manu sinistra tenet circa nodum infra cuppam, signat ter a labio ad labium, dicens: Per 4* ipstrn, et cum 4. ipso, *et in* 4* ipso. Et similiter cum hostia signat bis inter calicem et pectus, incipiens a labio calicis, et dicit: est tibi Deo Pa 4* *tri omnipotenti, in unitate Spiritus* 4* Sancti. Deinde tenens manu dextera hostiam super calicem, sinistra calicem, elevat cum aliquantulum simul cum Hostia, dicens: omnis honor et gloria, et statim utmmque deponens, Hostiam collocat super corporale, et si opus sit, digitos extergit, ut supra; ac pollices et indices ut prius iungens, calicem palla cooperit, et gentflcxus Sacramentum adorat?⁵

1. At the three words *Nobis quoque peccatoribus*, which are now said aloud," the celebrant, standing erect, places his left hand on the altar within the corporal, while with his right¹⁷ he strikes his breast. Then, extending his hands as before, he continues the prayer silently.

2. The general rule about bowing the head at the mention of a saint's name on his feast, etc.,¹⁸ is applicable to this prayer?⁸

At the conclusion the celebrant joins his hands, but does not bow his head, and there is no *Amen*, since the prayer that follows is a continuation of *Nobis quoque peccatoribus* (as the rubric of the *Ritus* shows).

The Little Elevation

3. At the words *sanctificas, etc.*, having laid his left hand on the corporal, with his right the celebrant makes the sign of the cross three times over both the chalice and the Sacred Host together,²⁰ dividing the words as the text indicates. Then, having placed the second and third fingers of the left hand on the base of the chalice for greater security,²¹ he uncovers the chalice,²² and genuflects (both hands within the corporal, according to the rule). Pressing a little with the first finger of the left hand on the edge of the Sacred Host, he takes It between the thumb and index finger of the right hand, holding It below the centre of the right-hand half, the other fingers extended and held together. Then, with the thumb and index finger once more joined, he transfers his left hand to the node of the chalice,²¹ which is held flat on the table of the altar and not tilted. He raises the Sacred Host and with It, held erect, makes the sign of the cross three times over the chalice, close to but not within the top of the cup. He passes the Host from lip to lip, but without touching the chalice, while he says silently the words *per ipsum, etc.*, dividing them as the Missal indicates. When

⁵R IX, 3.

⁸«R.M., n. 511 *i*, but R. IX, 3 still says *vocem aliquantulum elevat*.

¹⁷ *i* e., with the tips of the middle, ring, and little fingers.

¹⁸Seep. 201.

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*. A reminder of it is usually marked on the correct date in the diocesan *Ordo*. The "John" is St. John the Baptist, who has two feasts (June 24 and August 29); St. Agnes has a feast on January 21 and a Commemoration on January 28.

¹⁰Seep 193.

-a Seep. 267.

²² See p. 252.

²¹ Holding it as described on p. 268, 5 2.

making these crosses the celebrant should move the hand and forearm, not merely the hand from the wrist.

4. Still holding the chalice with the left hand, he slowly makes the sign of the cross with the Sacred Host twice between the outside of the chalice (not touching it) and himself, keeping the Host on a level with the top of the chalice — *inter calicem et pectus* — and not bringing it outside the corporal. While doing this he says silently the words *est tibi Deo*, etc., dividing them as the Missal indicates by the crosses.²⁴ He holds the Sacred Host over the centre of the mouth of the chalice — he may rest his second finger on the edge of the chalice, the remaining fingers touching the cup on the outside — and then raises the chalice some three or four inches²⁵ off the altar and with it the Sacred Host, while saying silently the words *omnis honor et gloria*. Next, without any pause, he replaces the chalice on the corporal and lays the Sacred Host on the corporal in its usual place (across the first crease), meanwhile keeping his left hand at the node of the chalice. He then lightly rubs the thumb and index finger of the right hand together over the chalice, rejoins them, covers the chalice, places both hands on the altar within the corporal, and genuflects.²⁰

²⁴ The division in the Canon is better than the one in R. IX, 3.

²⁵ Not more; the rubric says *elevat eum aliquantulum* (i.e., a little).

-- In the reform of the rubrics it is expected that the place of this genuflection will be changed.

Chapter XIII

FROM PATER NOSTER TO THE COMMUNION

I. Pater Noster

Celebrans, cooperto calice adoratoque Sacramento, erigit se, et manibus extensis hinc inde super altare intra corporale positus, dicit intellegibili voce: Per omnia saecula saeculorum, et cum dicit: Oremus, iungit manus, caput Sacramento inclinans. Cum incipit: Pater noster, extendit manus, et stans oculis ad Sacramentum intentis, prosequitur usque ad finem. Responso a ministro: Sed libera nos a malo, et a celebrante, submissa voce: Arnen, manu dextera, pollice et indice non disiunctis, patenam aliquantulum purificatorio extergens, eam accipit inter indicem et medium digitos; quam tenens super altare erectam, sinistra super corporale posita, dicit secreto: Libera nos, quaesumus, etc.¹

1. Having genuflected, the celebrant, keeping both hands on the altar on the corporal, says aloud *Per omnia saecula saeculorum*, to announce the conclusion of the Canon. When the server has answered *Amen*, the celebrant, after a brief pause, says *Oremus*, at the same time joining his hands before his breast and bowing his head to the Sacred Host. Then, erect, he says *Praeceptis*, etc. As he begins *Pater noster* he extends his hands before his breast and fixes his eyes on the Sacred Host, keeping them there for the entire prayer (unless, in a sung Mass, he may need to read the music).

The Embolism²

2. When the server has said *Sed libera nos a malo*, the celebrant adds *Amen* aloud.³ Then with his right hand, the thumb and index finger still

¹R. X, 1.
²See Glossary, p. 609.
³R.M., n. 511 i makes no mention of the tone of voice for *Amen*. This seems to be an oversight. Since the preceding prayer with the server's clause are said aloud, and *Amen* is said aloud by all at a Dialogue Mass (Instr, n. 32), it would seem that at a low Mass *Amen* should be answered aloud. But R. X, 1 still says *submissa voce*.

held together, he takes the paten from under the purificator and corporal, and lays it flat on the altar outside the corporal. Keeping it steady by placing on it the second and third fingers of the left hand, and taking care not to touch the Sacred Host with the maniple or the left sleeve, he wipes the entire concave surface of the paten lightly⁴ with the purificator. In doing this he uses the second and third fingers of his right hand. Then, having placed his left hand on the altar within the corporal, with the right he puts the purificator on the table of the altar some distance towards the Epistle comer (so that later, after the second ablution, it may be within easy reach). Next, taking the paten between the joined thumb and index finger and the second finger of the right hand, he holds it upright, so that its lower edge rests on the altar, close to but not on the corporal, its concave surface facing the middle of the altar.

3. Thus holding the paten with his right hand, the left hand laid on the corporal, he begins the silent recitation of the Embolism (*Libera nos*). For the bows of the head during this prayer, at the names of our Lady and of the Saints, he follows the general rule.⁵

II. The Fraction and Agnus Dei

Antequam celebrans dicat: Da propitius pacem, elevat manu dextera patenam de altari, et ipsum cum ea signat signo crucis, dicens: Da propitius pacem in diebus nostris. Cum signat se, manum sinistram ponit infra pectus; deinde patenam ipsam osculatur, et prosequens: ut ope misericordiae tuae, etc., submittit patenam hostiae, quam indice sinistro accommodat super patenam, discooperit calicem, et genuflexus Sacramentum adoratur; tum se erigens, accipit hostiam inter pollicem et indicem dexterae manus, et cum illis ac pollice et indice sinistrae manus eam super calicem tenens, reverenter frangit per medium, dicens: Per eundem Dominum nostrum Iesum Christum *Filium* tuum, et mediam partem, quam inter pollicem et indicem dexterae manus tenet, ponit super patenam de alia media, quam sinistra manu tenet, frangit cum pollice et indice dexterae manus particulam, prosequens: Qui tecum vivit et regnat, et eam inter ipsos dexterae manus pollicem et indicem retinens, partem maiorem, quam sinistra tenet, adiungit mediae super patenam positae, interim dicens: in unitate Spiritus Sancti Deus: et particulam Hostiae, quam in dextera manu retinuit, tenens super calicem, quem sinistra per nodum infra cuppam retinet, intellegibili voce dicit: Per omnia saecula saeculorum. IV. Arnen, et cum ipsa particula signans ter a labio ad labium calicis, dicit: Pax 4* Domini sit 4* semper vobis 4. cum. Responso per ministrum: Et cum spiritu tuo, particulam quam dextera manu tenet, immitti in calicem dicens secreto: Hacc commixtio, et consecratio Corporis, etc. Deinde pollices et indices super calicem aliquantulum tergit et iungit, calicem palla cooperit, et genuflexus Sacramentum adoratur, surgit, et stans iunctis manibus ante pectus, inclinatus versus Sacramentum, dicit intellegibili voce: Agnus Dei, qui tollis peccata mundi; et dextera percussione sibi pectus, sinistra super corporale posita, dicit: miserere nobis, et

⁴ *Aliquantulum* says the rubric.

⁵ See p. 201.

deinde non ittingit manus, sed iterum percutit sibi pectus, cum dicit secundo: miserere nobis, quod et tertio facit, cum dicit: dona nobis pacem.¹

Signing Himself With the Paten

1. Having said *et omnibus sanctis* of the Embolism, the celebrant places his left hand (the joined thumb and index finger not touching the chasuble) under his breast, and with the right signs himself with the paten, actually touching his forehead, breast, and shoulders with its upper edge. He says *da propitius* while touching the forehead, *pacem* while touching the breast, *in diebus* at the left shoulder, and *nostris* at the right, and then kisses the paten. It is more becoming to kiss it at the edge than in the centre,⁹ and at the upper edge, above the index finger, so as to avoid the part over which the Sacred Host will pass later.

2. He continues the silent recitation of the prayer, *ut ope misericordiae tuae*, etc., and, pressing lightly on the Sacred Host on its left side with the index finger of the left hand so as to raise it a little, he slips the paten under it with the right hand.¹⁰ When the Host lies in the centre of the paten, where it has been arranged with the forefinger of the left hand, the celebrant with his right hand, or with both hands, places the paten so that it rests on the foot of the chalice.¹¹ He then removes the pall with the right hand, while resting the left on the base of the chalice, after which he places both hands on the corporal and genuflects.

The Fraction

3. Then with either the left or right forefinger, the celebrant pushes the Sacred Host towards the right-hand lower edge of the paten and taking it—about the middle of the right-hand side—between the thumb and index finger of the right hand, he holds it over the chalice. There he takes it also, about the middle of the left side, with the thumb and index finger of the left hand, and reverently and quietly (so as not to scatter any Fragments) breaks it down the middle into two equal parts.¹² In doing this he keeps the Host lowered a little into the chalice. He holds it in both hands close to the line down the middle; and if the line of cleavage was not previously prepared, he may have to bend it slightly back and forward in order to break it.

⁹ R. X, 2.

¹⁰ S.R.C. 171 Is.

* Moving the paten, of course, from the Epistle side towards the Gospel side.

«The rubric does not determine where the paten, with Sacred Host on it, is to be placed. To avoid touching the spot where the Host had lain—lest any stray particles might adhere to the bottom of the paten—rubricians recommend that the paten should be laid either a little towards the Epistle side near the foot of the chalice, or (the commoner and better practice) on the foot of the chalice, so that the paten slopes a little.

¹² To facilitate this fraction, if lines are not drawn in the making of the altar breads, the celebrant may trace a line with the paten down the middle of the Host, and also mark the small piece for the fraction, either when preparing the chalice before Mass, which is the better time to do it (sec p. 212) or at the Offertory'.

The Commingling

4. While breaking the Host, the celebrant says secretly and slowly *Per eundem . . . tuum*, bowing his head to the Host at the Holy Name. Still holding the left-hand half of the Host over the chalice, he replaces the other half on the paten, and then he may run his thumb and index down the line of the fraction of the left half to detach into the chalice any tiny loose Fragments that may be there. He then rubs his thumb and finger together over the chalice. Next, with the thumb and forefinger of the right hand, he breaks off a Fragment from the lower corner of the left half of the Host” — *particula*, say, a sixth or even less of the half, although It may be larger than this if he wishes. Holding this Fragment over the chalice with his right hand,¹² with his left he places the remaining part of the left half of the Host on the paten, close beside the right half, so that the Host, save for the small Fragment that he has detached, lies re-formed on the paten.

5. While detaching the Fragment the celebrant continues silently *Qui tecum vivit*, and, while placing the greater part of the left half of the Host beside the right half on the paten, he says *in unitate Spiritus Sancti Deus*.

6. Placing his left hand in the usual manner on the node of the chalice, and still holding the Fragment of the Host in his right over the cup, he says aloud *Per omnia saecula saeculorum*. The server answers *Amen*. Then the celebrant, moving his hand and forearm quietly, makes with the Sacred Particle three crosses over the mouth of the chalice, moving the Particle from edge to edge, but without touching the chalice. He makes the first cross while saying aloud *Pax Domini*, the second at the words *sit semper*, and the third at *vobiscum*, dividing these words as the text of the Canon indicates. When the server has replied *Et cum spiritu tuo*, and not sooner, the celebrant drops the Sacred Particle into the Precious Blood, saying silently *Haec commixtio*, etc. At the Holy Name he bows his head.

Agnus Dei

7. When he has finished the formula of the commingling with the word *Amen*, he purifies the thumb and index finger of each hand by rubbing them lightly together over the chalice. While doing this he may, for greater safety, clasp the other fingers, held together, around the cup on the outside. He rejoins his fingers, and with his left hand on the foot of the chalice, he covers it and genuflects.

8. Rising he joins his hands before his breast and, bowing,¹¹ says

“S.R.C. 1275.

“The middle, ring, and little fingers held together and outside the cup.

» See p. 187.

aloud *Agnus Dei*. At the words *Miserere nobis*, having laid his left hand on the altar within the corporal, with the right he strikes his breast, touching it with the tips of the middle, ring, and little fingers (but not touching the chasuble with the joined thumb and index finger), keeping his elbow close to his side. He does not again join his hands, but retaining his left hand on the altar, continues the second *Agnus Dei* while slowly moving his right hand from his breast towards the altar¹⁴ and strikes his breast again at *Miserere nobis*. Finally he strikes it at *dona nobis pacem*.

III. Prayers Before Communion

Tunc manibus iunctis supra altare positis, oculisque ad Sacramentum intentis, inclinatus diet secreto: Domine Iesu Christe, etc. Qua Oratione finita . . . statim subiungit alias orationes, ut in Ordine Missae.¹⁵

Placing his joined hands on the altar, but not on the corporal,¹⁶ bowed, and, with his eyes fixed all the while on the Sacred Host, the celebrant says secretly the prayers *Domine Iesu Christe, qui dixisti; Domine Iesu Christe, Fili Dei vivi*, and *Perceptio*.¹⁷ As he is already bowed, he does not bow his head when he pronounces the Holy Name.

ÎV. Domine, Non Sum Dignus

Quibus orationibus dictis, genuflectens Sacramentum adorât, et se erigens dicit secreto: Panem caelestem accipiam, etc.; quo dicto, dextera manu accipit de patena reverenter ambas partes Hostiae, et collocat inter pollicem et indicem sinistrae manus, quibus patenam inter eundem indicem et medium digitos supponit, et eadem manu sinistra tenens partes huiusmodi super patenam inter pectus et calicem, param inclinatus, dextera tribus vicibus percutit pectus suum, interim etiam tribus vicibus dicens voce aliquantulum elevata: Domine, non sum dignus: et secreto proseguitur: ut *intres, etc.*¹⁸

1. When he has completely finished the three prayers, the celebrant stands erect. Then with his hands placed flat on the altar on the corporal he genuflects. Having arisen, not sooner, he says secretly *Panem caelestem . . . invocabo*. When he has finished this — and no sooner, for the rubric is *quo dicto* and *accipiam* was said in reference to the future — he lays the index finger of the left hand on the left hand of the Sacred Host, and,

¹⁴ The interval between each striking of the breast is so brief that it is scarcely necessary to lay the right hand on the table of the altar (according to the general rule), but the celebrant may do so if he likes, or he may rest it momentarily under his breast.

¹⁵ R. X, 3.

¹⁶ See p. 187, and cf. S.R.C. 2572«.

¹⁷ Hence these prayers should be known by heart.

¹⁸ Now *clara voce* (RM., n. 511 i).

¹⁹ R. X. 4.

if necessary, the thumb on the right half and gently pushes the two halves towards the right, to a little beyond the edge of the paten, so that he can easily take Them at the top, between the forefinger and thumb of the right hand (holding Them at the break). He then passes Them into the left hand, and there, between forefinger and thumb, he holds Them upright and together, so that They again form the round figure of the Host, less, of course, the Particle that had been dropped into the Precious Blood. It is easier to do this, if one half very slightly overlaps the other. Then he takes the paten between the joined thumb and index finger and the second finger of the right hand and transfers it to the same fingers of the left hand where, supported by the other fingers, it is held under the Sacred Host. As far as possible he should avoid holding the paten at the spot over which the Sacred Host had passed, lest there be any tiny Fragments there.

2. Holding his left hand — which holds the Host and paten — some inches over the corporal and with his right hand on the altar within the corporal, bowing somewhat, he says aloud-0 “devoutly and humbly” (Canon) *Domine, non sum dignus*. While he says these words he strikes his breast lightly with his right hand,²¹ touching the chasuble with the tips of the second, third, and fourth fingers only. He finishes the rest of the prayer silently. Twice more he repeats the prayer in the same voice and with the same gesture. Between each striking of the breast he may, as at *Agnus Dei*, either momentarily rest the right hand on his breast, or move the hand slowly away from the breast in preparation for the next stroke, or momentarily place his hand on the altar (on the corporal).

V. The Communion of the Celebrant

Quibus tertio dictis, ex sinistra accipit atnbas partes praedictas hostiae inter pollicem et indicem dexteræ manus, et cum illa supra patenam signat scipsum signo crucis, ita tamen ut hostia non egrediatur limites patenae, dicens: Corpus Domini nostri Iesu Christi custodiat dñimam meam in vitam aeternam. Amen: et se inclinans, cubitis super altare positus, reverenter easdem ambas partes sumit: quibus sumptis, deponit patenam super corporale, et erigens se, innētis indicibus et pollicibus, ambas quoque manus ante faciem iungit, et aliquantulum quiescit in meditatione sanctissimi Sacramenti.²²

1. When he has finished the third *Domine, non sum dignus*, the celebrant stands erect, with the index finger and thumb of the right hand places the right half of the Sacred Host over the left (to make it easier

²¹ R.M., n. 511 i; R. X, 4, still has *voce aliquantulum elevata* which seems more suitable since *Domine, non sum dignus* is the celebrant's private prayer before his Communion.

« See p. 194

« R. X, 4.

to put the Host into his mouth), takes the overlapped halves at their lower edge in his right hand, and holding them vertically over the paten, makes with them reverently the sign of the cross before his breast. This cross will be made (a) before the upper part of the breast, as he is to "sign himself"; (b) so that the lines of the cross do not go beyond the limits of the paten. He says secretly²⁵ the words *Corpus Domini nostri Iesu Christi* as he draws the vertical line of the cross, bowing his head at the Holy Name,²⁶ and the remaining words (*custodiat*, etc.) are pronounced while making the transverse line.

2. Then, leaning his forearms on the table of the altar, bowed, and with the paten held all the while under the Sacred Host, the celebrant without any delay places the two parts of the Host reverently in his mouth. With his left hand (or with both hands) he puts the paten on the corporal either a little to the Gospel side or resting on the base of the chalice, in either case avoiding the spot on the corporal where the Host had lain. He then stands erect, rejoins the index finger and thumb of the right hand, and joining his hands raises them "before his face" (not, however, touching chin, lips, or nose) and rests for a little time in meditation on the Most Holy Sacrament.

3. The rubric does not direct the celebrant to purify the right forefinger and thumb by rubbing them together after the reception of the Sacred Host; some authors prescribe this purification, others are against it because of the silence of the rubrics. If he purifies the fingers, he will do so over the paten, as the chalice is covered. Neither does the rubric prescribe any bow while the celebrant consumes the Host in meditation, and it does not seem quite becoming to bow when the Sacred Species are actually in his mouth. During his meditation the celebrant may close his eyes, although it is not prescribed, and meanwhile, having moistened the Parts of the Host between his tongue and palate,²¹ he swallows Them as soon as possible, since the sacrament consists in *eating* the Body of Christ. Should a Particle adhere to his palate or teeth he detaches It with his tongue (not with his finger). If, however, a small Particle should still remain after he has swallowed the Host, he need not be anxious about It, since It will dissolve and be swallowed when he drinks the Precious Blood or the ablutions.

4. The time of meditation after the reception of the Sacred Host should be short — the rubric says *aliquantulum quiescit*. The celebrant has received only part of the Sacred Banquet, and the pause is not so much for private prayer as for the purpose of swallowing the Sacred Host, for no pause is prescribed by the rubrics after the reception of the Precious Blood.

²⁵ R.M., n. 511.

²⁴ S.R.C. 2850*.

²¹ While it is more reverent to avoid chewing the Sacred Host, the celebrant may do so if necessary. Not the Body of Christ, but the accidents are subject to the teeth.

VI. The Purification of the Corporal

Deinde depositis manibus dicit secreto: *Quid retribuam Dômino pro ômnibui quae retribuit mihi? et interim discooperit Calicem, genuflectit, surgit, accipit patenam, inspicit corporale, colligit fragmenta cum patena, si qua sint in eo, patenam quoque diligenter cum pollice et indice dexteræ manus super calicem extergit et ipsos digitos, ne quid fragmentorum in eis remaneat.*²⁸

1. Having swallowed the Sacred Host and finished his meditation, the celebrant lowers his hands, places the left hand on the foot of the chalice, with the right removes the pall, and then — placing his hands, as usual, on the table of the altar, within the corporal — genuflects. Meantime he recites secretly *Quid retribuam . . . mihi?* and no more.

As he is about to purify the corporal he *may* do three things which the rubrics do not mention, but which some authors recommend: (a) he may, with his left hand, move the Missal stand a little to the left, to give more room; (b) he may at once purify the paten into the chalice, if he notices any fairly large Particles on it (tilting it over the chalice, or even knocking it lightly against the edge, but without noise); (c) he may move the chalice a little in a straight line towards the back of the corporal, if space allows, to give more room for the purification of the corporal.

2. He then takes the paten in his right hand between the forefinger (joined to the thumb) and the second finger and inspects the corporal to see if it contains any Particles of the Sacred Host. If it does, he gathers Them up on the paten, and then holding this in his left hand over the chalice (which he previously draws near, if he had moved it back) he carefully (*diligenter*) purifies it by passing the thumb and index finger of the right hand lightly over the surface, and then rubs them together over the chalice (not at its edge) to dislodge any Fragments that may have clung to them.²⁹

3. Thus simply and briefly the rubric describes the purification of the corporal and paten. A paragraph (5) of the old *Ritus*, which deals with small Hosts for Holy Communion that may be on the corporal, says that the celebrant is to give careful attention lest any Fragment, however small, should remain on the corporal. Hence, even if the celebrant should not notice any Fragments when he inspects the corporal (as the rubric directs), it is well — as the rubricians all agree — and it is the common practice, always to pass the paten lightly and systematically (not here and there, without any order) a few times over the place where the Sacred Host(s)

²⁸ R. X. 4.

²⁹ In the one case (see below) where there are small Hosts (which had been consecrated to be given in Holy Communion) on the corporal, the celebrant may postpone the purification of this until after the distribution of Holy Communion, and at this point purify the paten only.

had lain. If the celebrant detects on the corporal or paten particles that are *clearly not* Fragments of the Sacred Host (e.g., hairs, pieces of wax, particles of dust dark in colour) he not only may, but he ought to, remove them with the tip of the second finger of the right hand, and not put them into the chalice, for this would show a want of due respect for the Precious Blood.

While the purification of the corporal and paten should be done carefully, that is, methodically and with due attention, as the rubrics direct, it should not be done in a scrupulous manner. It is obvious that the rubrics do not expect the celebrant to seek for tiny Fragments with a microscope since they say that he is *to look at* the corporal and collect Particles, *if* there are any *visible*.

Hosts Consecrated on the Corporal

4. If there should be on the corporal some small Hosts which are to be used, *not now but in the future*, for Holy Communion/’ the celebrant having purified the corporal and paten, lays the paten aside for a moment, genuflects, places these Hosts in the ciborium intended for Them, covers it, and places it aside at the back of the corporal (on either the Epistle or Gospel side). He again takes the paten, purifies the place on the corporal where these Hosts had lain, and then purifies the paten over the chalice.

To avoid delay between the Communion of the priest under the form of bread and that under the form of wine, only in this case” is this short interruption ordered by the rubrics. In all other cases Hosts, large or small, other than that of the Mass, are to be dealt with *after* the consumption of the Precious Blood. The rubric says that the Hosts in this special case are to be “put into the vessel prepared for them” and the corporal is to be purified; but the ciborium is not to be veiled and placed in the tabernacle until *after* the consumption of the Precious Blood.

VII. The Consumption of the Precious Blood

Post extersioncin patenae, iunctis pollicibus et indicibus, calicem dextera manu infra nodum cuppae accipit, sinistra patenam, dicens: Calicem salutaris, etc., et signans se signo crucis cum calice, dicit: Sanguis Domini nostri, etc. et manu sinistra supponens patenam calici, stans reverenter, sumit totum Sanguinem cum particula in calice posita?0

’”This will occur only on the rare occasion when a ciborium is not available at the beginning of Mass but is brought to the altar in the course of the Mass.

” Or in the still rarer case where a Host is consecrated for a lunette (which was not available at the beginning of Mass) and is put into it now, and not exchanged for a consecrated Host already in the lunette (for this exchange would be made later, cf p. 315).

•»R X, 5.

1. After the purification of the paten the celebrant rests his left hand — holding the paten between the index and second fingers — on the corporal, and takes the chalice between the index and the other fingers on the right hand *either below or at the node*,³¹ according to the position of the node and the balance of the chalice, selecting that way of holding it which will be *the safer* in drinking the Precious Blood. Then, and no sooner,” he says secretly *Calicem . . . ero*. When he has finished the prayer, still keeping the left hand with the paten on the corporal, he makes the sign of the cross with the chalice. While drawing the vertical line of the cross he says *Sanguis Domini nostri Iesu Christi* — bowing his head at the Holy Name” — and while tracing the transverse line, *custodiat . . . aeternam*. This sign of the cross will be larger than that made with the Sacred Host, but the transverse line (which will determine the length of the vertical line) should not exceed the width of the shoulders, nor should the top of the chalice in making the vertical stroke be raised above the eyes.

2. Having signed himself with the chalice, the celebrant raises it to his lips, at the same time holding the paten with his left hand horizontally under his chin (so that it would catch any Drop of the Precious Blood, which might accidentally fall), and, standing erect, reverently drinks the Precious Blood and the Particle of the Sacred Host that is in It. To avoid the danger of spilling any of the contents of the chalice rubricians recommend the celebrant to take Them in one draught and not to withdraw the chalice too quickly at the end, but allow the last Drops to drain out. If, however, the celebrant should find this inconvenient, he need not do so, but in removing the chalice from his lips between draughts should not lower it from the level of his mouth. The celebrant should, as far as possible, drink the entire contents of the chalice — and especially not leave any Drops near the edge to come in contact with the pall, in case he covers the chalice for the distribution of Holy Communion. In drinking from the chalice, however, it is not becoming to throw his head back or to tilt the bottom of the chalice too high or to lick the edge of the chalice. Still less should he make a sucking noise while drinking the

“ In other places in the *Ritus* (e.g., VII, 5; VIII, 7) the rubric always speaks of holding the chalice *nodum infra cuppam*, but here the words are *infra nodum cuppae*, and so some rubricians think that for the consumption of the Precious Blood the chalice should be held *under* the node. Others, however, say that both expressions of the rubrics mean the same thing and that here as elsewhere the chalice is to be held *at* the node. It is possible that the change in the wording of the rubric may be unintentional, as in the *Ordo Missae* of Burchard (1502), on which the *Ritus* is based, the wording is *nodum infra cuppam accipit* (cf. *Questions Liturgiques*, 1926, p. 121).’

” While the rubric in the Canon seems to leave the celebrant free to pronounce all the words from *Quid retribuam* to *ero*, while purifying the corporal and paten the *Ritus* makes it clear that the part *calicem salutaris* is to be said when he takes hold of the chalice (as the word *accipiam* suggests).

’ S.R.C. 2850>.

Precious Blood. Any Drops that may remain after a careful, but unaffected, drinking of the chalice will be taken with the first ablution. Should the Particle of the Sacred Host which is in the chalice adhere to the side and not pass into the celebrant's mouth when he drinks the Contents, he may move It to the edge of the chalice with his first finger and swallow It before the purification, or he may pour in some water and take the Particle with it.⁴ Rubricians favour this second way as it is more reverent and does not entail a special purification of the index finger before again touching the thumb with It.³⁴

Putting Hosts in the Tabernacle

3. Hosts, other than the Host of the Mass, consecrated at the Mass are to be placed in the tabernacle immediately after the consumption of the Precious Blood. The celebrant places the chalice to one side (the Gospel side, if the ciborium be on the Epistle side)³⁶ on the corporal and covers it with the pall. He draws the ciborium forward and covers it with its veil. Then he removes the altar card, opens the tabernacle, genuflects, places the ciborium in the tabernacle,³⁷ genuflects, closes and locks the tabernacle door, replaces the altar card, and continues the Mass." If Holy Communion is to be given, the priest (if he has not just consecrated the necessary Hosts) takes out the ciborium from which he is to distribute Holy Communion and puts in the other one before closing the door.

The same procedure is followed with a Benediction Host which has been consecrated in the lunette. If, however, such a Host has been consecrated on the corporal, the celebrant opens the tabernacle, genuflects, takes out the lunette, closes the tabernacle if there is a ciborium within, opens the lunette, removes the Sacred Host which is in the lunette, divides It into two parts over the paten, places one over the other, and bending down consumes the Host, holding the paten under It as at the consumption of the Host of the Mass.³⁹ The celebrant does not sign himself with this Host from the lunette, nor does he pronounce any words when receiving It. When he has consumed the Host — standing erect with

³⁴ *De Defectibus*. X, 8 (cf. p. 148).

¹ For the distribution of Holy Communion, see p. 314. The accidents that might occur in the handling of the Sacred Species (e.g., letting a Sacred Particle fall) are dealt with in *De Defectibus*, at the beginning of the Missal (sec p. 148). The celebrant should especially be conversant with the directions given in Chapter XI (p. 123), I, §§ 5, 6; II, §§ 1, 2, 4; III, §§ 1, 2.

³⁴ Sec p. 223.

" Putting it *behind* a ciborium that may be there already, so that the contents of this will be used for Holy Communion.

" If the celebrant is obliged to keep the ciborium on the altar until after Mass, he must finish Mass according to the rite for Mass in presence of the Blessed Sacrament exposed. (Sec p. 337; and cf. R. X, 7.)

" It is, of course, absolutely unlawful to consume the Host from the lunette *instead of* the Host of the Mass (placing This in the lunette). The Host of the Mass must always be consumed in the Mass; the eating of It is an integral part of the Sacrifice.

hands joined before his face, as at the consumption of the Host of the Mass — he removes any Fragments from the lunette with the index finger on to the paten. He then genuflects, adjusts the newly consecrated Host in the lunette, places this in its case (or shuts it, if it be encased in glass), closes this, opens the tabernacle, places the lunette within (takes out the ciborium, if Holy Communion is to be given), genuflects, and closes the tabernacle.

VITI. The Purification of the Chalice

Quibus sumptis, dicit secreto: Quod ore sumpsimus, etc., et super altare porrigit calicem ministro in latere Epistolae, quo vinum fundente, se purificat: deinde vino et aqua abluit pollices et indices super calicem, quos abstergit purificatorio, interim dicens: Corpus tuum, *Domine, quod sumpsi, etc.* Ablutionem sumit, et extergit os et calicem purificatorio: quo facto purificatoriuni extendit super calicem et desuper patenam ac super patenam parvam pallam; et, plicato corporali, quod reponit in bursam, cooperit calicem velo, et bursam desuper ponit, et collocat in medio altaris, ut in principio Missae.⁴⁰

1. Having drunk the Precious Blood, the celebrant does not delay in meditation,⁴¹ which is not prescribed here by the rubric as it was at the consumption of the Sacred Host, but proceeds at once to the ablution, even though there be some Drops of the Precious Blood left in the chalice after he has drunk its contents.⁴³ He places his left hand, still holding the paten, on the corporal and, without moving from the middle of the altar, holds out the chalice over the table of the altar,⁴³ without touching it, to the server, who is standing at the Epistle corner, to receive some wine.⁴⁴ In the meantime he says silently, *Quod ore*, etc.

The proper quantity of wine to be taken is about the same as had been taken at the Offertory, so that all the surface of the chalice that had been touched by the Precious Blood will be covered by the wine.⁴¹ When the celebrant has received sufficient wine he raises the chalice slightly as an indication to the server. The celebrant may then rotate the chalice carefully once or twice in order that the wine will pass over the surface that had been touched by the Precious Blood. He drinks the Contents of the chalice at the same point on the edge at which he had

⁴⁰ R. X. 5.

⁴¹ S.R.C. 2850».

⁴² The celebrant does not again drain the chalice, except when there has been an interval for the distribution of Holy Communion.

⁴³ *Super altare*, unless the server be too small

⁴⁴ If he has distributed Holy Communion, before holding out the chalice he should first (a) purify the Communion plate, if necessary, into the chalice, (b) purify the corporal and paten, if he has given Holy Communion from Particles consecrated on the corporal and distributed from the paten, (c) drink the Drops of the Precious Blood that, in the interval, will have gathered in the bottom of the chalice (cf SRC 3068»).

«Cf. S.R.C. 30682.

received the Precious Blood/* Meanwhile he holds the paten in his left hand under his chin, as he did when consuming the Precious Blood. He then places the paten aside on the corporal to his left, and the chalice in the centre.

The Second Ablution

2. Next the celebrant takes the chalice with the second, third, and fourth fingers of each hand around the cup, and the joined index fingers and thumbs within it. Holding the chalice in this way he goes to the Epistle corner,*7 rests the chalice on the table of the altar** and receives wine and water from the server. These are poured not only over the tips of the thumbs and index fingers, as at the *Lavabo*, but over any parts that may have come in contact with the Sacred Species.*'

The amount of wine and water (together) to be taken will again be about the quantity of the Precious Blood. Rubricians direct that at the second ablution a little wine and a good deal of water be taken: (a) to make sure that when the second ablution has been drunk none of the Sacred Species will remain to be wiped up by the purificator, which would be a want of due reverence;⁵⁰ (b) because water is more cleansing than wine (especially than sweet wine, which is sticky); (c) to avoid staining the purificator.

While the wine and water are being poured over his fingers and thumbs the priest may rub these together in order to cleanse them thoroughly. Meanwhile he recites secretly *Corpus tuum*, etc. He raises the chalice a little to indicate to the server when to stop pouring the wine or water, but the cruets should not touch his fingers.

3. Having thus washed his fingers, still holding them over the mouth of the chalice, he places this on the altar near the corporal, lightly shakes the fingers that arc over it to get rid of loose drops, takes the purificator with his right hand, the index finger and thumb no longer held joined, while still keeping the left hand on and over the chalice, and places it on

“ This will be established by the cross on the base of the chalice.

*'The rubrics of the Missal do not say that the celebrant goes to the corner for the second ablution and so some authors permit him to take it at the middle (as he does in solemn Mass). Most authors, however, in analogy with the Offertory and the *Lavabo*, and because of the rubric of the *Memoriale Rituum* (IV, ii, 51, n. 19), direct the celebrant to go to the Epistle corner (and this opinion has been confirmed by a decision of S.R.C. of January 29, 1947). This latter rubric also supposes that the priest holds the chalice *over* the altar when receiving the second ablution, as the rubrics of the Missal order for the first ablution.

*. If the server is small, the priest will be obliged to lower the chalice outside the altar.

“At the *Lavabo* — *extremities digitorum pollicis et indicis* (R. VII, 6); here *pollices et indices*.

S0Some theologians hold that a Drop of the consecrated wine (i.e., the Precious Blood) if mixed with even a large quantity of wine — at least of the same kind of wine — will not lose its consecration; but will lose it at once if mixed with a greater quantity of a different liquid (e.g., water).

THE RITE OF LOW MASS

the wet index finger and thumb of the left hand. Then, withdrawing his hands from the chalice, he wipes the thumbs and index fingers while going to the middle of the altar.

4. When he has dried his fingers, the celebrant lays the folded purificator across the index finger of his left hand so that it falls down evenly on each side of the hand, and then rests this, momentarily, on the altar, now outside the corporal. Taking the chalice in his right hand, he rotates it — if necessary — once or twice and then drinks the contents from the same part of the chalice from which he had received the Precious Blood. Meanwhile he holds the purificator, folded over his left hand, under his chin. He sets the chalice on the corporal, and holding the purificator with both hands lightly wipes his lips with it. Then he takes the chalice in his left hand, holding it around the cup to prevent straining it when wiping it, and with his right hand dries it⁵¹ carefully with the purificator, beginning with the spot over which the Precious Blood had passed. Having wiped the cup once all around, he reverses the folded purificator and wipes it again. It is not necessary to dry the chalice vigorously,⁵² nor is it necessary to spend a long time at this action. The drying of the chalice should be done expeditiously but with very quiet movements; and the celebrant should hold his elbows rather close to his sides to prevent ungainly movements.

The Veiling of the Chalice

5. Having dried the chalice, the celebrant with both hands lays the purificator across the mouth, as it was before the Offertory,⁵³ and over it he places the paten and then the pall. Next he puts the chalice outside the corporal⁵⁴ — on the left-hand side is the more convenient — and folds⁵⁵ the corporal with both hands.⁵⁶ Taking the burse with his right hand, he holds it with his left upright on the altar, the opening facing the Epistle comer, and presses on it a little to hold it open if necessary. With his right hand he slips the corporal into it, keeping the unfolded edge nearest the opening of the burse. He then places the burse on the altar and with both hands lays the veil over the chalice, making sure that at least the front of the chalice is completely covered.⁵⁷ On the top

⁵¹ At low Mass this must not be done by the server, even were he in major orders (S.R.C. 2572.).

⁵² This in time injures the plating.

•⁵³ S.R.C. 3368;

.. Or the chalice may be placed outside the corporal at once after the celebrant has dried it.

⁵⁴ This is to be done even though another Mass is to follow at once.

•«To make sure that the fold on which the Sacred Host had lain shall be inmost, and that It shall lie on the same fold at subsequent Masses (which is desirable, though not necessary), the corporal is folded as follows: First the front fold (folding it towards the back of the altar), then the back fold (towards himself), then the right-hand fold (towards the centre), and finally the left-hand fold (towards the centre).»
»r S.R.C. 1379, 1991».

he puts the burse, with the opening away from himself (so that later, when carrying the chalice, the opening will be towards himself). Next, taking the chalice at the node with his left hand, and placing his right on the burse to keep it steady, he moves the chalice to the middle of the altar,⁵⁷¹ places it towards the back (well out of his way when, later, he kisses the altar) and arranges the veil with both hands. Then with hands joined he goes to the Missal, which the server has transferred to the Epistle comer and placed parallel to the edge of the altar (as it was for the Introit, etc.).¹⁸

Appendix

THE PURIFICATION OF SACRED VESSELS

1. The purification of vessels, other than the chalice and paten, which have come into contact with the Sacred Species, i.e., the ciborium and the lunette of the monstrance (with its case), is not dealt with in the rubrics. Rubricians indicate various ways of carrying out this purification. Some of the older ways which had obvious defects have been abandoned, and those now in use are dealt with here.

2. The directions of the rubrics (e.g., R. X, 4, 7) regarding the purification of the paten and of the corporal are remarkable for their common sense. While inculcating much care and attention in a matter which concerns so intimately the great reverence due to the Most Holy Sacrament, they obviously discourage scrupulosity in purification. Neither the letter nor the spirit of the rubric demands a microscopic search for tiny Particles of the Sacred Host — a thing which is most wearisome to those present at Mass — nor is this the practice of well-trained and conscientious priests.

3. Ordinarily the purification of sacred vessels takes place within the Mass. Only in case of necessity should a priest, vested in surplice and white stole, purify a ciborium, outside of Mass, into the purifying bowl. The contents of this should, in due time — when any small Sacred Particles will have disappeared in the water — be thrown into the sacrarium, or if there be none, into the fire.⁵

4. Theologically speaking, a ciborium which contains fragments of Sacred Particles contains the Blessed Eucharist and therefore (a) it must be placed on a corporal, (Z>) if kept for a time, it is put into the tabernacle, (c) if handled, the priest should wear a stole. Yet, it is not treated liturgically (when the Fragments, even though numerous, are not large enough to be given in Holy Communion) with the full honour that is

⁵⁷¹ Or he may do this before he veils it.

^{el} Sec p. 208.

«Cf. R R., V. ii. 8.

given when, liturgically speaking, the ciborium contains the Blessed Sacrament. Consequently (a) the priest does not genuflect before a ciborium containing only fragments, (ft) no light is carried, nor is the humeral veil used, if it is transferred from one place to another, (c) if put into the tabernacle to await purification, it is not veiled.

Dry Purification

5. A ciborium may receive a dry purification or a wet one. In the first case the ciborium is held firmly at the node in the left hand between the index (joined to the thumb — except outside Mass) and second fingers, and tilted over the chalice.¹⁰ With the index finger of the right hand and, if necessary, the thumb, passed lightly¹¹ and methodically over the surface, the priest gathers the Fragments into the chalice. This operation may be repeated, if necessary, two or three times; and from time to time the index finger is cleansed free of tiny Particles by rubbing it against the thumb over the chalice. Following a dry purification the ciborium must not be wiped with the purificator. Thus to transfer any small Fragments that may still be in the ciborium to the purificator would mean that later They would fall from it on to the altar or the floor.

Wet Purification

6. When the altar breads are well made so that they are almost entirely free of fragments, and when the ciborium has been carefully filled¹² before the consecration of the breads, the Fragments, when the ciborium has been emptied, will be few and a dry purification is quite sufficient." This is particularly the case in dry weather, when the surface of the ciborium is not sticky. A dry purification alone is the practice of Roman churches. It is especially recommended when newly consecrated Particles are immediately to be put into the ciborium," for a wet purification would almost always leave it a little damp.

7. Sometimes, however, when the Fragments are numerous, or the ciborium is very large (and its bottom can be reached by the finger only with difficulty), or its surface is not quite dry and so is sticky, a wet purification becomes necessary to cleanse the ciborium thoroughly.¹³ Usually rubricians recommend the use of wine, but it is necessary to make a distinction. When the altar wine is light and dry (as it generally is, for

¹⁰ It may be lightly tapped beforehand to loosen the Fragments.

¹¹ Pressure on the Particles merely causes them to adhere to the surface of the ciborium.

¹² Sec p. 226.

¹³ It is the only kind of purification prescribed for the paten by the rubrics.

¹⁴ In such a case the purification should not be altogether omitted.

¹⁵ When a dry purification is habitually used, it is well to give a wet one from time to time.

example, in France or Italy) it is suitable for purifying the ciborium; but when it is heavy and sweet, it is less suitable. In this latter case the best way is to give the ciborium a good dry purification and then receive into it the second ablution — which is nearly all water — and use this to complete the purification.

8. Having, then, consumed the Precious Blood (or the remaining Drops of It, if Holy Communion has been given) the celebrant receives wine into the chalice*¹ — a little, part of the first ablution, if he is going to purify the ciborium with wine, otherwise the whole first ablution — replaces it on the altar and purifies the ciborium into it,^{0T} as described above. He then covers the ciborium, replaces its veil,*² and puts it outside the corporal. Then he drinks the first ablution and proceeds with the second ablution. If, however, he wishes to use the wet purification of the ciborium, having given it a dry purification (which it is well not to omit), he receives wine into it (the remainder of the first ablution — part of which he had already taken into the chalice, to receive the Fragments from the dry purification and so prevent Their adhering to the chalice), turns it around, tilted, cautiously once or twice, so that the wine cleanses the surface,⁶⁰ and then carefully pours the contents into the chalice, over that part of the ciborium over which he had passed the fragments into the chalice at the dry purification. He then places the ciborium aside, drinks the first ablution, goes on with the second ablution of the Mass, as usual, and wipes the ciborium dry only after he has dried the chalice.

9. If, however, he wishes to use the second ablution also — or the second ablution alone — for the purification of the ciborium, having drunk the first ablution he places the chalice on the altar, takes the second ablution into the ciborium — placing it on the altar at the Epistle comer, as he does the chalice, if he has already given it a good dry purification; otherwise keeping it held between his hands — holding his fingers over it (as usual), washes the ciborium with the wine and water, pours the contents

“ If there is a ciborium in the tabernacle awaiting purification, the celebrant covers the chalice and places it a little to one side, opens the tabernacle, genuflects — if it contains the Blessed Sacrament apart from the unpurified ciborium; otherwise not — takes out the ciborium, genuflects again (if the Blessed Sacrament be within), and closes and locks the tabernacle.

· Should there be Particles in the ciborium large enough to be given in Holy Communion the priest genuflects and consumes Them (or gives Them in Holy Communion); he may consume a large number, if it be necessary to empty the ciborium, for newly consecrated Hosts must not be added to old ones. Should the Fragments be rather large, but not large enough to give in Holy Communion, he does not genuflect, but he may consume such larger Fragments separately, instead of putting Them into the ablution.

· See p. 223.

· If necessary he may use the index finger to wash off with the wine any Fragments which tend to stick, and then he wipes it at once with the purificator.

into the chalice, and, having purified the chalice, consumes them. Only after having dried the chalice, does he dry the ciborium and place it outside the corporal.

10. If, by inadvertence, the celebrant had drunk the ablutions without purifying the ciborium, he may take some more wine and water (or water alone) into the ciborium and then drink it. Any particles that happen to be therein may be swallowed, as this added ablution forms one, morally, with the communion and ablutions of the Mass.

11. When the purificator has been used to wipe the ciborium after a wet purification it ought not, when feasible, to be used again until it has been washed.

12. Should the ciborium be needed at once for newly consecrated Particles, it is better to give it only a dry purification into the first ablution in the chalice. Immediately afterwards the new Hosts are placed in the ciborium — the celebrant having genuflected before touching Them — it is covered, veiled, and placed in the tabernacle, and the celebrant genuflects before closing the door. Only then does he drink the first ablution.

13. For the lunette and its case, a dry purification is ordinarily sufficient when the Benediction Host is being renewed.

Chapter XIV

THE COMMUNION ANTIPHON AND THE
POSTCOMMUNION PRAYERS

Celebrante purificato, dum calicem collocat in altari, liber missalis defertur per ministrum ad latus Epistolae, et collocatur ut in Introitu. Ipse autem minister genuflectit iuxta latus Evangelii, ut in principio Missae. Deinde celebrans, stans innetis manibus, legit antiphonam ad Communionem; qua lecta, innetis itidem manibus ante pectus, vadit ad medium altaris, et eo osculato, vertit se ad populum a manu sinistra ad dexteram, et dicit: *Dôminus vobiscum*, et per eandem viam redit ad librum, dicit orationes post Communionem, eisdem modo, numero et ordine, ut supra dictae sunt orationes initio Missae. Quibus finitis, claudit librum, et iungens manus ante pectus, revertitur ad medium altaris, ubi eo osculato, vertit se ad populum, et dicit, ut supra: *Dominus vobiscum*, quo dicto, stans innetis manibus ante pectus versus populum, dicit, si dicendum est: *Ite, missa est*, et per eandem viam reveritur ad altare. Si vero non sit dicendum, dicto *Dominus vobiscum*, revertitur eodem modo per eandem viam ad medium altaris, ubi stans versus ad illud innetis ante pectus manibus, dicit: *Benedicamus Domino*. . . .

In Quadragesima autem a feria IV cinerum usque ad feriam IV Hebdomadae sanctae, in Missa feriae postquam celebrans dixit orationes post Communionem cum suis solitis conclusionibus, antequam dicat: *Dominus vobiscum*, stans in eodem loco ante librum dicit: *Oremus. Humiliate capita vestra Deo*, caput inclinans, et extensis manibus, subiungit eadem voce orationem super populum, ibidem positam, qua finita, osculatur altare, et vertens se ad populum dicit: *Dominus vobiscum*, et alia ut supra.¹

1. At the Missal² the celebrant turns to the Proper of the Mass that he is saying' and, with joined hands, reads aloud the Communion antiphon.

¹R. XI, 1, 2.

² Should the priest have to move the Missal himself he will do so with both hands, bowing his head to the cross, as he passes the middle. He docs not genuflect even though the Blessed Sacrament is exposed. Cf. S.R.C. 4198¹².

³The server must not do this at a low Mass, S.R.C. 3448¹⁴.

In Eastertide he adds one *Alleluia*, even though it is not noted in the text.⁴ When he has finished the antiphon he goes with joined hands to the middle, kisses the altar, turns by his right to the congregation and, with hands extended³ and eyes cast down, says *Dominus vobiscum*. Then he goes directly to the Missal and says the Postcommunion prayers, observing the same ceremonies,⁰ the same number, the same rules about *Oremus*¹ and the conclusions,⁸ as at the prayers after the Introit.

Oratio super populum

2. In Lent and Passiontide (except the Triduum Sacrum), in ferial Masses only, the *Oratio super populum* occurs. This has its own invitation to prayer, *Oremus* (said with the head bowed and the opening and re-joining of the hands), and *Humiliate capita vestra Deo* (said with the head still bowed but with joined hands). It is said like the Postcommunion prayers with hands extended before the breast. It has its own proper conclusion,⁰ which follows the rules for the conclusion of Collects in general. This prayer is said even if preceded by three Post-communions?

3. Having completely finished the conclusion of the last prayer, the celebrant closes the Missal¹⁰ (unless there is a proper last Gospel to be recited,¹⁰ in which case he leaves it open¹¹) with the opening towards the middle of the altar?² With joined hands he goes to the middle, kisses the altar, turns by his right to the people (unless he is already facing the congregation, cf. R. V, 3) and says *Dominus vobiscum*, as usual. Then, with joined hands and eyes still cast down, he adds *Ite, missa est.*" Then he turns back to the altar, by his left, not completing the circle, lays his joined hands on the table, and bowing⁴ says silently the prayer

Placeat.

4. On Easter Eve and during the Easter octave, *Alleluia* is added twice

< R.M., n. 504.

⁵ See p. 188.

⁰ For bows, see p. 201, for position of hands, see p. 187.

¹ See p. 107.

• See p. 108.

» R.M., n. 506.

¹⁰ Even though another Mass will follow immediately.

""•This now occurs only at Masses on Palm Sunday not preceded by the blessing of and procession with palms.

""Should the celebrant be obliged, in the absence of a server, to transfer the book himself, it is better to do so at this point, bowing his head to the cross as he passes the middle (and not genuflecting, even when the Blessed Sacrament is exposed; cf. S.R.C. 4198'2). He then returns to the centre to kiss the altar, before *Dominus vobiscum*.

¹¹ The rubrics do not determine in what direction the book is to be closed. But all rubricians direct that it be closed towards the middle of the altar. And this because it is more convenient to close the book with the right hand. A mystical reason has also been suggested, i.e., that the book is closed towards the cross, which represents Christ, the Lamb, who alone "is worthy to open the book and loose the seals thereof (Ap 5:2).

"" Pausing for an instant after *Ite*, as the sense of the words requires

>« See p. 202.

to *Ite, missa est* and to the response, *Deo gratias*. There should be a momentary pause after *est*, and after each *Alleluia*.

5. In a Mass to be followed by a liturgical procession, immediately after *Dominus vobiscum* the celebrant turns back to the altar by his left, as usual, and there — because the prayer is addressed to God — stands erect and, hands joined before his breast, says *Benedicamus Domino*.TM Only after this does he lay his hands on the altar and bow to say *Placeat*.

¹⁵ R M., n. 507 *a*.

Chapter XV

THE BLESSING AND LAST GOSPEL

Dicto, *Ite*, missa est, vel *Benedicimus Dômino*, vel *Rcquiéscant in pace*, celebrans ante medium altaris stans iunctis inanibus super eo, inclinatus dicit secreto: *Pliccat tibi, sancta Trinitas, etc.* Quo dicto, extensis manibus hinc inde super altare positus, ipsum in medio osculatur: tum erigens sc, adhuc stans versus illud, elevat ad caelum oculos et manus, quas extendit et iungit, caputque Cnici inclinans, dicit voce intellegibili: *Benedicat vos omnipotens Deus*, et iuntis manibus, ac demissis ad terram oculis, vertens sc ad populum a sinistro latere ad dexteram, extensa manu dextera, iunctisque digitis, et manu sinistra infra pectus posita, semel benedicit ad latus populo dicens: *Pater, et Filius, et Spiritus Sanctus*. Rr. Amen; et circulum perficiens accedit ad latus Evangelii, ubi dicto *Dôminus vobiscum*, et Rr. Et cum *spiritu tuo*, pollice dextero signans primum signo cnicis altare, scu librum in principio Evangelii, deinde frontem, os et pectus, dicit: *Initium sancti Evangelii secundum Ioannem*; vel Sequéntia sancti Evangélii, ut dictum est in Rubricis generalibus, et lÿ. *Glôria tibi, Domine*, iunctis manibus legit Evangelium: In principio, vel aliud ut convenit. Cum dicit: Et Verbum caro factum est, genuflectit versus latus Evangelii, et surgens prosequitur ut prius: quo finito, minister stans a parte Epistolae respondet: Deo grdtias.

Si celebrans in altari vertit faciem ad populum, non vertit sc, sed stans ut erat, benedicit populo, ut supra, in medio altaris; deinde accedit ad latus Evangelii, et dicit Evangelium S. Ioannis.

In Missis in quibus dictum est *Benedicimus Dômino* vel *Rcquiéscant in pace*, celebrans non dat benedictionem, sed, dicto *Pliceat tibi, sancta Trinitas*, ut supra, et altari osculato, si dicendum sit ultimum Evangelium, accedit ad latus Evangelii, ibique dicit initium Evangelii secundum Ioannem *In principio*.

Si vero ultimum Evangelium omittendum sit, iuxta rubricas, celebrans, data benedictione, vel, si etiam benedictio omittenda sit, osculato altari, recedit.¹

1. Having finished the prayer *Placeat* the celebrant places his hands flat on the table of the altar and kisses it. Then, erect, he extends his

¹ R. XII, 1, 2, 4, 5. The blessing is not given when *Benedicamus Domino* is said (RM.. n. 508).

hands to about the width of the shoulders and at the same time raises his eyes to the cross, and says aloud *Benedicat vos*. He then joins his hands before his face/ lowers them to the height of his breast, lowers his eyes at the same time and says *omnipotens Deus*, bowing his head to the cross at the word *Deus*. With eyes cast down and hands joined he turns by his right to the people (unless he is already facing the congregation) and, when directly facing them, places his left hand below his breast and with his right hand, raised so that the little finger is towards the people, makes the sign of the cross once over those present. In making this cross — the lines of which he traces with the little finger as guide to the entire hand — he observes the limits that should be observed in making the large sign of the cross on himself, i.e., he traces the downstroke from the height of the forehead to before the breast and the transverse stroke from the left shoulder to the right. While making the cross he says aloud *Bater et Filius* (at the downstroke), *et Spiritus Sanctus* (at the transverse stroke).⁴

When *Benedicamus Domino* is said there is no blessing.⁵

The Last Gospel

2. After the blessing he joins his hands, completes the circle, turning by his right, and goes to the Gospel comer. There facing the altar card or the Missal obliquely, so that he is partly turned to the people/ as at the first Gospel, with joined hands he says *Dominus vobiscum*. Then, having laid his left hand palm downward on the altar, with the front of the thumb of the right hand — the palm turned towards the altar — he traces a small “Greek” cross on the table,⁷ while saying *Initium*. Then placing his left hand fiat under his breast, with the front of the thumb of the right he traces the small cross on his forehead, lips, and breast/ as he had done at the first Gospel, while saying *sancti Evangelii*, etc. If the Gospel is a proper one, the celebrant (while saying *Sequentia*) will sign the cross at the beginning of the text (his left hand laid meanwhile on the

k) rather than on the altar, and then sign himself at *sancti Evangelii*, etc., as at the first Gospel.

3. With joined hands he reads the Gospel aloud.⁸ At the words *Et Verbum caro factum est* of the pericope from the beginning of St. John’s

⁴ Cf. R. VH, 5.

⁵ R. XII. 2.

⁶ Sec p. 192.

⁷ R M., n. 508.

⁸ S.R.C. 3792s.

⁹ See p. 192. Many rubricians say that even for the Gospel of St. John the celebrant may sign the altar card (his left hand laid meantime on the card) instead of the altar, since the card is a substitute for the Missal.

¹⁰ Sec p. 192.

¹¹ Re omission of the last Gospel, sec p. 121.

Gospel, the celebrant lays his hands on the altar and, erect, genuflects towards the Missal or altar card, that is, he does not face the altar directly but a little obliquely, *versus latus Evangelii* says rubric XII, 1. After genuflecting at *Et Verbum . . . est*, he rises at once,¹⁰ and continues *et habitavit*, etc. He finishes the Gospel *before moving from the Gospel corner*.

If a proper Gospel be read,¹¹ the celebrant at its conclusion does not say *Per Evangelica dicta* nor does he kiss the book, but he closes it immediately.¹²

The last Gospel is not read when *Benedicamus Domino* is said.”

¹⁰ Cf. rubric of the Canon.

“This occurs now only on the Second Sunday of the Passion at Masses at which palms are not blessed.

“The rubric does not determine how it is to be closed (see p. 294, note 12). In any case the server ought at once after the Gospel to transfer the Missal to the Epistle corner, and there the opening should, for both mystical and practical reasons, face the cross.

“RM.. n. 510(a).

Chapter XVI

AFTER THE CONCLUSION OF THE MASS

I. The Prayers After Low Mass

When the Gospel is finished, the celebrant — of a “private Mass” — descends directly¹ to the foot of the altar (unless he choose to kneel on the footpace²) to recite the Leonine prayers³. These are to be said kneeling and with joined hands⁴ (unless the priest has to read them from a card), by the celebrant and the congregation, either alternately, as is the practice in some places, or all together. They may be recited in Latin or in the vernacular, in a version approved by the Ordinary⁵. These prayers are to be said immediately after the last Gospel and before any other prayers that may, on occasion, follow the Mass.

II. The Return to the Sacristy

Quibus omnibus absolutis, sacerdos accipit sinistra calicem, dexteram ponens super bursam, ne aliquid cadat, descendit ante infimum gradum altaris, et, ibi in medio vertens se ad illud, se profunde inclinat (vel, si in eo est tabernaculum

¹ There is no reason, in this case, why he should first go to the middle and bow to the cross. S.R.C. 3637¹ says the bow is not prescribed nor forbidden.

² S.R.C. 3637².

³ Sec p. 121.

⁴ It is a general rule that prayers outside Mass are said with joined hands (unless they have to be read from a book) and so the celebrant ought not to have the chalice in his hands while reciting the Leonine prayers. In any case, he is to take the chalice *omnibus absolutis* (R. XII, 6), and, therefore, not before he has said the prescribed prayers.

⁵ Cf. C.J.C. 919; 1388. J* J*..'

• The Ordinary may order or permit the recitation, even in the vernacular, of approved prayers after Mass (S.R.C. 3157T, 3537*, 3805). The celebrant may not himself add them without authority. (Cf. C.J.C. 818.)

sanctissimi Sacramenti, genuilectit); et, facta reverentia, accipit birtum a ministro, caput coopertit, ac praecedente eodem ministro, eo modo quo venerat, redit ad sacristiam, interim dicens antiphonam *Trium puerorum* et canticum Benedicite vel alias preces quas maluerit. Postquam paramenta deposuerit, gratiarum actionem per temporis spatium conveniens protrahit, preces infrascriptas persolvens, vel alias pro sua devotione?

1. Having recited the Leonine prayers, or immediately after the last Gospel if the prayers are to be omitted,⁸ the celebrant takes the chalice in his left hand, turning it around, unless it be completely veiled back and front, so that the veiled part is towards the people and the opening of the burse towards himself. He places his right palm on the burse to keep it steady. Then, retiring a little to the Gospel side as he turns, he descends to the foot of the altar, bows low to the cross or genuflects *in piano*⁹ if the Blessed Sacrament be present in the tabernacle or a relic of the Passion be exposed for veneration over the altar, receives his biretta (if he uses it) and puts it on, and departs to the sacristy.¹⁰ As he goes he may recite the canticle *Benedicite* with its antiphon (in full).¹¹

2. While the general obligation of thanksgiving after the celebration of Mass is recalled by Canon 810 of the Code of Canon Law, the recitation of the canticle *Benedicite* and the other prayers given in the Missal for the celebrant's use after Mass are no longer of obligation. For his thanksgiving he may choose whatever prayers he wishes.^{12*}

3. While returning to the sacristy the celebrant follows the same rules regarding the reverences to things (the high altar, etc.) and persons as when going to the altar to say Mass." Having arrived in the sacristy, still covered he bows his head to the crucifix or to the chief image there; and he may, if it is customary, bow slightly to the server, in acknowledgement of his services.

He then lays the chalice aside, removes his biretta, and unvests in the opposite order to that which he had followed when vesting. He kisses the cross on the stole, maniple (even if the vestments be black), and amice;¹⁴ and in taking off the alb, he withdraws the left arm before the right. Unless the celebrant himself puts away the vestments, he will arrange them on the vesting bench as he found them when he came to say Mass. He lays the burse and chalice veil on top of the vestments, in readiness for the next Mass.

» R. XII, 6.

• See p. 121.

• S.R.C. 2682'L

io If for a sufficient reason the celebrant is to unvest at the altar, he will do so at the Gospel corner, not in the middle, which is the privilege of a bishop. (Cf R. XII, 6 This rubric does not suppose that the priest says anything more after the Gospel.)

n Alleluia is added in Eastertide even after a requiem Mass.

» R. XII, 6.

i' Sec p. 219.

i« By usage and in analogy with the kisses that are prescribed at the vesting.

He then folds his amice and puts it with his purificator in his own drawer. It is better not to put the purificator into the folded amice, but to lay it on top of this so that it may dry.

The rubrics do not direct the priest to wash his hands after Mass, and there is no reason why he should do so; but if the custom exists locally he may follow it.

III. The Celebrant's Thanksgiving

The celebrant then makes his thanksgiving, the length of which is not determined either by the Code (canon 810) or by the rubrics. He may use what prayers he wishes. Naturally the prayers which the Church suggests in the Missal are the most suitable vocal prayers and are indulgenced.¹⁵ It is an excellent thing to make his thanksgiving in the church, thereby honouring the Most Holy Sacrament, edifying the faithful, and avoiding interruption.

Appendix A

FAULTS IN THE CELEBRATION OF LOW MASS*

I. General Observation

1. To say Mass without fault is beyond the power of fallen human nature, and so the Church at every Mass that is celebrated bids the priest offer Sacrifice not only for others but for his own "innumerable sins, offences, and negligences." Among these, no doubt, are the offences and negligences of the celebrant in offering the Mass itself. The Church also places at his disposal, in the prayers of thanksgiving after Mass, the prayer *Obsecro te*, to be said *on bended knees*, that he may obtain pardon "for the defects and faults committed through human frailty in the celebration of Mass."¹⁷

2. While slight faults cannot ordinarily be avoided in saying Mass, the more grave faults certainly can, above and beyond all by the *formation of good habits* — by taking the greatest pains when learning how to celebrate Mass, and during the first years of priesthood, by knowing the rubrics accurately and putting them into practice. If a priest once acquires the habit of saying Mass with the greatest possible perfection, he is likely to continue

¹⁵ These indulgences have recently been increased (*Enchiridion*, nn. 750, 751, 752).

¹⁸ To read the list of common faults in the celebration of Low Mass will recall many of the details of the rite.

¹⁹ Pius X, in 1912, granted this very precious indulgence.

so celebrating the Divine Sacrifice all his life; but if he begins badly, with an imperfect knowledge of the rubrics and negligence in observing them, and so forms bad habits, he will find it distinctly difficult — should he ever get the grace to make a genuine effort to change — to break these habits.

3. A good beginning — contracting good habits and avoiding bad ones — will help the priest a great deal to say Mass as he should to honour God, to edify the people, and to sanctify himself, but even this is not enough. He will also need (a) to study the rubrics from time to time;” (b) to give *conscious* attention to their fulfillment, as perfectly as may be, when he celebrates Mass; (c) to invite criticism of his celebration of Mass from those of his fellow priests who know the rubrics and observe them accurately according to their letter and in their spirit, and who are not too sparing or too timid in their criticism; (d) to watch, when opportunity offers, other priests celebrating Mass; it will not be difficult to observe those who say Mass really well (who are to be copied) and those who say it badly. Very often by seeing the defects of others we become conscious of our own.

The Time Required for the Celebration of Mass”

The time which should be devoted to the saying of a Mass is a question of the greatest moment. To celebrate Mass in an unduly slow manner often suggests indolence or affectation, it wearies those who are present, it may often prevent busy people from attending Mass on weekdays — or even from being present at the entire Mass on Sundays — and, in churches where there are many Masses with only a short interval or no interval at all between them, it may cause a grave disturbance of order and serious inconvenience to other priests. To celebrate Mass as it should be celebrated and yet within a reasonable time (when the celebrant is not free to devote an indefinite time to this greatest of acts) is an art that is acquired, ordinarily, only after years of careful practice. Facility in reading Latin,¹⁰ the elimination beforehand²¹ of things that cause delay, and care not to waste even a moment *between* successive prayers or actions, or over things that are of minor moment,²² are all factors which contribute to the celebration of Mass without undue delay. In general it may be said that Mass can be

** Spiritual writers recommend, and sometimes synodal law prescribes, that the priest should review the rubrics during his Retreats.

«» See p. 303, n. 24.

¹⁰The *Ritus* (R. I, 1) directs the priest to read over the text of each day's Mass beforehand. This is quite essential in the case of a priest who has not considerable facility and practice in reading Latin, if he wishes to avoid undue delay.

²¹ By, e.g., a careful marking of the Missal (noting in the mind's eye even such a small point as the exact position on the page of the prayer of a commemoration, so that it may be begun *instantly*, when the celebrant turns to this page; the preparation beforehand of the names of those who are to be prayed for at each memento (cf. p. 211).

²² E.g., the number of drops of water put into the chalice at the Offertory (cf. o 250), the wiping or reveiling of the chalice. Cf. on p. 289 IT, the remarks about undue delay over the purification of the corporal or of sacred vessels.

celebrated in an impeccable manner within a reasonable time if attention be paid to a principle that may be expressed by the adaptation of an old saying “Look after the seconds and the minutes will look after themselves.”

While undue slowness in saying Mass may, then, be a defect, celebrating with undue haste is a far more serious and more common fault. This is most disedifying. It suggests that the priest does not care how he says Mass, and that he is prepared to hasten through it in any fashion provided he gets it over quickly.” Such a way of saying Mass demoralizes the server, scandalizes and often gravely perturbs the people, and gradually undermines and sometimes entirely destroys their deep reverence for the Mass.

The priest who celebrates Mass with undue haste cannot possibly make movements and gestures that are grave, dignified, quiet, and reverent; the words which he recites can scarcely be real prayers, worthy of the Person to whom they are addressed. He makes it impossible for the server to respond and to perform his ceremonies as he should, and impossible for the faithful to join in or to follow intelligently and devoutly the prayers and actions of the Mass, as so many of them nowadays try to do. Undue haste also mutilates the rite of the Mass. Acts which should be done successively, are done simultaneously, as when the celebrant while passing from the middle to the corner of the altar begins or finishes a prayer which should be said at the middle of the altar or at the corner. Genuflections and signs of the cross are badly made; bows are omitted; gestures are awkward.

From the beginning of his ministry, then, the priest must conscientiously try to find the golden mean in the time that he takes to say Mass, spending neither too long nor too short a time — and circumstances” often determine what is “too long” or “too short” — keeping in mind what he owes in this matter to God, to the people, and to himself.

IL Faults Against General Rules

A. Faults of the Voice²

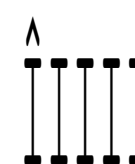
1. Pronouncing the words too loud or too low, the pitch will vary according to circumstances.

«The time which is actually gained by saying Mass hurriedly, accurately measured by a clock, would be found to amount to very little.

2« As to the time, theologians (following Benedict XIV and St. Alphonsus) generally teach that the celebration of Mass should never take less than twenty minutes, nor, for a public Mass, more than half an hour. Circumstances, of course, have some influence on this. For example, if a priest says an entirely private Mass, and is not in any way limited to time, obviously he may spend longer than if saying a public Mass or if another Mass is immediately to follow at a fixed hour.

^m To read over a list of common faults is a useful reminder of the details of the rubrics.

2« Sec p. 178.



2. Pronouncing the texts indistinctly, mutilating them, swallowing half the words, dropping the voice at the end of sentences, and the like."
3. Pronouncing the words in an affected or unnatural voice.
4. Saying aloud what should be said secretly, either continuously or in waves (murmuring words aloud in bursts of "piety"), or vice versa.
5. Repeating words through scrupulosity.
6. Beginning a prayer before the response to the previous one is duly completed (e.g., at *Kyrie eleison*).

B. Faults in Liturgical Gesture

*Kissing the Altar*⁸

1. Not withdrawing a little from the altar beforehand (and so being unable to bend down straight in front).
2. Not laying the hands fully (not merely the tips of the fingers) and flat on the table of the altar.
3. Not touching the altar with the lips.
4. Kissing it to one side.
5. Kissing it while pronouncing words (e.g., the concluding words of *Gloria* or *Creed*), or kissing it noisily.

The Hands

1. The hands joined:²⁰
 - a) Not crossing the right thumb over the left.
 - b) interlocking the last three fingers of the two hands (instead of holding them laid against one another).
 - c) Pointing the joined hands downwards.
 - d) Not holding them at the height of the breast.
 - e) Not keeping the elbows close to the sides.
 - f) Laying the joined hands on the corporal³⁰ (instead of on the edge of the altar, free of the corporal).
 - g) Placing them on the edge of the altar in such a way that the little fingers are laid on the altar, and not against the front edge.
2. The hands extended:³¹
 - a) Holding them too far apart³² — beyond the width of the shoulders (e.g., at the Collects, at *Dominus vobiscum*).

¹¹ Had pronunciation and enunciation is a mark of either want of understanding or want of care and reverence or of both.

²⁰ See p. 184.

³⁰ See p. 186.

³¹ See p. 186.

³² See p. 187.

* This is a very common fault. Although the former strict rubric of R. V. I. has been modified in the new *Ritus*, it still affords a useful guide to the best way of holding the extended hands.

b) Holding them too high — beyond the height of the shoulders (e.g., during the Canon)—or too low, not “ante pectus” (e.g., at *Dominus vobiscum*). Sec, however, p. 188.

c) Not holding them parallel to each other.”

d) Spreading out the fingers when the hand is laid on the altar or on the breast.

3. Moving the hands:³⁴

a) Opening and closing them too rapidly (e.g., at *Dominus vobiscum*; *Orate, fratres*).

b) Extending or raising them too far or too quickly in the gesture at the beginning of the *Gloria in excelsis*, the Creed, *Te igitur*, etc.

The Sign of the Cross

1. The large sign:”

a) Bending the head when about to touch the forehead.

b) Not carrying the hand to the forehead and to the tips of the shoulders.”

c) Not actually touching the parts of the body.

d) Touching the stomach, instead of the breast.

2. The small sign:”

a) Making it with the side or back of the thumb.

b) Bending the head.

c) Keeping the fingers of the right hand closed.

d) Drawing a continuous wavy line from forehead to breast (instead of tracing three distinct crosses).

e) Not actually touching the forehead, lips, and breast.

f) Not keeping the left hand laid (with fingers extended close together) under the breast.

3. Signing persons and objects:³⁸

a) Not joining the hands before blessing (as R. VII, 5 prescribes).

b) Not pointing the hand upwards (tracing the cross with the little finger) when blessing persons.

c) Making too small or, a more common fault, too large a sign of the cross over persons or things.

d) Making the sign of the cross over objects (e.g., over the *oblata* during the Canon) with violent and rapid movements, or with a movement of the fingers from the wrist, instead of moving the entire forearm.

c) Making the signs of the cross over objects with circular or semi-circular movements, instead of with well-defined straight lines.

⁵³ Another very common fault.

¹¹ Seep. 188.

¹³ Sec p. 191.

³⁴ Sec p. 191.

³⁷ Seep. 192.

^{s9} Sec p. 192.

*Striking the Breast*³⁰

1. Striking the breast violently or noisily.
2. Striking it with the hand closed.
3. Protruding the elbow when striking the breast.

The Eyes^{*0}

Not keeping the eyes down while going to and returning from the altar, and when turned to the people, e.g., at *Dominus vobiscum*, etc.

Genuflections^{*1}

1. Genuflecting too quickly or too slowly.
2. Genuflecting with the right leg stretched out too far (the right knee should be in a line with the middle of the left foot).
3. Bowing the head or bending forward,⁴² instead of keeping the head and body perfectly erect.
4. Not touching the ground with the right knee (when possible).
5. Not rising at once from the genuflection.
6. Not genuflecting straight towards the object to which the act of worship is directed.
7. When genuflecting at the altar, not laying the hands fully and flat on the table, and outside the corporal (except between the Consecration and the ablutions).
8. Genuflecting on a step when the genuflection should be made *in piano*, or vice versa.^{4*}

Bows^{**}

1. Neglecting the differences between the three kinds of bows; e.g., not making a deep bow at *Munda cor meum*, *Supplices*; a moderate bow at *Deus, tu conversus*, etc.; a bow of the head at the Holy Name, *Gloria Patri*, etc.
2. Making too slight a bow of the head, a kind of nod.
3. Bowing the head, when the body is already bowed⁴⁸ (e.g., at the name *Jesus* or *Mary* in the prayer *Suscipe, sancta Trinitas'*).

III. Common Faults in the Course of Low Mass

The Preparation

1. Omitting to wash the hands, or washing them after having vested.

« Seep. 194.

40 Seep. 195.

41 Seep. 196.

41 A very common fault that needs special vigilance to avoid.

41 Sec p. 197.

44 Seep. 199.

45 Sec p. 201.

2. Placing things on top of the Missal, except the tabernacle key.
3. Marking the Missal or preparing the chalice after having vested.
4. Not putting the corporal into the burse (but beneath or over it).
5. Talking unnecessarily (especially after having begun to vest).
6. Omitting the vesting prayers, or saying *Amen* at the end of each (instead of at the end of the last one).
7. Kissing the alb or chasuble; or neglecting to kiss the cross on the amice, maniple, and stole.⁴⁰
8. Not laying the amice for a moment⁴⁷ on the head; making the sign of the cross *with it*; not covering the collar of the cassock.
9. Putting the arms into both sleeves of the alb at the same time, or inserting the left arm before the right;⁴⁸ letting the alb trail on the ground or having it too short⁴⁹ and badly arranged.
10. Putting on the maniple too close to the wrist.³⁰
11. Throwing the middle of the stole down the back, or drawing it up tight about the neck (so that it appears over the chasuble);⁵¹ crossing the left part over the right; having one end of the stole hanging lower than the other.
12. Letting the chasuble hang down too far from the neck (it should cover the stole), or having it too far up on the neck.
13. Talking or wandering about after having vested.
14. If the biretta is worn, making *uncovered* reverences to the cross of the sacristy, or those that may occur on the way to the altar. There is but one exception: a double genuflection is to be made uncovered to the Blessed Sacrament exposed.
15. Carrying the chalice in one hand only (not placing the right hand on the burse); carrying it too high or too low (it should be carried *elevatum ante pectus*),² carrying spectacles, or a handkerchief, or a book on top of the chalice.⁵³
16. Walking too rapidly to the altar, or looking about on the way.
17. When the altar is approached from behind, entering by the Epistle side (when it is possible to enter from the Gospel side).⁸⁴

*The Beginning of Mass*¹⁵

1. On arrival at the altar not giving the server the biretta (if used) *before* making the reverence; making a (moderate) bow instead of a deep one (the Blessed Sacrament being absent); genuflecting on the step (instead of *in piano*, if It be present).

⁴⁰ See pp. 214-216.

⁴¹ See p. 214.

⁴² See p. 215.

⁴³ See p. 215. This is a very common fault.

⁵⁰ See p. 216.

⁴⁴ See p. 216.

⁴⁵ See p. 218.

⁴⁶ See p. 213.

p. 219.

⁴⁷ See p. 221.

2. Bowing to the cross on arriving at the table of the altar, or before going to open the Missal.
3. Not resting the burse on the altar when taking out the corporal; not putting the burse aside with the *right* hand; not spreading the corporal fully.
4. Allowing the server to open and arrange the Missal.
5. Delaying in prayer at the middle of the altar before descending to begin Mass; not bowing³¹ to the cross then.
6. Before beginning Mass making a moderate (instead of a deep) bow if the Blessed Sacrament be not present; genuflecting *in piano* (instead of on the lowest step) if It is.
7. Making the sign of the cross while rising after the genuflection.
8. Not allowing the server sufficient time to say properly the responses to the preparatory prayers.
9. Bowing to the server at *vobis, fratres*, and *vos, fratres* in the *Confiteor*.
10. Neglecting to remain bowed low while the server says *Misereatur tui*, etc., after the *Confiteor*.
11. Failing to bow (moderately) from *Deus, tu conversus* to *Oremus* (inclusively).
12. Not to bow (moderately) and place the joined hands on the edge of the altar for the prayer *Oramus*.

Introit, etc.'*

1. Not to bow the head towards the book at *Gloria Patri* and keep it bowed until *Spiritui Sancto* (inclusive).
2. Turning pages of the Missal while still reciting a prayer (e.g., during the concluding words).
3. Saying the final words of the Introit while going to the middle of the altar, or commencing the *Kyrie* before reaching it.
4. Not giving the server sufficient time to reply properly at *Kyrie, eleison?*^{*}
5. Not bowing the head at *Deo* at the beginning of the *Gloria in excelsis*, or at the other words in the prayer at which a bow should be made.
6. Not bowing the head towards the book at each *Oremus*; or saying this while going to the Missal.
7. Turning over the pages to find the next Collect, while saying the conclusion of the previous one³⁰ (the conclusion should be finished with joined hands).
8. Not kneeling down at *Flectamus genua*; failing to say *Levate* after some moments in prayer.

» See p. 224.

» See p. 231.

» This is a common fault.

» It is sometimes very difficult to resist the temptation to do this.

The Epistle, Gospel, and Creed

1. Not touching the book (at least the edges of the leaves⁹⁰) while reading the Epistle.
2. Not raising the eyes to the cross before bowing to say *Munda cor meum*; ^{nl} not bowing deeply for this prayer or resting the joined hands on the altar.
3. Not going to the *corner* of the altar to recite the Gospel, and not turning partly towards the people.⁷⁹ Not placing the left hand on the book while signing the text.
4. Not bowing *towards the book*tm (except when the Blessed Sacrament is exposed) for bows that occur in the Gospel.
5. At the end of the Gospel not kissing the *beginning of the text*; ^o* not raising the Missal to do so; raising the bookstand.
6. Not bowing the head at *Deum* and at other words in the Creed, where a bow is prescribed; *staying* down on one knee at *Et incarnatus*, etc.,⁰ or bowing the head during these words; bending to kiss the altar before the Creed is fully finished.

The Offertory

1. Unveiling the chalice while reciting the Offertory antiphon (which should be read with hands joined).
2. Raising the paten or chalice too high when offering the bread or wine; and not holding each with *both* hands.⁰⁹
3. Not looking up at the cross before beginning the prayer *Suscipe, sancte Pater*; or continuing to look up at it during the recitation of the prayer.⁶⁷
4. Commencing to make the cross with the paten before finishing the prayer of the offering of the bread.^{*1}
5. Beginning the prayer *Deus, qui humanae* while pouring in the wine,⁶⁹ or before laying aside the wine cruet; blessing the water in a Mass of the Dead.
6. Not looking at the cross during the recitation of the *entire* prayer *Offerimus*; making the cross with the chalice before having finished this prayer.⁷⁰
7. Not bowing (moderately), or not laying the joined hands on the edge of the altar, while saying *In spiritu humilitatis, etc.*; ^o' or beginning the prayer before doing so.
8. Not looking up at the cross while saying *Veni, sanctificator*; making

⁹⁰ Sec p. 237.

^o See p. 239

⁶² Sec p. 241.

Sec p. 242.

See p. 242.

ⁿ⁵ See p. 243.

^{ee} See p. 246 ff.

⁹⁷ See p. 247.

⁰⁹ See p. 247.

^{•o} See p. 250.

⁷⁰ See p. 252.

⁷¹ See p. 252.

too small or too large a cross over the *oblata*, and not laying the left hand, meanwhile, on the table of the altar outside the corporal.⁷²

9. Washing the hands *over* the table of the altar;” saying *Gloria Patri* or *Requiem* at the end of the psalm in a Mass of the Dead.

10. Not raising the eyes to the cross when beginning the prayer *Suscipe, sancta Trinitas*; not laying the joined hands on the altar; beginning the prayer before doing so; bowing the head (when the body is already bowed) at the names Jesus and Mary.⁷⁴

11. Looking at the congregation when turned to say *Orate, fratres*; not saying the first two words, and these only, aloud;⁷⁵ delaying, when turned to the people, to finish the formula; not completing the circle; not answering “Amen” (aloud)^{75*} when the server has finished the *rêsponse Suscipiai*;⁷⁶ beginning to read the Secrets before he has finished this.

*The Preface*TM

1. Not laying the hands on the altar for the conclusion of the last Secret; and for *Dominus vobiscum*.

2. Raising his hands at *Gratias*, etc.

3. Not raising the eyes to the cross; not bowing the head at *Deo nostro* (of *Gratias agamus*).

4. Striking the breast at *Sanctus*; not saying the prayer aloud⁷⁸; placing the joined hands on the edge of the table of the altar.

The Canon

1. Beginning *Te igitur* before having looked at the cross and bowed low” (with hands laid on the altar); not holding the hands parallel to one another all through the Canon, when they are not occupied.

2. Not joining the hands on each occasion before making crosses over the *oblata*” (as R. VII, 5 prescribes); making these crosses with violent movements of the hand; not laying the left hand on the altar (outside the corporal) while making them.

3. Not bowing the head at the name of the Pope.

4. Not raising the hands before the face, or at least breast high,⁷⁹ and not bowing the head somewhat at the Memento of the Living.

5. Omitting the bow of the head at the name of our Lady, always, and the names of the saints, when their feast is celebrated (or commemorated⁸⁰), in the prayer *Communicantes*. 4M

6. Not raising and joining the hands before the breast at the words *fiat dilectissimi*, etc., of the prayer *Quam oblationem*. j|

⁷¹ See p. 253

⁷² Sec p. 253.

⁷³ See p. 255.

⁷⁴ R.M., n. 511 g.

⁷⁵» Sec however, p. 254

⁷⁶« See p. 254.

⁷⁷ Sec p. 255.

n. 511 h.

⁷⁸· Sec p. 257.

⁷⁹ Sec p. 258.

⁸⁰ Sec p. 259.

⁸¹ Sec p. 261.

FAULTS IN CELEBRATION OF MASS

7. Not raising the eyes to the cross at the words *et elevatis oculis* of *Qui pridie*; not bowing the head at *tibi gratias agens*; bending down to consecrate before finishing this prayer (*ex hoc omnes*).

8. If there is a ciborium (or a Benediction host) to be consecrated, not opening it before bowing down.

9. Pronouncing the words of consecration aloud or with improper pronunciation or with repetitions or with contortions of the mouth or body.”

10. After the consecration of the Host not keeping the index finger and thumb of each hand joined until after the ablutions; when genuflecting, not putting the hands on the altar *within* the corporal;* when using the right hand (e.g., to sign the Sacred Host), not placing the left on the altar *within* the corporal.

11. Failing to raise the Sacred Host and chalice high enough at the Elevation to be seen by all present; elevating and lowering them too quickly or too slowly; not keeping the eyes fixed on them (as R. VIII, 5 prescribes) during the Elevation.⁸⁵

12. After the Elevation of the Host, uncovering the chalice before genuflecting; not raising the chalice (with *both* hands) at *accipiens et hunc praeclarum Calicem*; not bowing the head at *item tibi gratias agens*.**

13. To say *haec quotiescumque*, etc., while elevating the chalice (instead of beginning it at once after the words of consecration, and while genuflecting).⁸⁷

After the Consecration

Not to bow low at *Supplices*; to begin the prayer before being bowed down; not to place the left hand under the breast while making the sign of the cross at *omni benedictione*, etc.⁸⁸

Not raising the joined hands before the face at the *Memento* and not looking at the Sacred Host while making it; mentioning the names of the dead at *N. et N.*, instead of after *in somno pacis*; not bowing the head at the conclusion.⁸⁰

3. Not saying *Nobis quoque peccatoribus* in the clear voice⁰⁰ and not striking the breast with the last three fingers of the right hand;⁰¹ not bowing the head at the names of the saints mentioned in the prayer on their feast

4. Not joining the hands before making the signs of the cross over the Host and chalice; not making the signs of the cross (with the Host) with the entire hand and forearm;⁰⁸ not raising the chalice a little at *omnis honor et gloria*.

“ Sec p. 266.

But the *joined hands*, when laid on the edge of the table, must remain *outside* the corporal even after the Consecration (p. 187)

*» Sec p. 267

88 See p. 271.

Sec p. 273

“ Sec p. 268

88 See p. 271.

” See p. 273

” Sec p. 269

•OR.M., n. 511 i.

<< See p. 273

The Pater Noster, etc.

1. Not to lay the hands on the altar (within the corporal) for the conclusion of the Canon (at *Per omnia*, etc., following *omnis honor et gloria*), and not to keep them joined until beginning the *Pater noster** not looking at the Sacred Host during this prayer; not answering *Amen* (in the clear voice) when the server has said *Sed libera nos a malo*.¹⁰¹

2. Taking up the paten before having answered *Amen*; not laying the left hand under the breast while making the sign of the cross with the paten.

3. At *Pax Domini* moving the Particle of the Sacred Host over the chalice with a movement of the fingers only¹⁰⁰ and omitting to purify the fingers over the chalice afterwards.

Agnus Dei, etc.

1. Not saying the *Agnus Dei* in the clear voice; laying the joined hands on the edge of the altar when beginning it; striking the breast at *Agnus Dei* (instead of at *Miserere nobis*), or striking it in Masses for the dead.*⁷

2. Beginning the three prayers that follow *Agnus Dei*, before having bowed and laid the joined hands on the edge of the altar; not looking at the Sacred Host while reciting these prayers.

3. Not bowing at *Domine, non sum dignus*; not saying these four words in the clear voice and the rest silently;¹⁰ resting the left hand on the altar.

The Communion of the Celebrant

1. Making a cross with the Sacred Host that exceeds the limits of the paten ' (contrary to R. X, 4); not bowing the head at the Holy Name in the form of Communion.

2. Bowing after having received the Sacred Host; not raising the joined hands "before the face" during the moments of meditation.¹⁰⁰

3. Delaying unduly over or being negligent about the purification of the corporal.¹⁰¹

4. Making too large a sign of the cross with the chalice; not bowing the head at the Holy Name; throwing back the head or making a noise while drinking the Precious Blood; licking the lip of the chalice after Its consumption.¹⁰

5. Delaying in meditation after the drinking of the Precious Blood; beginning *Quod ore* too soon (while collecting the fragments of the Host) or too late¹⁰ (while drinking the first ablution).

6. Not holding the chalice *over* the altar to receive the first ablution and *on* it (when the server is sufficiently tall) to receive the second."⁴

See p. 275.
⁷¹ See p. 275.
^{*} See o. 278.
 Sec p. 279.

n. 511 i.
⁷⁷ Sec p. 281.
 100 Sec p. 281.
 101 Sec p. 282.

¹⁰² Sec p. 284.
 101 See p. 286.
 i^o Sec pp. 286-287.

7. Spending an unduly long time over the wiping of the chalice; not veiling it fully (in front).

*The Communion of the People*¹⁰⁵

If the ciborium is taken from the tabernacle, genuflecting (a second time) before closing the door.

Placing the ciborium veil within the corporal.

Holding the ciborium too low when saying *Ecce Agnus Dei*, etc., or when carrying it.

Descending to the Communion rail before having fully finished the last *Domine, non sum dignus*.

5. Not saying the full form of Communion over each person; not bowing the head at *iesu Christi*; not saying *Amen* at the end.

6. Making too large a cross with the Sacred Host, i.e., one larger than the top of the ciborium.

7. Giving Communion from right to left; not beginning at the Epistle comer.

8. Looking about unnecessarily when distributing Holy Communion.

9. Touching the face of the communicant with the Host; not pressing the Host down on the communicant's tongue; moistening the fingers with saliva when giving Holy Communion; holding the ciborium too close to the communicant.

10. Genuflecting on opening the tabernacle door to replace the ciborium. There is only one genuflection, after having replaced the ciborium in the tabernacle.

The End of Mass

1. To read the Communion antiphon with the hands on the bookstand.¹⁰⁶

2. Not to close the Missal at the end of the Postcommunion prayers (unless there is a proper last Gospel); to close it or begin to move to the middle of the altar before the conclusion of the last Postcommunion has been fully said.¹⁰⁷

3. To bow when saying *Ite, missa est*; to say these words without a slight pause after *Ite*;¹⁰⁸ not to hold the hands joined before the breast while saying them.

4. Not to lay the joined hands on the edge of the altar and bow for *Placeat*;¹⁰⁹ to begin the prayer before doing so.

5. Not looking up at the cross at *Benedicat vos*, etc., and not bowing the head at *omnipotens Deus*.¹¹⁰

6. To make the sign of the cross outside the correct limits and not to trace it over the people with the little finger as the guide.¹¹¹

¹⁰⁵ See p. 314.	¹⁰⁸ See p. 295.	¹¹¹ See p. 297.
¹⁰⁶ See p. 293.	¹⁰⁹ See p. 295.	
¹⁰⁷ See n. 294.	no See p. 297.	

- 7. Neglecting to kiss the altar in a Mass of the Dead or at other times when the Blessing is omitted.
- 8. Genuflecting towards the middle of the altar at *Et Verbum caro*, etc.;¹¹² leaving the Gospel corner immediately after having genuflected (instead of finishing the Gospel at the corner).
- 9. Saying the Leonine or other prayers after Mass while holding the chalice.¹¹³
- 10. Genuflecting or bowing with the biretta in the hand.¹¹⁴
- 11. Carrying the chalice in one hand.¹¹⁵
- 12. Not saluting the cross of the sacristy while still covered,¹¹⁶ if the biretta is worn (and carrying the chalice).
- 13. Omitting to kiss the cross on the stole, maniple, and amice when unvesting; taking off the maniple before the stole.¹¹⁷

Appendix B

THE ORDER OF ADMINISTERING HOLY COMMUNION

I. Holy Communion During Mass

Si qui sunt communicandi in Missa, paulo antea ministrans campanulac signo cos moneat. Sacerdos autem, post sumptionem Sanguinis, calicem parum ad latus Evangelii collocat, intra tamen corporale, et palla tegit. Deinde: si particulae super corporale consecratae sint, facta genuflexione, eas super patenam ponit; si particulae in eadem Missa intra pyxidem consecratae sunt, pyxidem collocat in medio corporali, eam discooperit et genuflectit; si vero administrandae sunt particulae iam antea consecratae, aperto tabernaculo, genuflectit, pyxidem extrahit et discooperit.¹¹⁸

1. The sacred liturgy supposes that, as far as possible, Holy Communion should be received *during* Mass. By so receiving the Blessed Eucharist, those present at Mass participate more completely in the act of Sacrifice and share more fully in its effects, and (as the Roman Ritual¹¹⁹ notes) the prayers of the Mass after *Holy Communion* concern not only the celebrating priest but also all others who have communicated.

Whenever a priest says Mass (even in a private oratory) he has the right to give Holy Communion during the Mass, unless the *Ordinary in a par-*

Sec p. 298. 114 Sec p. 300. ne Sec p. 300.
J., See p. 299. 115 See p. 300. ii' See p. 300.
>»R. X. 6. The rubric supposes *Hosts just consecrated to be used, normally* (cf *Mediator Dei*, ? 118 (126)).
n>y, it, 11; RM., n. 502.

ticular case had forbidden it. In case of a low Mass he may also give Communion immediately before or after Mass.¹²⁰

2. If there is anyone to receive Holy Communion, the server rings the bell (once) shortly before the time for Communion, say during the prayers that follow *Agnus Dei*. As *Confiteor* — which used to be the signal to the celebrant that there were persons for Communion — is no longer said, and as the new rubric of R. X, 6 directs the server “to warn” the communicants by nging the bell “a little before” Communion: (a) the bell should no longer be rung at the priest’s *Domine, non sum dignus* (this was never ordered by any rubric, it was merely a usage); (b) when there are communicants it should be rung as a warning to them to approach the altar. Since people should not, if possible, be moving about during the celebrant’s Communion, it would seem that the bell should be ntng shortly after *Agnus Dei*; the people must now be trained to approach for Communion sooner than they usually do; (c) shortly after having rung the warning bell for the people, the server should go to the Epistle corner of the altar and kneel on the lowest step, if there is anyone for Communion; if not, he takes the cruets and waits at the foot of the altar until after the celebrant’s Communion. This is an indication to the celebrant that there is no one to communicate.

3. Having consumed the Precious Blood, the celebrant covers the chalice with the pall and places the chalice towards the back of the corporal, towards the Gospel side. Three possibilities then arise: (a) if the number of Hosts consecrated at Mass is small, they will be on the corporal. And the celebrant, having genuflected, slips the paten under them (using the index finger of the left hand to help them on to the paten, if this be necessary), and without any further genuflection he turns around and says *Ecce Agnus, Dei*, etc.; or (b) the Hosts will be in a ciborium, this he draws into the center of the corporal, uncovers it, genuflects, and turns around to say *Ecce*, etc.; or (c) the Hosts, having been consecrated at a previous Mass, he must take the ciborium from the tabernacle, this he opens, genuflects, takes out the ciborium,¹²¹ closes the tabernacle, unveils and uncovers the ciborium, and without any further genuflection turns around with it and says *Ecce*, etc.¹²²

Ecce Agnus Dei

Postea accipit manu sinistra pyxidem scu patenam cum Sacramento, dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem seu patenam, et conversus ad communicandos in medio altaris, dicit: *Eccc Agnus Dei, cccc qui tollit peccata mundi*. Deinde dicit:

C.J.C. 846, 869.
1:1 If a Benediction Host has been consecrated at Mass or Particles in a ciborium which are not to be used now, this is the moment for putting the Host or ciborium into the tabernacle (cf. p. 285).
According to the new rubric of R. X, 6, there is only *one* genuflection in all three cases before turning around to give Communion.

Dômine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanabitur ànima mea. Quibus verbis tertio repetitis, accedit ad eonim dexteram, hoc est, ad latus Epistolae, et unicuique porrigit Sacramentum faciens cum eo signum cnicis super pyxidein vel patenam, et simul dicens: Corpus Domini nostri Iesu Christi custodiat animam tuam in vitam aeternam. Anien.¹²

4. The celebrant takes in his left hand the ciborium at or under the node, between the joined thumb and index finger and the other fingers¹²¹ (or the paten held under the joined thumb and index finger, and supported by the other fingers). In his right hand — between thumb and index finger — he takes one of the Sacred Hosts, holding It at Its edge; the other fingers are held closed on the palm of the hand or are held extended, close together.

5. Turning completely (even though there be another ciborium on the altar or even though the communicants be not in front of him but at the side of the church) to the people by his right the celebrant holds the Particle so that It can be clearly seen over the ciborium¹²⁵ (paten) held at the height of his breast. With his eyes fixed on the Sacred Host, which he does not raise any higher, the celebrant says aloud¹²⁶ *Ecce Agnus Dei*, and three times, *Domine, non sum dignus*, etc., which prayer is not to be changed in form even if all the communicants are women.¹²⁷ The entire prayer, not merely the opening words, is said aloud and the communicants may say it aloud with the priest. Only when the celebrant has completely finished these prayers should he leave the footpace to give Holy Communion.¹²⁸

Communion of the Clergy and Server

6. Should there be clerics to receive Holy Communion they will receive It kneeling on the footpace (or at some special place prepared for them within the sanctuary), in the order of their rank, beginning with those of

.*) R. X, 6.

¹²⁴ Should the priest have to give Holy Communion to a great number and should he find it difficult so to hold the ciborium for a long time, he may purify the index finger and thumb in the purifying bowl and then hold the ciborium in the ordinary way.

¹²¹ He may rest the little fingers on the edge of the ciborium (paten) to steady his hand.

n. 511 i.

*) R.R. V. ii, 3.

¹²⁸ *Religious Profession or Renewal of Vows: for Religious* (of either sex) who take or renew vows within the Mass the following rite is of obligation (S.R.C. 3912): "the celebrant who is to receive the vows, after having received the most Holy Sacrament of the Eucharist, holding the Sacred Host in his hands, turns and says aloud *Ecce Agnus Dei*, etc., and *Domine, non sum dignus*, etc. (thrice). Then each of those who are to take vows reads aloud his (her) profession and immediately after each receives the Most Holy Eucharist. At the *renewal* of vows the celebrant, turned to the altar, waits until those who renew their vows have read the form of renewal (this they will do all together, led by one of them, unless the number be small) and then they receive the Most Holy Body of the Lord in order," i.e., in the order of precedence established by the date of profession (S.R.C. 3836).

highest rank; the priests and the deacons wearing the surplice and a stole of the colour of the Mass or white.¹³"

7. The server will also receive Holy Communion at the altar, even though he be a layman and not in cassock and surplice,¹³⁰ and before all others,¹¹¹ because of his ministry, except those who have a higher liturgical rank, either permanently (i.e., all clerics, if the server be a layman; clerics of higher rank, if he be a cleric; heads of state) or on occasion"² (e.g., the bridegroom and bride at a Nuptial Mass; a nun on the occasion of her profession).

Communion of the People

8. After the Communion of those who receive at the altar, the celebrant — holding the Sacred Particle over the ciborium,¹³³ and *firmly*^ clasp- ing this at the height of his breast — descends to the Communion rail¹¹ and begins the distribution with the first person on the Epistle side. Pre- viously the server hands to this first communicant the Communion plate,¹³³ unless, by induit, permission has been received to have the plate held by the server under the chin of each communicant.

9. The celebrant makes the sign of the cross with each Sacred Host, over and within the limits of the ciborium (paten), while saying aloud the words *Corpus Domini nostri Iesu Christi* (bowing his head) and then he finishes the formula, including *Amen*, while laying the Sacred Particle on the tongue of the communicant.

10. If the ciborium is full, the priest must take the first Hosts with the greatest care. Especially if They are arranged in regular circles around the

»R.R. V, ii, 4; S.R.C. 3499.

»S.R.C. 4271'.

»S.R.C., 1074, 4328.

»S.R.C. 3836, 4328.

In warm weather, if the hand is sticky, it is a good thing to change this Particle, before leaving the altar, and give a different one (which will be less likely to cling to the finger) to the first communicant.

It is not lawful to give Holy Communion during Mass to persons so distant from the altar, that the celebrant loses sight of it (C.J.C. 868; this canon apparently renders unlawful the usage which S.R.C. 3322* formerly permitted of taking Com- munion to sick people in rooms near the church, where the altar cannot be seen, but the voice of the celebrating priest can be heard; see *infra* p. 322). Authors, how- ever, interpret this canon as applying to places *outside* the church or oratory where Mass is being said (e.g., an adjoining hospital ward) and so Holy Communion may be given to persons who are *within* the church, even though they be so placed that the celebrant in going to them loses sight of the altar.

»The Instruction of the Congregation of the Sacraments of March 26, 1929, which ordered the use of the Communion plate, directs that the plate be held by each communicant, but the Holy Sec, to render the use of the plate easier, has granted a faculty to many bishops to allow the server to hold the plate. Indeed a reply given by this Congregation to the English bishops (in a letter to the Archbishop of Liverpool dated August 31, 1931) states that this method is in conformity with the wishes of the Congregation; and it would seem that no special permission is any longer needed to adopt this practice. For a general Communion a second priest (in surplice) may hold a paten under the chin of the communicants (cf. S.R.C. 1210 and *Decretum in Lucionem*, 1854, § 20).

ciborium (which is not a desirable practice), he must be careful not to press on them on one side, as it often causes a number of Them to shoot up suddenly on the opposite side of the ciborium.

11. When giving Holy Communion, («) the celebrant must be careful not to touch the dress or any part of the face of the communicant with the Sacred Host; (/>) nor moisten his finger when laying It on the communicant's tongue.¹³⁰ He should, therefore, hold the Sacred Particle at Its edge between his thumb and index finger (the other fingers being folded on to the palm), twist his hand somewhat towards the right (so that the thumb is above the Particle, the index finger beneath It) to get the Host into the correct position for laying It on the communicant's tongue, lay It on the tongue — withdrawing the index finger at the moment when It is about to touch the tongue — and then press the Host lightly on the tongue with the thumb, to make It adhere and to prevent Its being drawn away when he withdraws his hand; (c) the priest should not hold the ciborium top far away from the communicant, nor should he hold it (still less a paten) too near, lest the communicant breathe on the Particles or blow them away; (d) the celebrant must not look about but, as far as possible, should keep his eyes reverently fixed on the Sacred Host.

*The Communion of a Large Number of Persons*³⁷

12. When the celebrant comes to the end of the row of communicants, keeping the ciborium in his left hand, with the right he takes the Communion plate from the last person, and holding it carefully in a horizontal position (lest there should be any tiny Fragments of the Sacred Hosts on it), carries it to the first communicant in the next row. If the server carries the plate the priest will hold the joined thumb and index finger of his right hand over the ciborium — resting his hand on the edge, if he wishes — as he passes from row to row. When there are several rows of communicants he must always begin at the left-hand side and move towards the right (it is incorrect to distribute Holy Communion moving in the opposite direction), and even when the number is very great he must make the sign of the cross and say the *entire* formula as he communicates each person. Though obliged in such a case to give Holy Communion quickly, he must

ne if by accident his finger should become moistened to any extent, he may return to the altar and wash the thumb and index finger in the purifying bowl. He must not carry a purificator in the left hand to wipe his fingers when giving Holy Communion (as is sometimes done). The rubric does not order this and modern rubricians are almost unanimously against it as it means that tiny Fragments of the Sacred Host are transferred to the purificator and from it, in due time, dropped on to the floor.

¹⁵⁷ On a special occasion when there is a very great number of communicants, kneeling benches, furnished with a Communion cloth, may be placed in convenient parts of the church for the distribution of Holy Communion. In such a case, two candles at least, placed one at each end of each bench, should be lighted during the distribution (S.R.C. 3086').

be most careful to observe the great reverence which is due to the Most Holy Sacrament, to guard against the accidental dropping of a Sacred Particle,** and to avoid hasty and slipshod movements which are so irreverent and sometimes give great scandal. To give Holy Communion with the minimum of delay, yet with due gravity and reverence is a matter of careful practice. It will greatly help the priest if the communicants have been previously well instructed on how to receive Holy Communion (i.e., to hold the head erect, neither bowed nor thrown back, the mouth well open, the tongue slightly protruding and resting on the lower teeth, the eyes lowered or closed) and on the use of the Communion plate (to hold it under the chin and horizontally, to pass it quickly immediately after having received Communion and without tilting it,¹ etc.).

13. Should the priest be obliged to wait for persons to approach the Communion rail, he ought to turn momentarily towards the altar at which he is saying Mass. If the Elevation of a Mass which is going on very near by should occur during the distribution of Holy Communion, and the bell be rung, the priest may pause and turn towards the altar at which he is saying Mass, at the same time avoiding turning his back completely on the altar where the Elevation is in progress.

Shortage of Sacred Particles

14. Without a reasonable cause (e.g., to help in emptying a ciborium, when this is necessary) the celebrant should not give more than one Particle to each communicant;¹¹⁰ nor should he, without a good reason, use the broken parts of a large host. In case of necessity (if, e.g., otherwise someone would be left without Holy Communion) the celebrant may break off a part of his own large Host to give in Communion. If necessary also, it is permitted to break the Sacred Particles and give a part only to each communicant.¹¹¹ In this case (a) the priest returns to the altar to break the Hosts; (b) the broken part which is given in Holy Communion must be large enough to be swallowed and not so small as to dissolve in the mouth of the communicant before being swallowed (for to receive the Sacrament the Body of Christ must be *eaten*). Ordinarily, therefore, each Host should not be broken into more than two parts; (c) it is well, when possible, to give the broken Hosts to those who are better instructed because the ill instructed sometimes think that they do not receive the Sacrament or do not receive it fully if they are given a broken Host.

¹¹⁰» For the case in which a Particle should fall, see *De Defectibus*. X, 15 (cf. p. 149).

¹¹¹ Cf. the Instruction of the S. Congregation of the Sacraments of March 26, 1929 (A.A.S., pp. 631-642).

¹¹² Innocent XI, in 1679, forbade this practice, but the reason of the prohibition then was that some persons thought that they received the Sacrament more fully by receiving two or more Hosts.

¹¹³ S.R.C. 2704'.

The Return of the Priest to the Altar

Fidelibus communicatis, celebrans ad altare revertitur. Deinde: si particulae super corporale positae erant, extergit illud cum patena, et si qua in eo fuerint fragmenta, in calicem immittit; si particulae in pyxide inveniuntur, eam super corporale deponit, cooperit, in tabernaculo reponit, genuilectit et ostium claudit. Postea in calicem immittit fragmenta quae forte inveniuntur in patina sub mento communicantium apposita. Deinde dicit secreto: Quod ore sumpsimus, Domine, etc., et se purificat dicens Corpus tuum, Domine, quod sumpsi, etc., et alia facit ut supra. Si in altari desit tabernaculum, et pyxis cum particulis consecratis super altare maneat usque ad finem Missae, ea servantur quae feria V in Cena Domini praescribuntur versus finem Missae.*4*

15. Having completed the distribution of Holy Communion, the celebrant

holds the ciborium horizontally in his right hand between the index finger (joined to the thumb) and the second finger. If, however, the server has held it for the communicants, he may carry it to the altar, and there hand it to the priest. The priest places the ciborium and the plate on the corporal.¹⁴³ He may then purify his finger and thumb by rubbing them over the ciborium (the rubric says nothing about this). He covers the ciborium, veils it, opens the tabernacle, replaces the ciborium therein, genuflects,¹⁴⁴ closes and locks the tabernacle, and replaces the altar-card.

The Reservation of Sacred Hosts

16. If no Particles are left in the ciborium, the celebrant at once purifies the ciborium¹⁴⁵ and the Communion plate. Should Holy Communion have been given with Particles that had been consecrated on the corporal, the celebrant must purify with the paten the part of the corporal where they had lain, then purify the paten into the chalice.

17. If the Particles which remain in the ciborium after Holy Communion are not to be reserved, the priest, on arriving at the altar, lays the Communion plate aside, genuflects, and immediately consumes the Hosts, bowed, and holding them over the ciborium (paten), but without making the sign of the cross with a Particle, and without saying anything. Having consumed the Hosts, with hands joined before his face, he proceeds to the purification of the ciborium.¹⁴⁸

18. If Sacred Particles remain after Holy Communion, and if there is no tabernacle so that the ciborium must be transferred to another altar after Mass, the celebrant covers and veils the ciborium and places it in the middle of the corporal at the back. From that point on he must observe the rules for the celebration of Mass in presence of the Blessed

¹⁴³ R. X. 7.

¹⁴⁴ He does not now genuflect until he is about to close the tabernacle

«R. X. 7.

«Seep. 289.

«A See p. 289.

Sacrament exposed.¹ When the celebrant has veiled the chalice after the ablutions, he does not fold the corporal (for the ciborium must remain on it), and he places the veiled chalice outside the corporal on the Gospel side. As the Blessed Sacrament is on the table of the altar, he does not sign the table before beginning the last Gospel.¹⁴⁴ After the Leonine prayers the celebrant puts on a white humeral veil and, preceded by the server with a light, carries the ciborium to the place where it is to be reserved. There the altar should be prepared with two lighted candles, the key of the tabernacle, and a corporal spread on the table. Having placed the ciborium in the tabernacle he genuflects before closing it, takes off the humeral veil, folds the second corporal and puts it aside in its burse, and with joined hands and accompanied by the server (without a light) returns to the altar where he was celebrating Mass. There he folds the corporal of the Mass, places it in the burse, puts this on top of the veiled chalice, and returns to the sacristy, as usual.

An Assistant Priest at Holy Communion

19. The celebrant should himself give Communion but if the number of communicants be great he may be assisted by another priest.^{1*} He is not to begin giving Communion until *after* the celebrant has begun. Having uncovered the ciborium he genuflects (his hands laid on the altar outside the corporal) and begins the distribution without the prayers *Ecce Agnus Dei*, etc.¹⁵⁰

Ordinarily the priest who assisted should finish the distribution before the celebrant,⁵¹ and when he returns to the altar, having covered and veiled the ciborium, he may replace it in the tabernacle and then genuflect, or he may genuflect on arriving back at the altar, cover the ciborium, and leave it to be replaced by the celebrant.

He may purify the Communion plate over the ciborium (as when giving Holy Communion outside Mass) or he may leave it on the altar, on the corporal, to be purified into the chalice by the celebrant.

Having covered and veiled the ciborium, the assisting priest purifies the thumb and index finger of the right hand in the purifying bowl which

H; As at the Mass of Maundy Thursday (cf. R. X, 7). See p. 340.

UB Rubric of the old rite of Maundy Thursday.

U3R.M., n. 502. The celebrant, in such a case, should take the second ciborium from the tabernacle and leave it on the table of the altar, ready for the priest who assists.

¹⁵⁰Only for the very gravest cause (e.g., to give Holy Viaticum) may another priest give Holy Communion before the time of the Communion in the Mass with *Hosts which have been consecrated at this Mass* (S.R.C. 3448;). These must remain on the altar, because of their relation to the Sacrifice, until after the Communion of the celebrant.

⁵¹If the celebrant finishes before the assisting priest, he should not continue the Mass (he may, however, purify sacred vessels if they are to be purified), but await the return to the altar of the assisting priest. On his return the celebrant does not genuflect with him, if there be already a ciborium on the altar.

stands beside the tabernacle. He does not give any blessing, as he would in administering Holy Communion outside Mass.

Purification of the Communion Plate

20. When the ciborium has been replaced in the tabernacle, the celebrant uncovers the chalice, having replaced it in the middle, if it had been on the Gospel side, drinks any Drops of the Precious Blood that may have gathered at the bottom during the distribution of Holy Communion (holding the paten under his chin), purifies the corporal, if necessary, as previously explained, and then the Communion plate into the chalice.¹⁸¹ If there are particles on the plate which are obviously not Particles of the Sacred Hosts the celebrant will draw them away carefully with the second finger of the right hand and dispose of them outside the corporal. If he is in doubt about the nature of the particles and does not wish to transfer them to the chalice (to be afterwards consumed with the ablutions) he may purify the plate into the purifying bowl instead of into the chalice.¹⁸³ Ordinarily, however, he will purify the plate into the chalice, with the thumb and index finger of the right hand (just as he had previously purified the paten¹⁸⁴), and then place it outside the corporal.

21. If for some special reason, such, for example, as pressure of time, the purification of a ciborium has to be postponed, it must be placed in the tabernacle unveiled.¹⁸⁵

Communion of the Sick During Mass

22. If a priest celebrates Mass near the room of a sick person (e.g., in a hospital), he may take Holy Communion to that person *during Mass*, only if in doing so he does not lose sight of the altar.¹⁸⁶ In such a case the celebrant after the usual prayers said at the altar, and always in the plural¹⁸⁷ even though there be only the one sick person for Holy Communion, goes in silence,¹⁸⁸ after the Communion of others, without the humeral veil,¹⁸⁹ to communicate the sick person. He must, however, be

¹⁸¹ Or he may first purify the plate and put it aside. If he is going to use the chalice for a Mass said immediately after (so that he does not purify the chalice) he must purify the plate into the ciborium.

¹⁸² *M Ephemerides Liturgicae* (1930, p. 73), and Vermersch in *Periodica* (1930) say that, for hygienic reasons, only Particles which are *evidently* sacred need be purified into the chalice; all others may be purified into the purifying bowl, to be afterwards thrown into the sacrarium. After the Communion of patients in a hospital where contagious diseases are rife, even Sacred Particles may be purified into the purifying bowl (or into a special bowl) to avoid contagion.

¹⁸³ « Sec p. 282.

¹⁸⁴ Because there is no longer any reason for veiling it; and also to distinguish it from other ciboriums which contain the Blessed Sacrament, and which may be in the tabernacle at the same time.

¹⁸⁵ C.J.C. 868; R.R. V, i, 17 and sec p. 317, n. 134.

¹⁸⁶ S.R.C. 4193.

¹⁸⁷ S.R.C. 2672.

¹⁸⁸ Cf. S.R.C. 3322.

accompanied by someone to carry the *ombrellino* (the white silk umbrella-shaped small canopy) and at least two lights should accompany the Blessed Sacrament.¹⁶⁰

II. Holy Communion Outside Mass¹⁶¹

Who May Give Holy Communion?

1. Whenever and wherever¹⁶² a priest may lawfully celebrate Mass, he may give Holy Communion during the Mass, unless the Ordinary for just reasons and in particular cases has forbidden the administration of the Blessed Eucharist.¹⁶³ Even when wearing black vestments he may give Holy Communion immediately before or after Mass, provided it be a low nonconventual Mass.¹⁶⁴ It is forbidden to give Holy Communion immediately before or after a solemn, a sung, or a conventual Mass.¹⁶⁹

2. It is tolerated, in case of necessity, that a priest, clothed in the sacred vestments, on his way to or from the celebration of a low Mass at an altar where the Blessed Sacrament is not reserved should stop at the altar where the Blessed Sacrament is reserved to give Holy Communion.¹⁶⁶ It is better, however, in such a case to give Holy Communion, vested in amice, alb, cincture, and stole, and then put on the maniple and chasuble for Mass, or, if the priest has said Mass, to remove the chasuble and maniple in the sacristy and then return to give Holy Communion.

3. Apart from the celebration of Mass, any priest — even one not attached to the church, with the leave, at least presumed, of the rector of the church — may give Holy Communion to those who seek it.¹⁶¹

When May Holy Communion Be Given?

4. In general, Holy Communion may be given on any day,¹⁶⁶ but — apart from a reasonable cause — only within the hours during which Mass may be celebrated.¹⁶⁰ The Eucharistic fast is now relaxed for the com-

«0 S.R.C. 26721, 2885, 3322s, 3448". Before the promulgation of the Code of Canon Law, decree 3322- of S.R.C. permitted the celebrant to give Holy Communion to a sick person, even if he were in a room where the altar could not be seen, but where the voice of the celebrating priest could be heard. This permission, granted originally to the Order of St. John of God, is (it would seem) abrogated by Canon 868. In the sources quoted for that canon, S.R.C. 2672', 2885, and 3448' — all of which are in agreement with the canon — are given; while no mention is made of S.R.C. 3322s. Some writers, however, think that the permission given in S.R.C. 3322s still holds good (for hospitals).

>“ The distribution of Holy Communion outside Mass is not dealt with in the rubrics of the Missal, but in the Roman Ritual (Title V, Chapter 2). It is given here, however, for convenience and completeness.

S.R.C. 4201.

R.R. V, i, 18; C.J.C. 869.

>’ R.R. V. i. 13; C.J.C. 846 § 1.

” SRC. 4177s.

».. S.R.C. 27401’.

’«C.J.C. 846, § 2.

188 C.J.C. 867, § 1.

«° C.J.C. 867, § 4. See 5 8 *infra*.

municant, and he is allowed solid food up to three hours, and nonalcoholic liquids up to one hour, before receiving Holy Communion.¹⁷⁰ During the *Triduurn Sacrum* there are special rules, i.e.: (a) on Maundy Thursday Holy Communion may be given (*distributed to the faithful*) only during the evening Mass(es) or immediately after and in connection with it (them), but to the sick at any hour;¹⁷¹ (b) on Good Friday Holy Communion may now be given but only during the afternoon service;¹⁷² (c) on Holy Saturday Holy Communion may be given only within the Easter vigil Mass or immediately after it. These restrictions on Friday and Saturday do not apply to those in danger of death.¹⁷³

As the Mass on these days is ordinarily a solemn or a sung Mass, the celebrant may not give Holy Communion immediately after it, while still at the altar in the Mass vestments. He should, in such a case, return to the sacristy, remove the chasuble and maniple (or if he prefers remove all the vestments and put on a surplice and white stole) and then, *without delay*, return to give Holy Communion. Or another priest, vested in surplice and stole, may administer the Sacrament, but *immediately* after Mass. If, however, the Mass is a low Mass, probably the celebrant may give Holy Communion immediately after it, without removing the Mass vestments.

5. It is, obviously, very unbecoming to give Holy Communion outside the proper time, at an altar where another priest is celebrating Mass,¹⁷⁴ but it is permissible in case of real necessity. In such a case the priest who administers Holy Communion should carry out the full rite of the administration outside Mass (as described below), saying the prayers, giving the Blessing, etc., even though the Mass in progress be a requiem Mass, for in such a case the distribution of Holy Communion has no connection with this Mass.

The Constitution *Christus Dominus* (1953) allowed the celebration of Mass, after 4 p.m., with permission of the local Ordinary, on certain days; and the Instruction attached to it permitted Holy Communion to be given within such a Mass, or immediately before or after it, the rules for the Eucharistic fast being observed. By a decree of the Holy Office of March 21, 1960, local Ordinaries may, when the celebration of evening Mass is not possible, permit Holy Communion to be given, on the same conditions, in connection with any other afternoon or evening function (the form

¹⁷¹ Motu Proprio *Sacram Communionem*, March 19, 1957. One who is unwell may have a nonalcoholic drink or any medicine (even a solid) without any limit of time. "Modifications," S.R.C., February 1, 1957.

¹⁷² *ib.* § 111, 19; S.R.C., February 1, 1957.

¹⁷³ *ib.* §§ 111, 18, 19. Concerning the Eucharistic fast for the functions of Holy Week, the rules of *Christus Dominus* are to be applied (S.R.C. § Hi, 22).

When the new rite of Easter Eve is carried out, and Mass is before midnight the rules of *Christus Dominus* (for evening Mass, etc.) concerning the Eucharistic fast apply to it.

• RM.. n. 502 (cf. p. 341).

of which the Ordinary is to determine) held in any church or public or semipublic oratory.

A sick person who — though not confined to bed — has been unable to leave the house for a week, and cannot for any reason receive Holy Communion in the morning, may receive it in the afternoon, the hour and frequency to be determined by the priest who ministers to him (Holy Office, October 21, 1961). Such a person may observe the extended Eucharistic fast for the sick, i.e., he may take nonalcoholic drinks or any medicine (liquid or solid) without any restriction of time limit before Communion.

Holy Communion at an Altar of Exposition

6. Apart from necessity or grave cause or a special induit of the Holy Sec, it is absolutely forbidden — and the Congregation of Sacred Rites has repeated the prohibition several times and in rather strong terms — to distribute Holy Communion either during Mass or before or after Mass, at an altar where the Blessed Sacrament is exposed. The practice of giving Holy Communion at such an altar may not be tolerated?"

7. During the time of exposition the Blessed Sacrament should be reserved at another altar for the administration of Holy Communion, even though it be necessary' to use a temporary tabernacle and even though there be very little room available there for the giving of Holy Communion?77 If necessary benches may be arranged around this other altar as a temporary Communion rail?78

The Hour of Holy Communion

8. While Holy Viaticum may be given on any day and at any hour,'7 Holy Communion is to be given, ordinarily, only during the hours when Mass may be celebrated (sec p. 34). For a reasonable cause, however, it may be given outside these hours.'80

Holy Communion Immediately Before or After Mass

9. When a priest gives Holy Communion immediately before or after a low Mass, he does so in all the Mass vestments'81 (the maniple included), even though these be black. He will use the full form of the administration of Holy Communion outside of Mass, including the Blessing

'«S.R.C. 3448', 3482, 3505·.», 3525·.. 4353. and July 27. 1927 (when the Congregation declared that decrees 3448 and 4353 are in full force). If Holy Communion is given in case of necessity or by induit, it would be well to veil the Blessed Sacrament during the distribution.

- «S.R.C. 3448·, 3482.
- «SRC. 3449', 3525«.
- «S.R.C. 3525«. For the rite, if in case of necessity, etc.. Holy Communion is given at an altar of Exposition, sec p. 340.
- « C.J.C. 867. § 5.
- ""C.J.C. 867. 4. 5. but cf. § 5 *supra*.
- "R R. V, ii, 13.

(except when he is in black vestments), even though those who receive Holy Communion have just received the blessing or will shortly receive it in Mass.¹⁸¹*

10. The celebrant places the chalice towards the Gospel side of the altar, and uses the corporal of the Mass for the distribution of Holy Communion. Hence, if he foresees that Holy Communion is to be given at the end of Mass, the celebrant may, after the ablutions, leave the corporal extended on the altar and replace the veiled chalice on it, until Mass is finished.

11. When Holy Communion is given immediately after Mass the Leonine prayers may be omitted.¹⁸³*¹⁸⁵ they are said, it must be immediately after the last Gospel, and before the distribution of Holy Communion.

The Preparation of the Altar for Holy Communion

12. When Holy Communion is given apart from Mass, the cover of the altar is removed, and two candles are lighted. The key is laid near the tabernacle (unless the server will bring it later — see p. 208, note 7) and the purifying bowl¹⁸¹ is at hand with a purificator. On the credence, or at the Communion rail, if there is no server, face downwards, to keep it free of dust, is the Communion plate. This is needed¹⁸¹ in addition to the Communion cloth,¹⁸² whenever Holy Communion is given, except in a solemn or pontifical Mass, when the paten is used.

13. A burse,¹⁸⁷¹⁸⁸ the colour of the stole that the priest will wear,¹⁸⁹ containing a corporal,¹⁹⁰ should be laid on the altar, unless the priest will himself carry it to the altar. . ' J

The Vestments of the Priest

14. The priest who is to give Holy Communion first washes his hands. This is, ordinarily, a symbolical washing and it is presumed that his hands are already clean. If they are not, he should cleanse them thoroughly with soap. He may, while washing his hands, say the prayer *Da, Domine, virtutem manibus meis*, as before Mass. It is not prescribed.

¹⁸¹ S.R.C. 4257».

'«Seep. 121.

. This bowl, which should be always near the (tabernacle from which Holy Communion is given, should have a cover and should not contain a sponge, but a little water. This should be changed frequently and its contents poured into the sacrarium (or into the fire if there is no sacrarium, R.R. V, ii. 8).

¹⁸⁵ According to the Instruction of the Congregation of the Sacraments of March 26, 1929.

'8« The cloth is laid on the top of the rail — not held by the communicant — as an extra precaution, in case a Sacred Particle should fall.

>»' S.R.C. 2932'.

¹⁸⁸ S.R.C. 3515'.

>» Not a pall. Cf. S.R.C. 2932«.

15. He then puts on a surplice,¹⁰⁰ and a stole, either white¹⁰¹ (the liturgical colour of the Blessed Sacrament) or of the colour of the Office of the day. It is well, when possible, to use the colour of the day, not only because it will be in keeping with the conopaeum of the tabernacle (unless this be always white) and with the altar frontal, but also to remind the communicants of the intimate connection between the daily Sacrifice and Holy Communion.

On All Souls' Day the colour of the stole is to be either white or violet,¹⁰² unless Holy Communion be given in black vestments, immediately before or after (low) Mass.

16. The priest may carry the burse (with the corporal) to the altar, holding it underneath, the top part resting on his breast (*ante pectus*).¹⁰³

17. If possible the priest should be accompanied by a server, in cassock and surplice, who may carry the tabernacle key (see p. 208, n. 7); and who will present the Communion plate to the first communicant, or will himself carry it at the Communion rail where this is the practice (cf. p. 317, n. 135).

The Arrival at the Altar

18. On arriving at the altar, the priest gives his biretta (if worn) to the server¹⁰⁴ and genuflects on the floor (*in piano*) with him. He may kneel for a moment and say a short prayer. This is not prescribed in the order for the administration of Holy Communion, but in the very first chapter of the Roman Ritual (I, 6), the priest who is about to administer a sacrament is directed to pray for a short time in preparation.

19. Having gone up to the altar, the priest takes the corporal with his right hand from the burse, which he holds upright on the altar with his left hand. He places it, as at Mass, towards the Gospel side, against a gradine or a candlestick or flat on the altar, and then unfolds and spreads the corporal, as for Mass.¹⁰⁵

20. He opens the tabernacle, genuflects, with his hands laid on the altar, outside the corporal, takes out the ciborium, holding it at the node under the veil. He then closes the tabernacle door¹⁰⁶ unveils and uncovers the ciborium, placing the cover on the corporal, and without any further genuflection¹⁰⁷ awaits, if necessary, the conclusion of the *Confiteor*.

¹⁰⁰ Even though he has the right to wear a rochet, which is not a sacred vestment to be used in the administration of the sacraments. S.R.C. 2993s, 3784.

¹⁰¹ » RR. and S R C. 2740 » s.

¹⁰² -R R. V. ii, 1; S.R.C. 4289s.

¹⁰³ S.R.C. 2850² and R.R. V, ii, 1.

Who, after genuflecting, will place it on the credence.

¹⁰⁴ » Sccp. 222.

Unless, of course, the tabernacle is empty.

R R. V, ii, 1, 2.

21. Meanwhile the server, bowed and kneeling at the Epistle comer, says the *Confiteor*, in the name of the communicants. Before^w or after reciting the *Confiteor* he gets the Communion plate from the credence and presents it to the first communicant, unless he himself is to communicate or to carry it for the other communicants.

If there be no server, one of the communicants¹⁰⁹ ought to say the *Confiteor*. Only if this is not possible should the priest himself say it,^w In this case he recites it, standing deeply bowed, either at the foot or at the table of the altar (before opening the tabernacle). He omits *tibi, Pater* and *te, Pater*. In such a case also, he must answer all the subsequent prayers himself, unless one of the communicants can do so (which is preferable).

22. After the recitation of the *Confiteor*, the priest proceeds exactly as in giving Holy Communion within Mass.²⁰¹ As he has not, however, yet touched the Blessed Sacrament, he does not place his hands on the corporal when genuflecting before the distribution nor does he hold the index finger and thumb of the left hand joined together at all; nor those of the right, until he has touched the Sacred Hosts.

The Return to the Altar

23. Having finished the distribution of Holy Communion, the priest, carrying the ciborium in his left hand and the Communion plate in his right²⁰² returns to the altar. He places the ciborium and the plate on the altar and genuflects²⁰² (unless the ciborium is empty), with at least the right hand on the corporal. Then he begins aloud²⁰² the antiphon *O sacrum convivium*. During Eastertide — except when the priest is in black vestments for the distribution of Holy Communion immediately before or after a low requiem Mass²⁰⁴ — he adds one *Alleluia* to this antiphon and to the versicle *Panem* and its response which immediately follows. He says the other versicles, the server answering, and the prayer *Deus qui nobis*, with the long conclusion, as in Mass (*Qui vivis et regnas cum Deo Patre*, etc.). In Eastertide there is a special prayer — *Spiritus nobis, Domine*, which is the Postcommunion of Easter Eve — with a long conclusion, and the word *eiusdem* added before *Spiritus*, because the first word of the prayer refers to the Holy Spirit. This prayer is used in Eastertide even when Holy Communion is given in black vestments.²⁰⁵

^w* R.R. V, ii, 12.

¹⁰⁹ Preferably a man, or all may recite it.

^{»>} Cf. S.R.C. 3488'.

[°]» Sec p. 317 if. He genuflects, however, before and after *Misereatur* (R R V ii 2, 3).

¹⁰² Unless the server had held it for the communicants, then he may carry it back to the altar and there hand it to the priest.

R.R. V, ii, 6.

²⁰² R.R. V, ii, 6.

²⁰⁴ R.R. V, ii, 13; S.R.C. 3465.

²⁰⁵ S.R.C. 3465.

Purification of the Communion Plate and of the Priest's Fingers

24. Meanwhile, during the recitation of the prayers,³⁰⁴ the priest purifies the index finger and thumb of his right hand by rubbing them together over the ciborium. With the thumb and index finger he then purifies the Communion plate into the ciborium,²⁰⁷ and lays the plate aside near the corporal. Next, without genuflecting,²⁰⁸ he covers and veils the ciborium (or he may do this after he has washed his fingers), meanwhile keeping the index finger and thumb held together. Then he purifies the index finger and thumb in the purifying bowl and dries them with the purificator that is beside it. He opens the tabernacle, replaces the ciborium, genuflects with his hands laid on the altar outside the corporal, and closes and locks the tabernacle door.

The Blessing

25. He gives the blessing with the same gestures as in the Mass,³⁰⁹ but with the form of blessing which is to be used outside of Mass, i.e., *Benedictio Dei omnipotentis* (before turning around, and while raising his eyes and hands and bowing his head) *Patris*, etc.²¹⁰ He does not kiss the altar before giving the blessing.²¹¹ This blessing is to be given whenever Holy Communion is distributed outside of Mass (unless the priest is wearing black vestments),²¹² even though the communicants had just received the blessing, or will later receive it in Mass.²¹³ The plural form of the blessing is retained even though there had been only one communicant.

26. If a bishop gives Holy Communion outside Mass he uses the usual form for a Pontifical Blessing, i.e., *Sit nomen Domini benedictum*, etc., and he makes the sign of the cross three times over the communicants.²¹⁴

After the Blessing

27. Having given the blessing, the priest does not complete the circle, but turns back to the altar towards his left. Then he folds the corporal, as at Mass,²¹⁵ and replaces it in the burse. He may carry this back with him to the sacristy or leave it on the altar, to be removed by the sacristan.

><* R.R. V. ii. 8; S.R.C. 3975'.

²⁰⁷ Instruction of the Congregation of the Sacraments of March 26, 1929 (§7).

⁵⁰⁶ Cf. R.R. V. ii. 8; S.R.C. 3116, 3975*.

²⁰⁹ Sec p. 297. He gives the blessing to those present in the church even though he is going at once to give Communion to the sick and will bless them again on his return. As the ciborium is *in casu* on the table of the altar, he withdraws a little to the Gospel side when giving the blessing.

²¹⁰ R.R. and S.R.C. 379210.

2,5S.R.C. 4257*.

²¹¹ Cf. S.R.C. 2704e.

,u R.R. V, ii, 10; S.R.C. 3731«

²¹² R.R. V, ii, 13; and S.R.C. 3177.

²¹⁶ Sec p. 297.

He is, of course, responsible for the safe custody of the tabernacle key?¹

28. Descending to the foot of the altar, he receives his biretta (if worn) from the server, genuflects *in piano*, and with joined hands (unless he carries the burse) returns to the sacristy. There he uncovers, bows his head to the crucifix or to the chief image, and unvests.

29. The purification for the laity after Holy Communion, of which the Roman Ritual speaks (V, ii, 1), has fallen into desuetude in most places.

30. If a deacon, by permission of the Ordinary of the place or of the parish priest, given for a grave cause, or presumed in case of necessity, should distribute Holy Communion, he is to wear the stole in the usual manner of deacons and use the very same form of administration that is used by a priest²*⁸ (including the signing of the communicants at *Indulgentiam* and the blessing after Holy Communion).²¹⁹

.Appendix C

THE COMMUNION OF RELIGIOUS AT A GRILLE

1. If *outside Mass*, whether immediately before or after, when the priest is in the Mass vestments, or apart from Mass, when the priest administers Holy Communion in a surplice and stole, the priest is to distribute Holy Communion to nuns, and to them *alone*, whose choir is behind the altar or at the side of the sanctuary, or at a distance from the altar, he proceeds as follows.²²⁰ When the *Confiteor* has been said by the server or by the nuns, the priest carries the veiled ciborium to the opening of the grille of the nuns' choir, and there places it on a corporal, unveils and uncovers it. At the grille he recites the prayers before Holy Communion, distributes the Blessed Eucharist, covers and veils the ciborium, and says all the prayers after Holy Communion, as he would do at the altar (making the genuflections which the Ritual prescribes). He blesses the nuns, not with the ciborium,²²¹ but with his hand, using the usual form *Benedictio Dei*, etc. He then carries the ciborium back to the altar and replaces it in the tabernacle as usual.

2. If Holy Communion is to be given to others besides the nuns, even to one person only (e.g., the server), or to the nuns *within Mass*,

²¹⁸ C.J.C. 1269, § 4, cf. Instruction of the S. Congregation of the Sacraments of May

«T RR. V, i, 12; C.J.C. 845, §2.

«' R.R. V, ii, 10.

²¹⁹ Pontifical Commission for the Authentic Interpretation of the Canons of the Code July 13, 1930 (ad II).

²²⁰ S.R.C. 3764>«, 3800.

»»» S.R.C. 2543, 2725» 3800.

all the prayers are to be recited at the altar, as usual, and the blessing given towards the people, as the Ritual prescribes.

3. When the grille of the nuns is outside the sanctuary and at a considerable distance from the altar, some authorities (following Cavalieri) say that the *ombrellino* should be carried over the priest and that two lights (or at least one) should be borne before him by a server.

4. On G Friday *enclosed* nuns may receive Holy Communion outside the liturgy of the day, but only in the afternoon and on the condition that in their church or oratory it was not possible to have the solemn liturgy of the day (S.R.C., February, 1963).

PART III. SOME SPECIAL FORMS OF LOW MASS

Chapter XVII

LOW MASS FOR THE DEAD

In Missa defunctorum ante Confessionem non dicitur psalmus *liidica* me, Deus, sed, pronuntiata antiphona: *Introibo ad altare Dei*, et responso a ministro: Ad Deum, qui laetificat, *etc.*, dicitur, y. *Adiutorium nostrum*, et Confessio, cum reliquis ut supra. Cum celebrans ad altare incipit antiphonam ad Introitum, non signat se, sed, manu dextera extensa, facit signum crucis super librum, quasi aliquem benedicens, sinistra super altare posita. Non dicitur *Glôria Patri*, sed post psalmum repetitur: Requiem aeternam; nec dicitur *Gloria in excelsis* nec Alleluia, nec lube, Domine, benedicere, nec *Dôminus sit in corde meo*; nec osculatur librum in fine, nec dicit Per cvangelica *dicta*. Non dicitur Credo, non benedicitur aqua in calicem fundenda; dicitur tamen oratio: Deus, qui humanae substantiae, *etc.* Cum lavat manus, in fine psalmi Lavabo inter *innocentes*, non dicitur Glôria Patri. Ad Agnus Dei non dicitur: *miserere nobis*, cuius loco dicitur: dona cis réquiem; nec tertio: dona *nobis* pacem, cuius loco dicitur: dona cis requiem sempiternam: neque percutitur pectus. Non dicitur prima oratio ante Communionem scilicet: *Démine Icsu Christe, qui dixisti Apostolis tuis, etc., nec* datur pax. In fine non dicitur: *Ite, missa est*, nec *Benedicamus Domino*, sed: *Rcquiescant in pace*. Et non datur Benedictio: sed dicto *Placeat*, et osculato altari, dicitur, ut supra: In principio erat Verbum, *etc.* Alia omnia ut in aliis Missis.¹

In the liturgy Masses of the dead are, in general, considered “private” Masses; it is supposed that another Mass, that of the day, has been celebrated for the entire community. Certain older accidental rites have been suppressed in requiem Masses, certain newer minor ceremonies have never

* R. XHI, I.

been admitted into them, either because they belong to a public Mass,² or because they are regarded as signs of joy and festivity,² or because these minor ceremonies more directly regard the living⁷ or are concerned with the deacon or subdeacon.⁵ Hence arose the changes in the rite of a requiem Mass that are noted here and there throughout *Ritus* and that are dealt with also in *Ritus*, XIII, 1. At the end of these rubrics, the general principle is enunciated that "everything else (in Masses of the dead) is as in other Masses."

1. No alteration is made in the prayers of preparation or thanksgiving. The *Gloria Patri* is said in them as usual, and *Alleluia* is added to antiphons in Eastertide, for these prayers are not part of the Mass itself.

2. Although in a solemn requiem Mass the kissing of objects (e.g., the thurible) is omitted, the kissing of the cross on the amice, maniple, and stole is not omitted when vesting for or unvesting after a requiem Mass.

3. Even when a requiem Mass is said for one deceased person only, all the formulas of the Mass (the Introit, Gradual, Offertory, Communion Verse), except the prayers, are always in the plural.

4. The psalm *ludica me* is omitted; and so after the response to *Introibo, etc.*, has been made, the celebrant at once says *Adiutorium nostrum*.

5. At the beginning of the Introit, the celebrant does not sign himself, but placing his left palm downward on the table of the altar[®] he makes the sign of the cross over the book *quasi aliquem benedicens*, i.e., he transfers the blessing from himself to the dead. In making this cross his little finger is towards the book but does not touch it, and he keeps the transverse line of the cross more or less within the limits of the width of the book.

6. The *Gloria Patri* is omitted in the Introit, and after *ad te omnis caro veniet, Requiem, etc.*, is repeated, without, however, again signing the book/

7. The *Gloria in excelsis*, and the *Alleluia* verse are omitted. There is a Gradual and Tract; and in certain Masses the Sequence *Dies irae* is said (p. 89); in Masses of the dead of II, III, and IV class its recitation is optional.⁷

8. The *Munda cor meum* is recited as usual, but *lube, Domine* and the blessing are omitted.

9. At the end of the Gospel the book is not kissed, nor is *Per evangelica dicta* recited.⁰

: E.g., the Creed; the kiss of peace and the prayer for peace that precedes it, for these are a preparation for Communion and this is supposed to take place in the public Mass of the day.

²E.g., the *Gloria Patri*, the *Gloria in excelsis*, *Alleluia*. (Cf. Callewaert *Caeremoniale*, P 125.)

⁷E.g., the blessing of the water, which represents the faithful; the blessing of the congregation.

⁵E.g., the blessing of the subdeacon after the singing of the Epistle, or of the deacon before the Gospel.

■SRC. 2572»»; R. XIII, 1.

⁷R.M. n. 399b.

¹ Regarding the prayers in a requiem Mass, see p. 87.

[®] R. VI, 2; S.R.C. 2956¹⁰; R. XIII, 1.

- 10. The Creed is never said.
- 11. At the Offertory the water is not blessed, *i.e.*, the sign of the cross is not made over it, but the prayer *Deus, qui humanae* is said as usual.
- 12. At the end of the part of Psalm 25, at the *Lavabo*, the *Gloria Patri* is omitted, and *Requiem aeternam* is not substituted for it.
- 13. The Preface is always the proper Preface of the dead; and the *Communicantes* is *without exception* the common one.
- 14. Within the Canon, while the usual bow of the head is made at the name of Jesus or Mary and at that of the Pope, it is not made at the mention of a saint whose feast (or its vigil) occurs on that day, for a requiem Mass has no connection with the Office of the day.
- 15. The form of *Agnus Dei* is changed in dead Masses; and while reciting it the celebrant does not strike his breast, but stands, bowed as usual, with his hands joined before his breast, and not laid on the edge of the table of the altar.
- 16. After *Agnus Dei*, the celebrant lays his joined hands on the edge of the altar, as usual, for the prayers before Holy Communion. The first of these *Domine, lesu Christe, qui dixisti*, is omitted; and the *Pax* (in a solemn Mass) is not given.
- 17. Instead of *he, Missa est*, the celebrant turns toward the altar,“ stands erect with his hands joined before his breast, and says *Requiescant in pace* (always in the plural”).
- 18. The Blessing is not given, and the celebrant, having said *Placeat* and kissed the altar, goes to recite the last Gospel, which is always the beginning of St. John’s Gospel.
- 19. If the absolution for the dead follows the Mass immediately: (a) the last Gospel is omitted,¹² (6) the Leonine prayers may be omitted.”
- 20. If Holy Communion be distributed immediately before or after a low non-Conventual Mass of the dead, the Blessing is not given; and *Alleluia* is not added to the versicle (*Panem de caelo*) and its response in Eastertide.¹⁴

¹⁰ R. XI, 1.
¹¹ S.R.C. 1611.
¹⁵ R M., n. 510e.

¹² See p. 121.
¹⁴ Cf. pp. 328, 329.

Chapter XVIII

LOW MASS BEFORE THE BLESSED
SACRAMENT EXPOSED

I. Public Exposition

1. The law of the Church is opposed to frequent public exposition of the Blessed Sacrament. It regards such exposition as a singular privilege, to be made use of very rarely lest this form of honouring the Most Holy Eucharist should be cheapened in the minds of the faithful, and lest the very great reverence that is due to the Sacred Host exposed for special adoration should gradually decline.

Apart, then, from the Forty Hours' Prayer,¹ public exposition, *i.e.*, exposition in the monstrance, even if only to give Benediction,² is allowed in churches³ which have the right to have the Blessed Sacrament reserved:⁴

a) On the feast of Corpus Christi. On this feast itself, if the Host that is to be exposed is consecrated at the principal Mass, the exposition takes place at the Communion of that Mass, otherwise it occurs after Mass?

b) At other times, only for a just and weighty reason, especially of a public character, and with permission of the Ordinary of the place, even though the church belongs to exempt Religious.⁵

This is the liturgical law in reference to exposing the Blessed Sacrament in the monstrance, even for a brief period, as laid down in the Code of Canon Law, canon 1274, § 1 and in decrees of the Congregation of Sacred Rites (e.g., 3104¹⁴).

¹ C.J.C. 1275.
² Commission for the Authentic Interpretation of the Code, March 6. 1927.
³ And in oratories (other than private ones), it would seem, in view of C.J.C. 1191, § 1, and 1193.
⁴ Commission for the Interpretation of the Code. July 14, 1922.
⁵ Cf. R R. X. V. 2; C.E. II, xxxiii, 17; S.R.C. 4269¹⁵.
•CJ.C. 1274 5 1.

Mass Forbidden Before Blessed Sacrament Exposed

In accordance with ancient usage/ the Church is strongly opposed to the celebration of Mass before the Blessed Sacrament exposed, except on the feast of Corpus Christi⁸ and for the Mass of Deposition at the Forty Hours' Prayer.⁹ This opposition is due not only to the fact that the Church does not favour frequent Exposition, and that the celebration of Mass before the Sacred Host is the very special privilege of the great feast of Corpus Christi and of the last day of the Forty Hours' Prayer, but also for a theological reason, the desire of keeping habitually separate the act of sacrifice and the worship of simple adoration in order that the faithful would clearly understand their proper character.¹⁰

Accordingly, the Congregation of Sacred Rites has repeatedly legislated against the practice of celebrating Mass before the Blessed Sacrament exposed.¹¹ It is true that, *in particular cases*, the Congregation has from time to time given replies which implicitly¹² or even explicitly¹³ recognize the usage on the ground of immemorial custom that had to be tolerated because of the difficulty of eradicating it. This toleration in particular circumstances may not, however, be extended to other cases. Besides, in the most recent reply which the Congregation has given on the subject, that is the reply of July 27, 1927,¹⁴ it is stated that Mass may not be celebrated before the Blessed Sacrament exposed and that this usage may not be tolerated.¹⁵ It added that former decrees 3448 and 4353, which forbade the practice, are in full vigour and that local Ordinaries are to give particular attention to their observance.

2. The existing law of the Church is, then, that apart from "necessity, grave cause, or special induit," Mass, whether sung or not, may not lawfully be celebrated before the Blessed Sacrament exposed, even though the Sacred Host be veiled, or be exposed only in the ciborium and within the tabernacle.¹⁶ An example of necessity would be the occurrence of Exposition (e.g., the second day of the Forty Hours' Prayer) on a Sunday or holyday of obligation, when Masses must be celebrated in a church where there was only one altar (at which the Exposition was taking place).

3. Since the sacred liturgy does not ordinarily suppose Mass to be celebrated in presence of the Blessed Sacrament exposed, the rubrics, except

⁷ Cf. C.E. I, Xii. 9.

⁸ C.J.C. 1274, 5 1.

⁹ Clementine Instruction, XII and XIV. On the opening day of the Exposition only the last part of Mass (that is, from the time the celebrant has consumed the Precious Blood) takes place before the Blessed Sacrament exposed.

¹⁰ Pius XII, September 22, 1956, explaining S.R.C. reply of July 27, 1927.

¹¹ Eu decrees 1406, 1421», 2765, 3448», 3505», 4353 and a reply of July 27, 1927.

¹² Eg D.D. 2390«, 2417», 2427»», 2509, 3599, 3922«.

¹³ E.g., D.D. 3124», 3558», 3728», 4104«.

¹⁴ is cf^S.R.C. 3448», 4353. And D. 2765 calls it "an abuse which must be eliminated.*"

¹⁵ S.R.C. several decrees, especially 3448», 4353 and July 27, 1927.

for the directions given in the Missal, Ceremonial of Bishops, and *Memoriale Rituum*,¹¹ for the end of Mass on Maundy Thursday and, formerly, for the Mass of the Pre-Sanctified on Good Friday, do not deal professedly with the case. Accordingly the correct procedure has to be gleaned from the Clementine Instruction,¹⁸ from Gardellini's Commentary on it (which forms Volume IV of the Decrees of the Congregation of Sacred Rites), from various replies of S.R.C. and from the practice of Rome itself, as well as from the brief references of the liturgical books. It is on these sources and on the general principles of ceremonial that rubricians rely in giving directions for the celebration of Mass in the presence of the Blessed Sacrament exposed.

II. Some General Rules

1. The altar cross, which must be removed for the Exposition outside the time of Mass, may be removed or not for Mass, according to custom.^{1*}

2. The bell must not be rung at all at Masses at other altars.¹⁰

3. All bows of the head at mention of the Holy Name, and any genuflection that is to be made at either corner of the altar (e.g., during the Epistle or Tract, or Gospel) are to be made towards the Blessed Sacrament, and not towards the Missal.²¹

4. Whenever the eyes are to be raised *ad caelum*, *ad Deum*, etc., they are raised, in this Mass, to the Sacred Host (even though the cross remain on the altar).

Gemt/tecriztf

5. (a) The double genuflection is made only on first arriving at the altar, and before departing at the end of Mass; all other genuflections in the course of Mass are simple genuflections."

b) During Mass, each time on his arrival at the middle of the altar from the side, and each time before his departure from the middle to the side, the celebrant is to make a simple genuflection to the Blessed Sacrament." This genuflection is, normally, made *immediately* on his arrival, so that it is his first action at the middle, or *immediately* before his departure, so that it is his last action there.

c) Each time that the celebrant turns from the altar to address the people he first genuflects, and he repeats the genuflection on again facing

* See Glossary, p. 610 (cf. p. 18).

1sSc Glossary, p. 608.

2 SR.C. 2365».

«I.C., § 16; S R C. 3157*, 3448- (cf. 4377).

3) Cf. *Mem Rit.* IV, ii, 1. n. 21; S.R.C. 3875*. But see p. 203, 5 10.

« S R.C. 2682«, 3426®, 3434«.

5) Rubrics of Maundy Thursday of Missal. C.E., *Mem. Rit.*, and R.M., n. 517 b.

the altar. If the celebrant *is at the middle* when about to turn (as, for example, at the end of the *Gloria in excelsis*), he first kisses the altar and then genuflects; but if he *arrives* at the middle immediately before turning to the people, as he does after the *Communio*, he first genuflects, then kisses the altar and turns.”

6. When the celebrant turns from the altar to the people, he turns halfway only and withdraws a little to the Gospel side so that he faces the Epistle comer, and has his back to the Gospel corner.” At *Orate, fratres* and at the Blessing, he does not complete the circle but turns back to the altar by his left.²¹

III. The Collect of the Blessed Sacrament

1. The special Collect, etc. (from the votive Mass of the Blessed Sacrament), to be said under one conclusion with the prayers of the Mass of the day, is now added in only two cases: (a) when the votive Mass of the Blessed Sacrament, prescribed for the first and third days of the Forty Hours' Prayer, is impeded (this happens if a liturgical day of I class occurs²²) provided that the impeding day be not Christmas Day or any Sunday, for a Sunday excludes the prayer of any mystery of the Lord²⁰; (b) in a Mass celebrated *by apostolic induit only* at an altar where the Blessed Sacrament is exposed, provided the day be not a Sunday, or the Mass or a commemoration be of the Second Divine Person.¹⁰

2. In the case of Mass before the Blessed Sacrament exposed the celebrant may never vest at the altar.³¹

IV. Ceremonies of Low Mass Before the Blessed Sacrament Exposed

1. In general all the ordinary ceremonies of low Mass are to be observed, except for the changes noted in this chapter. The ceremonies for Mass before the Blessed Sacrament exposed are to be observed even if the monstrance be veiled during Mass or if the Exposition be in the ciborium only (i.e., within the tabernacle, with the door opened).³²

2. *If the Blessed Sacrament is to be exposed*, the celebrant, on his arrival at the altar, fully vested, spreads the corporal, places the chalice towards the Gospel side, opens the Missal, then exposes the Blessed Sacrament according to the usual rite, and places It on Its throne. Withdrawing a little²¹

« Cf. *Men. Rit.* IV, ii, § 1, n. 21.

Rubrics of Maundy Thursday of Missal, C.E., and *Mem. Rit.*

²¹ *Ibid.*

» R.M., nn. 341, 343 c.

” R.M., n. 112 b.

³⁰ R.M., n. 355; cf. 112 b.

« See p. 209.

w S.R.C. 2427’◊.

towards the Gospel side, he descends the front steps obliquely so as not to turn his back fully on the Sacred Host. He kneels on the bottom step, bows his head and his shoulders somewhat,¹¹ rises, puts in incense as usual, not blessing it, kneels, receives the thurible, bows again moderately, and incenses the Blessed Sacrament with three double swings. He then bows once more, returns the thurible, rises, and at once begins Mass.

3. If the *Blessed Sacrament has been already exposed before Mass*, the celebrant on coming within sight of It¹⁴ removes his biretta (if worn) and hands it to the server (or holds it up to the foot of the altar, if, for any special reason, he is not carrying the chalice).

4. At the foot of the altar the celebrant makes a double genuflection, *in piano*. Then he goes up to the altar, arranges the chalice on the corporal, as usual, genuflects (always with his hands on the altar, and outside the corporal except between the consecration of the Sacred Host and the second ablution), arranges the Missal, returns to the middle, genuflects, withdraws a little to the Gospel side, descends the front steps obliquely, makes a simple genuflection on the lowest step, and begins Mass.

Oramus; Kyrie, eleison, etc.

5. When the celebrant has gone up to the altar after the preparatory prayers, he genuflects, lays his joined hands on the altar, recites the prayer *Oramus*, and kisses the altar, as usual. He then genuflects and goes to the Missal.”

6. On his arrival at the middle to say *Kyrie, eleison*, he genuflects, says the prayer and the *Gloria* (if it is to be recited), kisses the altar, genuflects, turns partly towards the people, facing the Epistle corner, and says *Dominus vobiscum*. He turns back by his left, genuflects, and goes to the Missal.

7. When he comes to the middle to say *Munda cor meum*, he first looks up at the Sacred Host, then genuflects, bows low with hands joined, recites the prayer, genuflects, and goes to the Gospel corner. Should he himself be obliged to transfer the book, he bows his head when passing the middle with it,¹⁰ places it at the Gospel corner, returns to the middle, looks at the Sacred Host, genuflects, and says the prayer *Munda*.

8. When he has kissed the book after the Gospel, the celebrant returns to the middle, genuflects, recites the Creed, kisses the altar, genuflects, turns partly to the congregation, says *Dominus vobiscum*, turns back, genuflects, and says *Oremus*. If, however, the Creed is not said, the celebrant, on returning to the middle genuflects first,¹⁷ next kisses the altar, and then turns to say *Dominus vobiscum*.

” S.R.C. 41793.

” Some authors say that when the celebrant is carrying the chalice, he is to remain covered until he reaches the foot of the altar.

» S.R.C., June 13, 1950 (ad 2).

34 S.R.C. 419812.

” i>ce [hc general rule above, p. 337.

9. He genuflects immediately before going to the corner to put wine into the chalice, and again upon his return to the middle.

The Washing of the Fingers

10. After blessing the *oblata* at *Veni, sanctificator*, he genuflects, goes to the Epistle corner, descends either to one of the steps or to the floor (*in piano*), according to local custom,³⁸ turns by his left (so as to avoid turning his back completely on the Blessed Sacrament), and faces the congregation, having the altar on his right. There³⁰ he washes and dries his fingers. He may finish the psalm standing at the Epistle corner, on the footpace, facing the altar card.

11. Returning to the middle, he first looks up at the Blessed Sacrament, then genuflects and recites the prayer *Suscipe, sancta Trinitas*. Next he genuflects, partly turns to the people, withdrawing a little to the Gospel side, and recites *Orate, fratres*. In turning back he proceeds by his left, leaving the circle incomplete, in order not to turn his back fully on the Sacred Host. While turning he finishes the prayer, then genuflects, and recites the Secret(s).

Distribution of Holy Communion

12. It is strictly forbidden to distribute Holy Communion at any altar where the Blessed Sacrament is exposed.⁴⁰ If, however, through necessity, it has to be done,⁴¹ the celebrant will proceed as usual. Some authors say that he is not to make any change, whatever, in the ceremonies; others" suggest that for the *Ecce Agnus Dei*, etc., he should stand not in the middle, but at the Gospel corner. In giving Holy Communion the celebrant should endeavour to turn his back as little as possible on the Sacred Host, hence, at the end of each row of communicants, he should turn around towards the Host.

The Ablutions

13. After drinking the first ablution the celebrant places the chalice on the corporal, genuflects, takes the chalice to the Epistle corner, receives the wine and water, dries his fingers as he returns to the middle, lays the purificator aside (outside the corporal) for a moment, genuflects, takes the purificator in his left hand, and drinks the second ablution.⁴³

14. The genuflections before and after the *Communio*, and *Dominus*

³⁸ S.R.C. 2682«.

³⁹ *Aliquantulum extra altare in cornu Epistolae* was the rubric of the Missal. C.E. and *Mem. Rit.*, on Good Friday, add *versa facie ad populum*.

⁴⁰ See p. 325.

⁴¹ "In such a case it would be well to veil the Blessed Sacrament during the distribution.

⁴² E.g., de Herdt, Gattcrer, Kuenzel.

⁴³ *Ritus Simplex Ordinis Hebdomadae Sanctae Instaurati*, Maundy Thursday, n. 33.

vobijcwn, and *Ite, missa est*, follow the general rules previously given. If *Benedicamus Domino* occurs (i.e., if a liturgical procession is to follow Mass), the celebrant, turning back to the altar, genuflects before he says it

The Blessing

15. Having said *Benedicat vos omnipotens Deus*, as usual, the celebrant instead of bowing his head at *Deus*, genuflects, turns partly to the people, blesses them, turns back by his left (not completing the circle), and with no further genuflection, goes to the Gospel corner.

16. When the Gospel is the pericope from St. John, he does not sign the altar at *Initium* if the Blessed Sacrament is on the table;⁴⁴ he may do so, if It is not (if It is exposed on a throne above the altar) or he may sign the altar card.⁴⁵ If the last Gospel be a proper one, he signs the book. At *Et Verbum caro factum est*, he genuflects towards the Blessed Sacrament.

17. After the last Gospel, the celebrant descends obliquely to the foot of the altar (or below the top step) and recites the Leonine prayers.

18. Then he goes up to the altar, genuflects, takes the chalice, comes down obliquely, makes a double genuflection *in piano*, and departs. He takes his biretta and puts it on when he is out of sight of the Blessed Sacrament.⁴⁶

19. Should a liturgical procession follow, there will be no last Gospel⁴⁷ and the Leonine prayers are omitted.

V. Mass at an Altar Where Holy Communion Is Being Distributed

Ordinarily Holy Communion must not be distributed by one priest at an altar where another is celebrating Mass (sec p. 324). It might happen, however, in case of necessity that a priest would be obliged to say Mass at an altar where the distribution of Holy Communion is in progress.⁴⁸ If the distribution will soon come to an end, on arrival he makes a double genuflection towards the ciborium, then kneels at either side of the altar, and waits until the ciborium has been replaced in the tabernacle and the blessing given. If, however, the distribution of Holy Communion goes on for a

⁴⁴ "Rubric of former Maundy Thursday rite. Some authors teach that even if the Blessed Sacrament is not on the table, but above the altar, the latter is not to be signed at this Mass.

⁴⁵ MR IV, 1, § 1, 21.

⁴⁶ "Should Benediction immediately follow, the Leonine prayers may be omitted (see p. 121), and before going to the bench to put on the cope and on his return to the altar, the celebrant will make a double genuflection *in piano* (because he passes out of the immediate ambit of the altar, cf. *Mem. Rit.* IV, ii. § 1, n. 22; S.R.C. 4048s).

⁴⁷ R.M., n. 510 a.

⁴⁸ » For the case in which another priest arrives during Mass to give Holy Communion, sec p. 324.

long time the celebrant is to make a double genuflection, towards the ciborium: (a) on arriving at the altar, (*h*) on descending to begin Mass, after the arrangement of the chalice and Missal, (c) before his departure at the end of Mass. In addition, after the preparatory prayers — after *Oremus* — and before going up to the altar, he makes a single genuflection in the direction of the ciborium. At the Blessing, having said *Benedict vos omnipotens Deus*, the celebrant turns towards the priest who is giving Holy Communion, genuflects on one knee to the Blessed Sacrament, and then gives the blessing, making the sign of the cross towards that part where Holy Communion is not being given. If the distribution begins near the end of his Mass, the celebrant after Mass waits, kneeling, until the distribution is over; if it will continue long he makes a double genuflection and departs.

Chapter XIX

MASS CELEBRATED IN THE PRESENCE OF A GREATER PRELATE¹

1. By a “greater” prelate is meant in the sacred liturgy a cardinal everywhere (outside of Rome), a nuncio in the place of his nunciature, a legate in the place of his legation, an archbishop in his own province, a bishop in his own diocese, and a blessed abbot in the place of his jurisdiction.^{2 3}

2. In preparation for this Mass a kneeling desk (faldstool or prie-dieu), covered with a cloth and having on it two cushions, one for the prelate’s amis, the other for his knees, is placed in the middle of the sanctuary, before the altar, or towards the Epistle side, unless circumstances should necessitate another position? The colour of the cloth and cushions will be red for a cardinal, green for a bishop. For both, however, it will be violet on days of penance or at a requiem Mass.

3. On the credence is prepared the pax-brede,⁴ covered with a silk veil of the colour of the vestments, and with it a small purificator or finger towel.

4. The following ceremonies are observed only if the prelate is present in the official choir dress proper to his rank.

5. The celebrant should, ordinarily, arrive at the altar before the prelate? Having arranged the chalice on the altar and opened the Missal, he goes to the foot of the altar *on the Gospel side* and stands there, with hands joined, facing the Epistle side. When the prelate arrives, the celebrant makes a deep bow to him, awaits his signal to begin Mass, bows again (unless the signal be given at once after the prelate’s arrival), makes the proper rever-

¹ R. in, 2, 8. ii; VI. 2; X, 3; XII, 3, 5; C.E. I, xxx.

² Cf. R. HI, 2; C.E. I, xxx, 4. By custom, if a bishop celebrates or is present at a Mass, *in a private oratory*, even outside his diocese, he is treated as if within it (at least by his own subjects).

³ C.E. I, XXX. 1.

⁴ See Glossary, p. 611.

»Cf. R. III, 2.

cncc to the altar, and begins Mass, with the server kneeling on his left.

6. If, however, the prelate is already at his kneeling desk when the celebrant arrives, the latter⁷*bows to the prelate as he passes him. Standing at the foot of the altar, a little to the Gospel side in order not to turn his back directly on the prelate, he uncovers, bows deeply to the cross or genuflects if the Blessed Sacrament is present, goes up the front steps, and arranges the chalice and Missal as usual. He goes down *on the Gospel side of the altar* and, after saluting the prelate and the altar, begins Mass.

7. In the *Confiteor*, instead of *vobis, fratres* and *vos, fratres*, the celebrant says *tibi, Pater* (not *Reverendissime Pater*) and *te, Pater*, while bowing towards the prelate. He says *Misereatur* and *Indulgentiam* as usual.

8. Having finished the preparatory prayers, the celebrant bows low to the prelate, then comes around to the front of the altar and ascends the steps in the middle, as usual, while reciting *Aufer a nobis*.

9. At the end of the Gospel, the celebrant does not kiss the Missal nor say *Per Evangelical*. Instead, the book is carried (except in a Mass of the dead) open to the prelate by the server, or by an assistant chaplain, and he kisses the beginning of the text of the Gospel, while saying *Per evangelica*. Having genuflected after this action (and not before it) to the prelate, the server returns the book to its stand on the altar, and only then does the celebrant continue Mass.

10. At the Offertory, the celebrant, not the prelate, blesses the water.⁹

The Kiss of Peace

11. During the first prayer (after the *Agnus Dei*) in preparation for Holy Communion, the server brings the pax-brede veiled and the purificator from the credence, kneels at the celebrant's right on the footpace, and uncovers the pax-brede. The celebrant, having recited the prayer *Domine I. C., qui dixisti*, lays his hands on the altar, within the corporal and kisses it. Then, with hands joined, he kisses the pax-brede presented to him by the server (kneeling), while saying *Pax tecum* and continues the Mass. The server, having replied *Et cum spiritu tuo*, and wiped the pax-brede with the purificator, covers it with its veil, rises, and goes to the prelate. The server uncovers the pax-brede, and without a reverence, presents it to the prelate, saying *Pax tecum*.¹⁰ The prelate kisses the pax-brede saying *Et cum spiritu tuo*, and the server, having genuflected to the prelate, wipes the pax-brede, replaces its veil and takes it and the purificator to the credence. This ceremony is not carried out in a Mass of the dead, when the kiss of peace is not given.

* Should the prelate be kneeling, not at the middle, but to one side, the celebrant may begin Mass at the foot of the altar in the middle, as usual.

⁷ Covered, if wearing a biretta, since he is carrying the chalice.

» R. VI, 2.

C.E. I, XXX, 3.

¹⁰ R. X, 3; C.E. I. xxx, 2.

The Blessing

12. Having said *Benedicat vos omnipotens Deus* and bowed to the cross, the celebrant turns towards the prelate and bows to him,¹¹ “as if asking permission to bless.” Then he gives the blessing, away from the prelate¹ (e.g., to the Gospel side, if the prelate is in the middle of the sanctuary).

13. If the Leonine prayers are to be recited, the celebrant after finishing the last Gospel descends on the Gospel side either to the highest step or to the floor and there kneels, facing towards the Epistle side, while he recites them. Having finished, he rises, bows his head to the prelate and awaits his departure, before going to get the chalice.

14. If, however, the prelate is to remain in the sanctuary, the celebrant goes to the middle immediately after the prayers, or after the last Gospel if the prayers are not to be said, takes the chalice, descends by the front steps, receives his biretta (standing a little to one side, so as not to turn his back directly on the prelate), bows low or genuflects to the altar, puts on the biretta, and in passing the prelate, bows his head, covered, to him.

15. Should the Blessed Sacrament be exposed, all special marks of honour to a prelate are omitted.¹

Mass Before Several Greater Prelates

16. When there are several greater prelates present, they will either all be of equal rank¹⁴ or one will be of higher rank than the others. In the first case (a) in the *Confiteor* the celebrant bows towards the prelates and says *vobis, patres* and *vos, patres*; (α) the Missal is not presented to any of the prelates after the Gospel, nor is it kissed by the celebrant;¹ (c) the pax-brede is presented to each prelate beginning with the one in the highest place or in the place nearest the altar on the Gospel side.

In the second case (a) in the *Confiteor*, the celebrant bows towards the prelate of highest rank saying *tibi, pater*, and *te, pater*; (fc) the Missal is presented to this prelate *only*; (c) the pax-brede is presented to each prelate, beginning with this prelate of highest rank.

A Prelate Outside the Place of His Jurisdiction

17. A prelate present in choir dress at Mass *outside the place of his jurisdiction*, may kneel at a kneeling desk with cushions (without a cloth)¹ but the only mark of honour that he receives² is a bow from the celebrant (covered) as he passes him on the way to and from the altar. He may also receive the kiss of peace (given with the pax-brede).

» R. XII, 3; C.E. I, xxx, 3.

» *Ibid.*

« Cf. S.R.C. 2928«.

¹⁴ This can occur only if all are cardinals.

“ C.E. I, XXX, 3.

“Cf. S.R.C. 2011», 2621 «°.

” Cf. R. XII, 3.

THE LOW MASS OF A BISHOP'

Apart from the rather exceptional case of a low pontifical Mass (e.g., at a private ordination), a bishop will occasionally say a low Mass in a public church or oratory with certain solemnity; but ordinarily will do so quite privately in his own oratory, and without special solemnity.

I. Low Mass With Some Solemnity

- 1. When a bishop celebrates low Mass — with or without special solemnity — he is entitled to the use of his ring,² his pectoral cross/ and the skull cap* (unless the Blessed Sacrament be exposed); but he does not use his mitre or crozier, nor the archiepiscopal cross, if he is an archbishop.
- 2. A bishop has the privilege of following his own calendar in all churches and oratories/
- 3. If a bishop celebrates low Mass with some solemnity he will arrive in the choir dress of his rank, i.e., the choir cassock, belt, rochet and mozzetta (*mantelletta* if outside his diocese), and violet biretta.

Preparations

- 4. At least four candles' and not more than six, are lighted on the high altar; the Missal is placed open in its usual position at the Epistle comer; the altar cards are not put on.
- 5. The vestments are laid on the table of the altar, in the middle, and

¹ A bishop's low Mass is dealt with here and there in the *Ritus of* the Missal (e.g., I, 4; V, 1; VIII, 2; XII, 8) and more fully in C.E. I, xxix.
= C.E. I, xxix, 3; C.J.C. 811,5 2. »C.E. I, xxix, 11; cf. S.R.C. 40351.
- C.E. I, xxix, 3. » C.J.C. 239, § 1,9°. « C.J.C. 811, §2. ' Cf. C.E. I, xxix, 4.

are covered with a veil of the same colour. The maniple is not, however, laid with them, except at a requiem Mass, but is placed aside at the Gospel comer or on the credence."

6. On the credence are prepared the chalice, with the paten, host, etc.,* the bell; the basin and ewer which are used at pontifical functions, and one or more (large) finger towels; the hand candle (with a wax candle, lighted); and a small salver, to hold the bishop's pectoral cross and ring when he removes either.

7. Before the altar, in the middle of the sanctuary, is placed a faldstool¹⁰ (with two cushions) or a kneeling desk covered with a cloth," and on it two cushions, one for the bishop's arms, the other for his knees. The colour of the cloth and cushions will be red for a cardinal, green for a bishop — for both, violet if the vestments for the Mass are violet, or black. On the faldstool or desk is placed the pontifical Canon,'- open at the prayers of preparation for Mass.

8. If the Blessed Sacrament is not at the high altar, another kneeling desk, similarly equipped, is placed before the altar where the Blessed Sacrament is reserved; or, at least, a cushion is placed there on the lowest step.'

The Assistants

9. When the bishop celebrates a low Mass with solemnity, he should be attended by two chaplains attired in cassock and surplice,* and not wearing a stole,⁵ and some servers. It is presumed that at least one of the chaplains is a priest. This may not always be possible, but the chief assistant to the bishop should be at least a tonsured cleric.'

10. The Cereemonial of Bishops¹⁷ describes the duties, in general, of these chaplains thus; to make the responses, transfer the Missal, cover and uncover the chalice whenever it is necessary, to hand the towel when the bishop washes his hands, to minister at the pouring of the wine and water, and to do other necessary things.

11. If the assistants are, then, in major orders, one of them will: (a) bring the chalice (and ciborium, if there be one) to the altar at the Offertory; (!>) wipe it and pour in the wine and water requesting the bishop to bless the water by saying *Benedicite, Pater Reverendissime*;'*

* If the Blessed Sacrament is exposed, the bishop vests in the sacristy or at a table out of sight of the Blessed Sacrament.
» Unless there be no cleric (at least tonsured) to assist the bishop. Then the chalice must be left ready on the altar near the vestments (cf. S.R.C. 4181T).

¹⁰ See Glossary, p. 609.
n Unless the bishop be an extern bishop (S.R.C. 367).

¹³ See Glossary, p. 607.

""Cf. SRC. 4268».

""C.E. I, xxix, 2, 5.

""S.R.C. 2741, 3367.

§ R C. 41813.

π k| KMA| 5. 18 For a cardinal *Benedicite, Pater Eminentissime et Reverendissime*»

(c) present the paten and host, and, later, the chalice to the bishop, with the usual ceremonial kisses;¹⁰ (J) cover and uncover the chalice whenever necessary, as the deacon and subdeacon do in solemn Mass; (e) replace the Missal by the Canon after the Secrets; (/) remove the bishop's skull cap at the beginning of the Preface; (g) present the paten, with the usual kisses, at the Embolism (*Libera*); (h) open and close the tabernacle, if Holy Communion is to be given;¹⁰ (/) hold the paten under the chin of each communicant; (J) replace the skull cap on the bishop's head; (A) send the wine and water for the ablutions; (/) wipe the chalice, recover it, and take it to the credence.

12. If the chief assistant of the bishop is not in major orders, but is a cleric (tonsured) he may do all that is described in §§ 10 and 11" but: (a) he may not wipe the chalice and pour in the wine and water at the Offertory; (b) he may not hand the paten or the chalice to the celebrant; (c) he may not touch the chalice during the Canon, nor uncover or cover it; (d) he may not wipe the chalice after the ablutions, although he may reveal it and carry it to the credence.³²

13. If the assistants to the bishop be laymen, they must serve his Mass almost as they would that of the priest, but one or two of them may assist the bishop at the Missal, turning the leaves when necessary and holding the hand candle.²⁰³

14. The duties of the other servers at a bishop's low Mass are to wash his hands; to bring the vestments from the altar to the chaplains for the vesting of the bishop and to take them back at the unvesting; to hold torches at the elevation.²¹ They salute a cardinal, or a bishop in his own diocese (an archbishop in his province), by a genuflection; while they bow low to a bishop outside his diocese.

The Ceremonies of the Mass

15. When the bishop arrives to say Mass with some solemnity, he may be received at the door of the church by the assistants (chaplains) and

¹⁹ He does not support the chalice or say *O/Jerimus* with the bishop.

²⁰ He may, should the bishop wish, take out the ciborium and afterwards replace it. For this he must put on a stole, but only for the moment while he is doing this.

²¹ S.R.C. 4181*.

«S.R.C. 4181*.

²³ S.R.C. 418P. The ceremonies of the assistants (whether clerics or laymen) are not described here in detail, since they are not dealt with in the rubrics of the Missal. A detailed description of them will be found in Fortescue-O'Connell, *Ceremonies of the Roman Rite Described* (1961).

²⁴ Whenever the bishop reads (before, during, or after Mass), the hand candle is held beside him, either by one of the chaplains or by a server. When not in use it may be placed on the altar (or on the credence). The person who holds it does not kneel or genuflect while doing so; hence at the Elevation he puts it aside before kneeling. When the bishop is at the Epistle corner the hand candle is, ordinarily held on his right; when he is at the middle of the altar or at the Gospel corner, it is held on his left.

servers.” The first chaplain will hand him, with the usual ceremonial kisses, the aspergillum with which the bishop first touches his forehead and then sprinkles those around him.*

16. If the Blessed Sacrament is not at the high altar, the bishop will first make a brief visit at the altar where It is reserved.

17. On arrival at the high altar, he bows low to the cross, or genuflects, if the Blessed Sacrament is present, and kneels at the faldstool or kneeling desk, where he reads from the Canon the prayers of preparation for Mass. During the prayers one of the chaplains, or a server, holds the hand candle beside him.

18. When he has finished his preparation the bishop goes to the foot of the altar, makes the proper reverence there, and removes the pectoral cross, which is placed on the salver held by one of the assistants, and the mozzetta or the mantelletta. The mozzetta is spread on the kneeling desk, its hood turned towards the altar; but the mantelletta is folded and placed aside on the credence.

19. The bishop puts on his biretta, removes his ring (which is placed momentarily on the salver), and washes his hands. A server, kneeling (or standing, if the bishop be outside his diocese) pours the water; one of the chaplains hands the towel. The bishop then removes his biretta (which is put aside, with the mozzetta) and resumes his ring.

20. The bishop next puts on the vestments (saying the vesting prayers, if he has not already said them) assisted by the chaplains." He does not now put on the maniple (except in a Mass of the dead).³⁸ Before the stole he puts on the pectoral cross, so that it will be under the chasuble.^{3*} He does not cross the stole, but lets the ends hang down straight,⁵³ fastening them with the cincture. After putting on the chasuble, he says the prayer that is said for the putting on of the maniple,³¹ if he has not already said it at the end of the prayers of preparation.

21. The Canon is taken to the altar by one of the chaplains and placed open at the prayer *Oramus te, Domine*, against the tabernacle or gradine. The maniple is brought to the foot of the altar.

22. The bishop makes the proper reverence to the cross or Blessed Sacrament and begins Mass. After³³ he has said *Indulgentiam . . . Dominus*, he kisses the cross on the maniple,³³ presented to him by the chaplain, and puts

« When possible the rector of the church will receive him, even if he does not act as an assistant at his Mass, and it is he who will present the aspergillum to the bishop.

*•An extern bishop (i.e., not a “greater” prelate, see p. 343) takes holy water himself, but does not sprinkle others.

” Should the Blessed Sacrament be exposed, he must vest before coming to the altar.

”R. I, 4.

*» C.E. II. viii, 9.

”C.E. II. viii, 14; S R.C. 3873’, 4035’.

« C.E. II, viii, 32.

«R. I. 4.

” R. I, 4.

it on.³⁴ He then continues the preparatory prayers.

23. After the *Gloria in excelsis*, he says *Pax vobis*; but *Dominus vobiscum*, if the *Gloria* is not said.³⁴

24. At the Offertory the bishop (if at least one assistant is in major orders) receives the paten from the chaplain, blesses the water, and receives the chalice, prepared by the chaplain, as in solemn Mass.

The Preface

25. After the Secret(s), the Canon is placed on the bookstand instead of the Missal (put on the altar or credence), and the skull cap is removed by one of the chaplains. It is placed on the salver and left on the credence.

26. In the prayer *Te igitur*, instead of *et Antistite nostro*, he says *et me indigno servo tuo*.^{3a} He does not name the bishop of the place, when celebrating outside his own diocese.

27. If sufficient servers are available, two of them will kneel with lighted torches at the sides of the altar for the Elevation.³⁷ Otherwise two large candles are lighted, one on each side at the foot of the altar steps. They are kept lighted until after the consumption of the Precious Blood, or until after the distribution of Holy Communion, if this takes place.³⁸

28. The bell is rung three times at the Elevation of the Host, and three times at the Elevation of the Chalice, and no more.^{3*}

The Communion

29. If Holy Communion is given, and the Hosts are not on the altar, one of the chaplains, if he is a priest or deacon, opens and closes the tabernacle door for the bishop. He may, wearing a stole, take out and uncover, and later cover and replace, the ciborium, if the bishop so wishes.

30. During the distribution of Holy Communion the bishop may present his ring or hand to be kissed by each communicant⁴⁰ or not "according to his prudent judgment."⁴¹ One of the chaplains, if he is a priest or deacon, holds the paten under the chin of each communicant.⁴²

31. After the consumption of the Precious Blood (or after the distribution of Holy Communion, when it occurs) one of the chaplains replaces the skull cap on the bishop's head, and a chaplain ministers at the ablutions. If a chaplain be in major orders, it is he who will wipe and revile the

³⁴ He puts on the maniple after *Indulgentiam* even in Passiontide (S.R.C. 3575').

³⁵ R. V. 1.

³⁶ R. VIII, 2.

³⁷ C.E. I, xxix, 6.

³⁸ *Ibid.*, § 7.

³⁹ So C.E. I, xxix, 6; but in view of S.R.C. 4377, it would seem that it may be rung at the *Sanctus* (R. VII, 8) and, where the custom exists, before the Consecration.

⁴⁰ As C.E. II, xxix, 5 directs.

⁴¹ S.R.C. 4395.

⁴² Instruction of the Congregation of the Sacraments, March 26, 1929 (III, 55).

chalice and remove it to the credence; if he be a cleric only, he may not wipe the chalice but he may reveil and remove it; if the assistants be laymen, the bishop must himself rearrange the chalice and leave it on the altar to be removed after Mass.

32. After the ablutions the bishop washes his hands at the Epistle comer, uncovered and saying nothing. A chaplain offers him the towel. Meanwhile the Canon is replaced in the middle of the altar and the Missal is restored to the Missal stand.

The Blessing

33. The bishop gives the blessing *more episcopali*** saying *Sit nomen Domini*, etc. (signing his breast), and making the sign of the cross three times,⁴ but he does not use either mitre or crozier.

34. If the Leonine prayers are to be said,⁴ the bishop, having removed the maniple, says them kneeling on a cushion⁴⁴ at the foot of the altar.

35. The bishop unvests at the foot of the altar, unless the Blessed Sacrament be exposed.⁴⁷ (He takes off the maniple first, except in a requiem Mass), and resumes his mozzetta and pectoral cross. He does not again wash his hands.⁴

36. He reads the prayers of thanksgiving at the kneeling desk, using the Canon and with the hand candle held beside him.

37. In all else, apart from the rite described above, a bishop says a low Mass like a simple priest, according to the rubrics of the Missal.^{4*}

II. When a Prelate Is Present at a Bishop's Mass

1. Should a cardinal or a sovereign prince be present at the low Mass of a bishop, at the end of the first Gospel, a Missal, but not the one being used in the Mass, is taken to him to kiss the beginning of the text of the Gospel.⁴⁰

2. If a cardinal, or another bishop, or a prince be present at a bishop's low Mass, after the *Agnus Dei* the first chaplain, kneeling at the right of the celebrating bishop, presents the pax-brede⁴¹ to him when he has finished the prayer *Domine lesu Christe, qui dixisti*. The bishop kisses it saying *Pax tecum*, to which the chaplain replies *Et cum spiritu tuo*. He then carries the pax-brede to the prelate or prince (or, if more than one, to each, beginning with the one of highest rank) and presents it to him to kiss, saying

⁴⁵ C.E. I, xxix, 11; R. XII, 8.

⁴⁶ As in C.E. I, xxv, 5.

⁴⁷ See p. 121.

⁴⁸ S.R.C. 4268».

⁴⁹ See Glossary, p. 611. If no brede is available the pax is omitted (cf. R., X, 3).

⁴⁷ C.E. II, xxxiii, 30.

⁴⁸ S.R.C. 4056-.

⁴⁹ C.E. I, xxix, 11.

⁵⁰ C.E. I, xxix, 9 and sec p. 344.

Pax tecum, to which the prelate replies *Et cum spiritu tuo*. Before presenting the pax-brede the chaplain makes no reverence to the prelate; after presenting it he makes the proper reverence (genuflection or low bow)."

III. A Bishop's Low Mass According to the Simple Rite

1. When a bishop says a low Mass quite privately (e.g., in his own oratory) two candles suffice on ordinary days, four on the more solemn feasts;" the Canon and the hand candle may be dispensed with.

2. The bishop may vest in the sacristy and ordinarily he will wear his house cassock (the black one, with red trimmings). The rubrics do not suppose a bishop ever to wear a biretta when vested, but some authors (c.g., Martinucci) think that he may use it in going from the sacristy to the altar to say Mass privately and in returning thence."

3. In a low Mass said privately a bishop celebrates in the same manner as a simple priest, except that: (a) he wears his pectoral cross and ring, and he may wear his skull cap, (6) he puts on the maniple after *Indulgentiam* (except in a requiem Mass), (c) he says *Pax vobis* after *Gloria in excelsis*, if this be said, (rf) he washes his hands after the ablutions, and (e) he gives the Blessing in the episcopal way.

⁵⁵ C.E., I, xxix, 8 and see p. 344.

^μ C.E. I, xxix, 4.

⁵⁴ The use of the biretta for Mass is no longer obligatory (R. I, 3).

PART IV. THE SERVING OF LOW MASS

Chapter XXI

THE SERVING OF MASS BY ONE SERVER*

I. General Remarks

1. Ordinarily² there will be one server only at the low Mass of any priest, whatever be his rank, who is not a bishop.³ The liturgy supposes him to be a cleric, but a layman is now allowed to serve Mass.⁴

2. When at all possible, the server, even though not a cleric, should wear a cassock and surplice,⁵ but when this is not possible, he may serve Mass in his ordinary dress.⁶ It is desirable that a server should wear slippers when taking part in ceremonies. A server is not allowed to wear gloves⁷ or a girdle, or any other ornament.

* For Mass with two servers see *Missa Cantata* with two servers, p. 569.

¹ The serving of low Mass is dealt with only incidentally throughout the *Ritus* of the Missal. The details are not fixed and are determined by applying general principles of ceremonial, by analogy between the duties of the deacon and subdeacon at solemn Mass and those of the server at low Mass, by some decisions of S.R.C., and by local usage. The serving of Mass is dealt with only in outline here. Nowadays account must be taken of the active participation of the congregation at a low dialogue Mass.

² While one server only is permitted for an ordinary low Mass, two (not more) are tolerated *on more solemn occasions* for a low Mass that is not strictly private, e.g., a conventual Mass (not sung), the parochial Mass, the community Mass in an institution, or for a low Mass which, on some special occasion, takes the place of a solemn or sung Mass (SRC. 30591).

Ritus supposes only one server for low Mass and SRC. 1131n, 2583«, 3059T, 3262»«, 4154 confirm this.

⁴ Cf. S.R.C. 3108s, 4271', 4328 and *De Defectibus* (Missal) X. I. There is an indulgence of three years for serving Mass (S. Penitentiary, May 13, 1937).

» R. II, I; S.R.C. 3108s, 4194«.

«S.R.C. 4271».

T S.R.C., Dec. 16, 1953.

3. The movements of a server on the altar should be grave, reverent, and as noiseless as possible. He should walk erect, at a moderate pace, and with eyes cast down. He should also kneel *erect*, except when he is to bow. When moving about the altar he holds his hands joined, the palms together, the right thumb over the left. When not engaged in any special duty (e.g., when kneeling at the foot of the altar) he may hold them folded the right over the left, but held at the height of his breast. When one hand is occupied, the other, usually the left, is to be laid flat under the breast (the fingers and thumb held close together), and never left hanging at his side.

4. When turning at the altar, the server will, as far as possible, avoid turning his back completely on the Blessed Sacrament or on the cross; thus, for example, after placing the book at the Epistle corner of the altar, he turns away *by his right*, descends the steps at the side, turns *by his left*, and goes to his place.

5. In making genuflections, bows, and sign of the cross (large and small) the server is to follow the rules laid down for the priest (p. 191 ff).

6. A most important part of the duties of a server is to answer correctly. He must be *most particular* about the responses, answering accurately, distinctly, in a moderate tone of voice, and at a moderate pace. He must never interrupt the priest by beginning a response too soon; nor must he delay the priest by not replying at once.

Some General Rules

7. Throughout low Mass, except at the Gospels, the server, when not engaged in any special duty, kneels.⁸ During the preparatory prayers, when the priest is standing at the foot of the altar, the server kneels on the floor at his left; otherwise he kneels on the lowest step on the side opposite that on which the Missal is.⁹

8. On arriving at the altar, on *passing* the middle during Mass, and before leaving at the end of Mass, the server genuflects (always *in piano*), even when the Blessed Sacrament is not present.¹⁰ In this case the genuflection is made to the cross of the altar, and the priest will only bow.

9. Whenever, in the course of Mass, the priest while speaking *aloud* bows, genuflects, or makes the sign of the cross, the server, as far as possible, does the same¹¹ (if, e.g., he is kneeling when the priest genuflects, as for example, at *Et incarnatus* of the Creed, he bows).

⁸ **A**t dialogue Mass he leads (when free to do so) the congregation in standing for certain parts of the Mass (cf. p. 602).

⁹ R. III, 6; VI, 2; XI, 1; XII, 1. When the last Gospel is that of St. John, the altar card represents the Missal.

¹⁰ S.R.C. 4193*. (Cf. § 13, *infra*.)

¹¹ Cf. S.R.C. 4057s. Except during the *Confiteor*, since he himself says it afterwards.

¹² Not, therefore, e.g., during the Canon.

10. Whether the server—following the rubric of C.E. I, xviii 16—should, when handing anything to the celebrant or receiving anything from him, kiss *his hand* is a moot point. Some authorities, among them Martinucci, de Amicis, Vavasscur-Hacgy-Stercky, Vismara, consider that R. VII, 4 and S.R.C. 4193² say that in this case the priest's hand is not to be kissed. Other authorities are silent but do not prescribe these kisses. Others, again, for example, De Herdt, Hébert, Callewaert, are definitely against the practice, because of the prohibition at the Offertory and because, as Callewaert³ adds, inferior ministers are not ordained, as the deacon and subdeacon are, for immediately ministering to the celebrant.

Ring the Bell

11. The server is to ring the bell gently, even if no one be present at Mass,⁴ at the *Sanctus* and at each Elevation.⁵ He may ring it, if customary, once shortly before the Consecration,⁶ and, if there is anyone for Communion, he rings *once* shortly before the time of Communion. At a low Mass the bell is not rung at all⁷ (u) during Exposition of the Blessed Sacrament at an altar other than that of the Exposition; (fe) during a sung Mass, or a public procession, or while the absolution at the bier is going on; (c) when the clergy are going to or returning from choir in procession, or the celebrant and ministers of solemn Mass are going to or returning from the altar; (d) when the Divine Office is being said in choir and the (side) altar at which low Mass is being celebrated is in sight of the choir.

Lighting and Extinguishing Candles

12. The candle on the Epistle side is to be lighted first, then that on the Gospel side. If there are several, the server begins with the candle nearest the cross on the Epistle side, and proceeds outward; then he crosses to the Gospel side, begins with the candle nearest the cross and continues outward. In extinguishing candles the contrary order is followed, i.e., the server begins with the candle farthest from the cross on the Gospel side, and ends with the candle nearest the cross on the Epistle side.⁸

13. If the Blessed Sacrament is present in the tabernacle, the server genuflects on arrival, when passing the middle, and before departing. If the Blessed Sacrament is not present he bows to the cross.⁹

¹ *Caeremoniale*, p. 139. He would, however, have the server kiss the thing handed or received (e.g., the biretta). So also De Herdt and Hébert.

² Cf. S.R.C. 3638s.

³ R. VII, 8; VIII, 6.

⁴ S.R.C. 4377.

⁵ π in order not to distract attention from the chief function. I.C. § 16; S.R.C. 315710* 3448=, 3814'.

⁶ S.R.C. 41989.

⁷ Only in *actu functionis* does he genuflect to the cross; cf. S.R.C. 3792¹¹. See *supra* § 8 of this chapter.

II. The Serving of Mass by One Server

The Beginning of Mass

1. The server, having said a brief prayer before the Blessed Sacrament, puts on his slippers, cassock, and surplice, and is ready *at least five minutes* before the time appointed for Mass, to assist the celebrant to vest.

2. In the absence of a sacristan he must see to the preparations for Mass. He makes ready the cruets and takes them, with the finger bowl and towel, to the credence. He removes the altar cover, puts on the altar cards, and places the bookstand at the Epistle corner of the altar, parallel to the edge of the table. He sees that the bell, Communion plate, and the card with the prayers after Mass are on the credence. He lights the candles, ordinarily two only.²⁰

3. The server, standing at the celebrant's left, should assist him to vest. Unless the celebrant should prefer to take them himself directly from the vesting bench, the server should hand him each vestment. He kisses the cross on the amice, maniple, and stole, but to one side, so as not to kiss them in the same place as the celebrant. At least (as *Ritus*, I, 3 directs), he should hold the cincture behind the priest, the double end to the left, the tasseled end to the right, and arrange the alb, seeing that it hangs evenly, about an inch from the floor.

4. When the priest is ready, the server takes the Missal and holds it with both hands at the bottom, the upper part resting against his breast, the opening to the left. Standing behind the celebrant, a little to his left, he makes with him a moderate bow to the crucifix or chief image of the sacristy and precedes the priest to the altar.

5. At the sacristy door he may hand holy water to the celebrant,²¹ and, if customary, he rings the bell at the entrance to the church to draw attention to the coming celebration of Mass.

6. Should the sacristy be behind the altar, so that the latter may be approached from either side, the server goes to the altar by the Gospel corner, so that the celebrant is not obliged to pass him on reaching the foot of the altar. He returns, after Mass, by the Epistle corner.²²

7. If on the way to the altar it is necessary to pass an altar where the Blessed Sacrament is present either in the tabernacle or exposed, or the high altar, or an altar where a relic is exposed for veneration, etc., the server will make, usually, the same reverence as the priest does.²³

8. On arriving at the foot of the altar, the server takes the celebrant's

²⁰Seep. 157.

²¹Cf. S.R.C. 2514«.

«S.R.C. 3029»1.

²²See p. 219. Many authors direct the server to genuflect (the celebrant bows his head only) when passing the high altar at which the Blessed Sacrament is not reserved. But when so passing he is not in *actu functionis*, and so a moderate bow seems to be the correct reverence. (Cf. S.R.C. 3792'').)

biretta (if he is wearing one), and when he genuflects or bows, the server genuflects. He then puts the biretta on the credence or on the Ministers' bench, and going up the steps on the side at the Epistle comer, places the closed Missal²⁴ on the left-hand half of the bookstand, with its opening towards the middle of the altar. He then turns by his right, descends at the side, turns by his left (cf. I, § 4 *supra*), and goes to his place at the left-hand side of the foot of the altar, genuflecting as he passes the middle of the altar.

9. During the preparatory prayers, while the celebrant is at the foot of the altar, the server is to kneel on his left and a little behind him.²⁵ The server makes the sign of the cross when the priest does so, answers the psalm, bows his head at *Gloria Patri*, and signs himself at *Adiutorium*.

The Confiteor

10. While the priest recites the *Confiteor*, the server does not bow nor does he strike his breast. For *Misereatur tui* he bows toward the celebrant.²⁶ Then bowing moderately towards the altar he recites the *Confiteor*. At *tibi, Pater* and *te, Pater* he bows somewhat²⁷ towards the celebrant. At *mea culpa* he lightly strikes his breast three times with the open palm of the right hand, the left held flat meanwhile under his breast²⁸ (unless he is holding a book or card). He remains bowed while the celebrant says *Misereatur vestri*, etc., then kneels erect and signs himself at *Indulgentiam*, etc. For the remaining prayers, up to and including *Oremus*, he bows.

11. When the priest goes up to the altar, the server rises and kneels on the lowest step, still at the Gospel side. He signs himself at the beginning of the Introit (cf. I, § 9 *supra*) and at the end of *Gloria in excelsis* when the priest does so; and bows his head when the celebrant bows. At the *Kyrie, eleison*, the server must be careful to answer the priest, not to say it *with* him.²⁹ The server answers *Amen* at the conclusion of the first and last prayers;³⁰ and *Deo gratias* at the end of the Epistle.³¹

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The Gospel

12. Immediately after the end of the Epistle, or towards the conclusion of the Tract or Sequence, when it occurs, he rises, genuflects as he passes the middle, goes around to the Epistle comer of the altar and waits there *in piano*³² until the celebrant leaves the book. Then the server goes up,

II.

²⁴At no time during low Mass is the server to open the Missal or turn over the pages to find the right place (SR.C. 2572», 344814).

²⁵ R. III. 6.

²⁷ R. HI. 9.

»«Cf. C E. II, viii, 31.

«Cf. R. III, 7.

"[Celebrans dicit] *Kyrie, eleison* . . . alternatim cum ministro" (R. IV, 2).

³⁰ Should the celebrant say *Oremus, Flectamus genua*, the server no longer replies *Levate*: this is said by the priest (R M , n. 440).

³¹ For Ember Days, see p. 364.

«Should there be a great number of steps (e.g.. 5 or 7) he may wait on the top step to avoid delay.

takes the bookstand in both hands, goes down obliquely by the front steps, genuflects *in piano* at the middle (facing straight towards the cross), ascends obliquely, and places the bookstand at the Gospel corner of the altar. The Missal is not set parallel to the edge of the table, but at an angle, so that it faces partly towards the middle of the altar.³³ *He* then turns by his left from the altar (*cf.* I, § 4 *supra*), goes to the foot of the steps, turns by his right to the altar, and stands there facing the celebrant.

13. Having answered *Et cum spiritu tuo*, the server makes the small sign of the cross on his forehead, lips, and breast,³⁴ when the celebrant does, and then answers *Gloria tibi, Domine*. *He* waits briefly to hear *if* the Holy Name is pronounced in the opening words of the Gospel (as it generally is), and if so he bows his head; otherwise he departs without bowing. He goes to the foot of the steps on the Epistle side, genuflecting as he passes the middle of the altar, and stands there with hands joined, facing towards the book. At the end of the Gospel³⁵ he answers *Laus tibi, Christe* and at once kneels, unless the Creed is to be said.

14. If the Creed is said the server stands during its recitation, and bows his head when the priest bows. He genuflects when the celebrant genuflects at *Et incarnatus est*, etc., and at the end of the Creed he makes the sign of the cross with the priest.³⁶

The Offertory

15. Having answered *Et cum spiritu tuo* and bowed his head at *Oremus* the server rises and goes directly³⁷ to the credence.³⁸ *He* removes the stoppers from the cruets, and takes the cruets (on their tray, if there is one) and the towel to the altar at the Epistle corner, where he stands on the top step. He places the cruets to his right on the table of the altar, and spreads the towel to the left of them, on the corner of the altar. Taking the wine cruet in his right hand, he wipes the base of it, if necessary, on the towel, and as the celebrant approaches kisses the cruet. *He bows his head to the priest* and hands him the cruet, without kissing his hand.³⁹ He then takes the water cruet in his right hand, wipes it if necessary, and kisses it (or the spoon, if it be used). He receives back the wine cruet *in his left* hand, and hands the water cruet to the priest after the sign of the cross has been made over it. The server then kisses the wine cruet and replaces it on the tray; receives back the water cruet, takes it in his right hand, kisses it, and places it on

³³ R. VI, I.

³⁴ Sec p. 192.

³⁵ Not after the reading of the Passion in *Holy Week*.

< Cf. S.R.C. 4057*.

³⁶ The server genuflects at the *middle only when he is obliged to pass it*.

³⁷ *In some places it is customary for the server to fold the chalice veil. If he does, he folds it lengthways twice (making four folds), not turning out the lining, and places it at the back of the altar outside but close beside the corporal.*

³⁸ R. VII, 4; *S.R.C.* 41931

the towel. He then takes the wine cruet (on the tray), bows his head to the celebrant, turns by his right and (see I, § 4) departs, and replaces the tray on the credence. Returning to the corner of the altar with the finger bowl, he takes the towel between the third and little fingers of his right hand (or he may place it across his left arm or he may leave it on the altar) and the water cruet between the thumb and first two fingers.

16. When the celebrant arrives the server bows his head and pours some water, slowly and with care, over the priest's fingers, until he receives a signal to stop. The celebrant then takes the towel, dries his fingers and hands the towel to the server. He bows again and returns with the bowl, water cruet, and towel to the credence. There he replaces the stoppers in the cruets, or covers them with the finger towel, to prevent dust or flies getting in, and, taking the bell, goes to his place at the foot of the altar on the Epistle side.⁴⁰

17. When the celebrant says *Orate, fratres*, the server does not begin the reply (*Suscipiat*) at once, but waits until the priest has fully turned back to the altar. Then, without bowing, the server says the response. Should the priest say *Orate, fratres* before the server has returned to his place, the latter replies *Suscipiat*, etc., without kneeling.

18. He makes the responses to the short invitations to prayer which precede the Preface, bowing at *Gratias agamus*, etc. At the *Sanctus*, bowed somewhat, he rings the bell* gently three separate times (by custom). He signs himself at *Benedictus*, etc. (see I, § 9).

The Canon

19. At the end of the Memento of the Living the server lights the Elevation candle at the Epistle side of the sanctuary, where this is customary.*¹ It remains lighted until after the Communion of the priest and people.

20. At *Hanc igitur* — when the celebrant spreads his hands over the host and chalice — the server rings the warning bell once for the Consecration.⁴³

21. Then he rises and, taking the bell, goes, without genuflecting, to the top step or to the footpace where he kneels a little to the right of the priest. When the celebrant bends down to say the words of consecration the server bows moderately. When the priest genuflects the server rings the bell, and then takes the end of the chasuble in his left hand and, without kissing it, raises it⁴⁴ when the celebrant raises the Sacred Host. At the same time the server again rings the bell and, looking up at the

There are various correct ways of serving the cruets (the rubrics do not go into details) and one recognized way is given in the text.

< R. VII, 8

< R.M. . n. 530.

⁴³ Cf. S.R.C. 4377.

<<R. VIII, 6. Unless the chasuble be of very ample proportions he should raise it only very little.

Host, says silently "with faith, piety, and love" the words "My Lord and my God."⁴⁵ He drops the chasuble immediately and as the priest genuflects he again bows, and rings the bell for the third time.⁴⁵ He remains bowed down during the consecration of the wine, and then acts at the Elevation of the Chalice as he did that of the Host.

22. After the Elevation, the server rises, and taking the bell with him, turns to his left (see I, § 4) and goes down to the floor. He turns by his right and goes to his place at the Epistle side, where he again kneels on the lowest step.

23. In due time he answers *Amen* at the end of the Canon, *Sed libera nos a malo* at the conclusion of the *Pater noster*, and *Et cum spiritu tuo* when the celebrant says *Pax Domini*, etc.

24. He bows his head at *Agnus Dei* and strikes his breast when the celebrant does, but he does not do this at *Nobis quoque peccatoribus*, nor at *Domine, non sum dignus* (which, when said the first time, concerns the celebrant alone); nor does he any longer ring the bell at these words. He bows also while the priest receives the Sacred Host.

The Communion

25. If there is anyone for Communion, the server, just after *Agnus Dei* is finished, rings the bell (once) as a signal to the communicants to approach the altar.⁴⁸ Shortly afterwards, he goes to the Epistle corner, having taken the Communion plate with him if there is anyone for Communion, and then kneels on the lowest step at the Epistle side. He bows during the celebrant's Communion. But if there is no one to communicate he takes the cruets from the credence and stands with them (or places them on the comer of the altar) at the Epistle corner before the lowest step. This indicates to the priest that there is no one for Communion.

26. If he himself is to communicate he now goes up to the top step, carrying with him the Communion plate, and kneels on the edge of the footpace. This he will do even if he be not a cleric and even if he be not in cassock and surplice.^{4*} By reason of his ministry the server ordinarily receives Holy Communion before all others.⁵⁰

27. When the celebrant, holding a Sacred Particle, says *Ecce Agnus Dei* the server looks at the Sacred Host, and if he is himself going to receive, strikes his breast at each *Domine, non sum dignus*.

28. Having received Holy Communion, he goes down on the Epistle side, and takes the Communion plate to the first of the communicants.

⁴⁵ Indulgence, seven years each time.

⁴⁶ He may ring three separate times or continuously until the priest has placed the Host on the corporal (R. VIII 6).

⁴⁷ Cf. S.R.C. 3535s.

⁴⁸ *M« R. X. 6.

⁴⁰ S R C. 4271s.

⁵⁰ S.R.C. 1074, 4328.

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If he is to hold it during the distribution of Holy Communion,⁵¹ he walks at the right of the celebrant, preceding him, along the Communion rail and with his right hand holds the plate *horizontally* under the chin of each communicant. At the end of the distribution he may hand the plate to the priest or he may take it back to the altar and, having genuflected if the priest is carrying the Blessed Sacrament, place it on the altar at the celebrant's right or hand it to him. When the plate has been purified the server will remove it from the altar and replace it face down on the credence.

29. If the server is not to hold the plate, he remains kneeling on the lowest step at the Epistle side during the distribution of Holy Communion.

The Ablutions

30. When the celebrant has closed the tabernacle door after replacing the ciborium, the server rises and goes to the credence for the cruets. He takes the two cruets (on their tray, if there is one) and, carrying them to the altar,⁵ places them on the comer of the table to his right. He takes the wine cruet in his right hand,⁵⁵ keeping his left laid flat on his breast.

31. When the celebrant holds out the chalice, the server draws near to him, bows his head, pours in wine carefully until he receives a signal to stop, bows again, turns by his right, and returns to his place on the top step at the Epistle corner.

32. When the celebrant comes for the second ablution he will rest the chalice on the table of the altar (unless the server is too small), and the server, after bowing, pours a little wine over his fingers. He then replaces the wine cruet on the tray (not on the altar, to avoid staining the cloth), takes the water cruet in his right hand, and pours in water, steadily but not too quickly, over the priest's fingers until he receives a signal to stop. He then bows again, replaces the water cruet on the tray, and takes the cruets to the credence.

33. Next he crosses *in piano* to the Gospel comer of the altar, genuflecting as he passes the middle, goes up the side steps to the altar, and takes the Missal stand. He turns by his right, goes down obliquely to the middle, genuflects, goes up obliquely to the Epistle comer, and places the Missal stand on the altar, parallel to the edge.⁵⁴ He then turns by his right, goes down on the Epistle side, extinguishes the Elevation candle,

⁵¹ See p. 317, n. 135.

If there is no one for Communion and the Precious Blood is still in the chalice he genuflects before going up the steps (S.R.C. 3975*), and he bows low while the celebrant drinks the Contents of the chalice.

⁵⁵ He does not kiss the cruets at either ablution, since he does not hand them to the celebrant.

⁵⁴ R. XI, 1.

if it had been lighted, and goes to kneel on the lowest step at the Gospel side of the altar,⁵³ genuflecting as he passes the middle.

The Conclusion of Mass

34. The server makes the responses *Et cum spiritu tuo* and *Amen* at the conclusion of the first and last of the Postcommunion prayers. To *he, missa est* (or *Benedicamus Domino* if a liturgical procession follows the Mass³⁰) he answers *Deo gratias*.^{**}

35. At the Blessing he bows his head, makes the sign of the cross, and answers *Amen*. He then rises, answers *Et cum spiritu tuo*, makes the small signs of the cross on his forehead, lips, and breast when the celebrant does so and answers *Gloria tibi, Domine*. Then he crosses to the Epistle side,³⁸ stands there facing towards the celebrant, genuflects at *Et Verbum*, and at the conclusion of the Gospel answers *Deo gratias*.

36. If, however, there is a proper last Gospel to be read,³⁹ the celebrant does not close the Missal after saying the Postcommunion prayers. Immediately, then, after replying to *Ite* the server rises, genuflects in the middle, goes up obliquely⁰⁰ to the altar, takes the Missal stand, turns by his left, goes down obliquely, genuflects, goes up obliquely to the Gospel comer, and places the Missal stand at an angle there, as he had done for the first Gospel. He then turns by his left (see I, § 4), goes down to the second step below the footpace, turns, and kneels for the Blessing.[†] He stands and makes the responses and the small signs of the cross. Going down to the floor he waits at the Gospel side until the Gospel is over. He then retransfers the Missal to the Epistle corner of the altar.

37. During the Gospel or immediately after it, the server gets the prayer card from the credence if it be needed.

38. During the recitation of the Leonine prayers, the server kneels beside the celebrant, preferably *in piano*. He answers the prayers audibly and distinctly, says the *Hail, Holy Queen* with the priest (beginning “Mother of mercy”), and clearly answers *Amen* at the end of each of the two prayers that follow.

39. When the prayers are finished the server replaces the card on the credence, takes the biretta, and goes to the altar for the Missal. Standing at⁵³

⁵⁵ *Ibid*. It is preferable that the server should not move the chalice veil.
^{**} Then the fast Gospel is omitted.
⁵⁷ *Alleluia, Alleluia*, is added to *Ite* and the response on Easter Sunday and during its octave (to Saturday inclusive).
[»] R. XII, 1.
[»] This occurs now only at the Mass(es) on Palm Sunday at which the palms are not blessed (R.M., n. 509).
[«] This time only, to avoid delaying the priest.
⁰¹ Should the priest turn around to give the Blessing while the server is crossing with the Missal, he kneels on the lowest step to receive the blessing, answers *Amen*, and then proceeds on his way.

the celebrant’s right, he genuflects at the foot of the altar when the priest bows or genuflects, hands him his biretta and precedes him to the sacristy.[†]

40. In the sacristy he stands behind the priest, a little to his left, and bows with him to the crucifix or chief image of the sacristy.

41. He may aid the priest to unvest, receiving each vestment from him and putting it on the vesting bench. He kisses the cross on the stole, maniple, and amice, as he did when helping the priest to vest. (See II, § 3.)

42. In the absence of the sacristan, the server extinguishes the candles (See I, § 12). He removes the bookstand and altar cards, replaces the altar cover, and takes the cruets and finger bowl to the sacristy.

43. He then resumes his usual garments and, after a short prayer before the Blessed Sacrament, departs.

Appendix A

THE SERVING OF A REQUIEM LOW MASS

The server at a requiem low Mass acts as at any other low Mass except for the following points:

- o) The psalm *ludica* is omitted and so, immediately after *Introibo* and its response *Ad Deum*, etc., the celebrant makes the sign of the cross and says *Adiutorium*, etc.
- b) The server does not make the sign of the cross at the beginning of the Introit.
- c) He does not kiss the cruets at the Offertory, and the water is not blessed by the celebrant.
- d) The server does not strike his breast at *Agnus Dei*.
Instead of *Ite, missa est*, the priest faces the altar and says *Requiescant in pace*, to which the server answers *Amen*.

Appendix B

THE SERVING OF LOW MASS CELEBRATED BEFORE THE BLESSED SACRAMENT EXPOSED

The following points must be noted in serving a low Mass at an altar where the Blessed Sacrament is exposed:⁰³

- a) The server will take the celebrant’s biretta (if he is wearing it), without kissing it, when they come in sight of the Blessed Sacrament.
- Λ) On arriving at the altar and before departing at the end of Mass the server makes, with the celebrant, a double genuflection.⁰⁴ During Mass

[»] Should this be behind the altar, he goes there by the Epistle side (S.R.C. 3029[»]).
[«] Cf. p. 338. [«] Seep. 197.

he makes a single genuflection, even when crossing the centre of the altar.*1 A double genuflection is made during Mass only if he leaves the sanctuary.

c) At the Offertory and at the ablutions, the server, before going up with the cruets, makes a single genuflection at the foot of the altar. He does the same when he comes down after having served the cruets, before going to the credence.6* He does not kiss the cruets at the Offertory.

d) The celebrant will come down to one of the steps or *in piano* to wash his fingers at the *Lavabo*; the server will stand facing him.

e) After Mass, the celebrant will receive his biretta from the server when they are out of sight of the Blessed Sacrament.

Appendix C

EMBER (QUARTER TENSE) DAYS, Etc.

On (a) Ember (Quarter Tense) Wednesdays, (b) Ember Saturdays (at a nonconventional low Mass),@7 (c) the Wednesday of the fourth week of Lent and that of Holy Week, an extra prayer and lesson are said after the *Kyrie eleison* and before *Dominus vobiscum*. He answers *Deo gratias* to this first lesson,@' but does not go to move the Missal until he has answered *Deo gratias* to the second lesson (the one that comes after *Dominus vobiscum*).

<< S.R.C. 3426<<.

<° S.R.C. 3975>.

*' R.M., n. 468. There are six lessons in a low conventual Mass on the Saturdays.

.. R.M., n. 467.

Chapter XXII

MASS WITHOUT A SERVER

1. As the Mass is essentially a public act, which affects the entire Church, and as the prayers and ritual actions demand an assistant to the celebrant, the celebration of Mass is forbidden unless there is a server — *qui gerit personam totius populi Catholici*, says St. Thomas Aquinas' — who will "serve and answer."² The server is *to serve at the altar*¹ and, as no woman is allowed to serve at the altar, the server must be of the male sex.⁴ Although he is supposed to be a cleric, in practice, servers who are not clerics are permitted. He is also to reply¹ and so must know the Latin responses.

2. Apart from papal induit (which is very difficult to obtain nowadays and has this clause attached to it, *dummodo aliquis fidelis Sacro assistat*), it is forbidden to celebrate Mass without someone who can, at least, either serve or make the replies. Only in case of real necessity⁴ may a priest say Mass when there is no one who can and may serve or who can at least reply,⁷ e.g.: («) to consecrate a Host to give Viaticum, (α) to say Mass on a Sunday or holyday of obligation so that others — or even he

¹ *Summa Theologica*, III, Q. 83, art. 5 (*ad* 12).

² C.J.C. 813, 5¹ (cf. *De Defectibus*, X, 1). "It is our desire and command — as it is indeed the command of Holy Mother Church — that out of reverence for the dignity of this august Sacrifice no priest should go to the altar without a server to assist and answer the Mass, according to the prescription of Canon 813" (*Mediator Dei*, 97, 102); Cf. also *Instruction of the Sacred Congregation of the Sacraments to Ordinaries*. October 1, 1949.

³ *Ritus* in many places indicates what this service is, e.g., to remove the book (VI, 1; XI, 1), to serve the cruets (VII, 4; X, 5), to ring the bell (VII, 8; VUI, 6).

⁴ C.J.C. 813, § 2.

⁵ *Ritus*, III, 6; VI, 1, 2; VII, 7, etc.

⁶ This is the usual teaching of moral theologians but not all of them hold such a strict view (cf. *The Priest*, July, 1961, p. 598).

⁷ A less grave cause is required should there be some male person who can serve at the altar, but does not know the responses.

himself — may fulfil the duty of assisting at Mass. The theologians allow a priest to continue Mass should his server depart after Mass has begun and there is no one to take his place even for the responses. This has been confirmed by the *Instruction of the Sacred Congregation of the Sacraments* of October 1, 1949 (§2, d). If only an untrained server be, on occasion, available, he should be used, since he will be capable, at least, of carrying out some of the chief ceremonies, e.g., handing the cruets, transferring the Missal, ringing the bell.⁸

The Rite When There Is No Server

3. The celebrant must himself see to the lighting of the candles and to the preparation of the cruets. These should be placed on a table or stand quite close to the Epistle corner of the altar, or if this is not possible, on the altar itself at the Epistle corner. The stoppers of the cruets may be removed for greater convenience, and it would be convenient beforehand to pour some water into the finger bowl, in which the celebrant can dip his fingers at the *Lavabo*. The Communion plate should be left near the Communion rail, within reach of the first communicant; and the Missal placed on the Missal stand at the Epistle corner.

4. The celebrant is to make all the responses himself⁹ but (a) he says the *Confiteor* once only,¹⁰ omitting the words *vobis, fratres*, and *vos, fratres* and saying at the end *Misereatur nostri*; (6) in the reply to *Orate, fratres*, he says *de manibus meis*.

5. In moving the Missal,¹¹ he does not genuflect¹² when passing the middle, even if the Blessed Sacrament is present, but bows his head to the cross.”

6. At the ablutions, the celebrant may pour the wine over the index finger and thumb of the left hand only, then the water over the same fingers; and then, having changed the water cruet to the left hand, over the fingers of the right hand. Or, having poured the wine and water over the index finger and thumb of the left hand, and put away the cruets, he may purify the index finger and thumb of the right hand by dipping them into the wine and water which is in the chalice.”¹³

⁸ *Instruction of the Congregation of the Sacraments* § 3.

⁹ Cf. *Ritus* re. *Kyrie*, IV, 2; and re. *Orate, fratres*, VII, 7.

¹⁰ S.R.C. 3368’.

¹¹ This R. VI, 1, 2 supposes him to do, before the first Gospel even when there is a server.

¹² S.R.C. 3975’.

¹³ R. VI, 1.

¹⁴ Little provision has hitherto been made in the rubrics for the rite of the celebration of Mass without a server. It is to be hoped that this will soon be remedied. If no one is present (and there are cases when this can happen) it does not seem appropriate to turn around and address *Dominus vobiscum* to nobody and absurd to give the blessing in this case.

IV/When a Woman May Say the Responses

7. The Code of Canon Law (canon 813, § 2) and the *Instruction of the Sacred Congregation of the Sacraments* (§5) now allow a woman to make the responses when, for a just cause, no man is available, on condition that she answers from a distance and does not come near the altar. Formerly Mass was thus permitted only in case of necessity;” now it is allowed for a just cause, and so a priest may celebrate Mass simply out of devotion, when only a woman is available to answer.”

In this case, as the *Confiteor* is no longer said before Communion within Mass, the priest must arrange with the woman who answers to give a signal (e.g., one ringing of the bell) if there is anyone for Communion and the Communion plate must be left near the Communion tabic within reach of the communicants.

¹⁵ S.R.C. 2745«, 4015«.

¹⁶ It is an abuse for one server to serve two Masses at the same time. It is not lawful to make it a *regular practice* (e.g., in convents) never to have a male server, but only a woman to answer. The rubrics and the Code of Canon Law require a male, ordinarily, *to serve and answer*; and it is difficult to see how there could be a "just cause" for making a *practice* of having no server (*De Defectibus*, X, 1).

Appendix A

BINATION (DUPLICATION)

I. General Remarks

1. Except on Christmas Day and All Souls' Day, when any priest may celebrate Mass three times, or on Easter Sunday when two Masses may be said if one of them is the Easter vigil Mass,¹ a priest may not say more than one Mass on any day, unless he has the faculty to binate either by apostolic induit or from the local Ordinary.² This faculty may be granted by the Ordinary only when, in his prudent judgement, because of the want of priests, a notable number of people (the theologians say twenty, at least) would miss Mass on a Sunday or holyday of obligation?

2. Of the faculty of binating obtained from the Ordinary several points should be noted: (a) it is *local*, not personal, that is, it is given to a certain church or public or semipublic oratory, because of the need of the faithful to have Mass, and so even a visiting priest may use it, if he supplies Masses for the local clergy; (b) it ceases, if there is another priest (c.g., a visitor) able and willing to celebrate at a fixed hour; (c) it *may not be presumed* (in a church to which it is not, ordinarily, granted), but must be sought from the Ordinary, except in case of urgent necessity (c.g., one of the priests of a parish becomes ill unexpectedly on a Saturday night or Sunday morning, and there is no time for recourse to the Ordinary).

Stipend for a Second Mass

3. If a priest celebrates two Masses and has to apply the ministerial fruits of one' of them *ex titulo iustitiae* (e.g., because it is the *Missa pro*

¹ Instr. SR.C. November 16, 1955, n. 20. A priest who celebrates the midnight Mass on Easter eve may on Easter Sunday say Mass again (without any special faculty), and may even binate or trinate if he has the special faculty for this (O.H.S., 1, Instr., 5 20).

²* C.J.C. Canon 806, 5 1.

² *Ibid.*, 5 2.

» Which one makes no matter.

populo, which he is bound to say because of his office; or because he has accepted a stipend for the celebration), he may not — except on Christmas Day — accept a stipend for the other Mass. He may, however, satisfy by the Mass which he is not bound to celebrate in justice, an obligation to say Mass arising, for example, from charity, from a promise, from a vow, or from the order of a superior. And while he may not accept a stipend for the application of the ministerial fruits of this Mass, he may, on occasion, accept payment for some *extrinsic* reason such as being obliged to *sing* the Mass, or to travel an unusual distance to say it, or to celebrate at a later hour than usual.⁴

Fast Broken in Error

4. According to the Instruction of the Holy Office (§8), attached to the Apostolic Constitution *Christus Dominus* (January 6, 1953), if a priest who is to say a second or third Mass should, by inadvertence, take wine¹ at the ablutions (water no longer breaks the fast) he may still celebrate a Mass subsequently (R. XIV, a, c).

The Liturgical Rules for the Celebration of a Second Mass

5. The rules for the celebration of more than one Mass in the same church used to be found in special rubrics given before the *Communio* of the first Mass on Christmas Day and on All Souls' Day, and after the Offertory verse of the second Mass on those days. They are now given as modified by the Constitution *Christus Dominus* — in the 1952 edition of the Roman Ritual (V, v) and in the 1962 Missal, in a new section (XIV) of the *Ritus Celebrandi*.

II. Two Masses in Different Churches

Masses With an Interval Between

1. If a priest has more than one Mass to celebrate with an interval between them, in the earlier Mass(es) he is to take the two ablutions as usual (using wine and water). But if the second (or third) Mass follows sooner than three hours, he takes the ablutions in water only, which does not break the fast. Should he have, through inadvertence, taken wine in the ablution(s), he may nonetheless say the following Mass(es) (and this even before three hours elapse) if it is necessary.

⁴ C.J.C. 824, 52. This exception applies also to the second and third Masses on All Souls' Day (Commission for the Authentic Interpretation of the Code, December 13, 1923).

⁵ To prevent the celebrant drinking the first ablution by accident, it is a good thing to prepare in the wine cruet only sufficient wine for the Offertory, and at this to *empty* completely the wine cruet into the chalice.

Masses on Christmas Day and November 2

2. If a priest celebrates two or three Masses, without a break, i.e., without leaving the altar, the rubrics of the Missal for those two days are to be observed, and the ablutions, even in water, may not be taken at the first and second Masses.¹⁰ Accordingly, a small bowl containing a little water to wash the celebrant's fingers and a finger towel are prepared beforehand on the altar,¹ and the server is warned that there will be no ablutions until the third Mass. The bread for the extra Masses should be at hand.

3. At the consumption of the Precious Blood, the celebrant should drain the chalice as completely as possible, and especially take care that there are no Drops of the Precious Blood near the lip to be touched by the pall, when it is placed on the chalice, unpurified, on the corporal; he covers it with the pall and then, with joined hands, he silently recites, at the middle, the prayer *Quod ore sumpsimus*.

4. Next he washes the thumb and index finger of each hand in the purifying bowl* and dries them with the purificator or the finger towel.* While doing so he recites the prayer *Corpus meum*, etc.

Veiling the Chalice

5. He leaves the chalice on the corporal and, without wiping it, arranges it as usual, i.e., with the purificator across the top (but not pushed into the cup, because of the presence of drops of the Precious Blood), the paten with a host for the subsequent Mass (taken from a box left on the altar or presented by the server), the pall, and the chalice veil. He places the veiled chalice towards the back of the altar, on the corporal.

6. While an unpurified chalice receives certain marks of respect,¹⁰ the celebrant is not to genuflect to it, during the rest of the Mass, even though it may obviously contain drops of the Precious Blood.¹¹

7. After the first and second Masses the Leonine prayers are omitted.

The Offertory of the Second and Third Masses

8. At the Offertory of the second and third Masses, the celebrant unveils the chalice and places it a little towards the Epistle side *on the corporal*, and taking the paten offers the bread as usual. Then, leaving the unpurified chalice on the corporal and without wiping it with the purificator, the priest raises it slightly and carefully pours in the wine and water with

* *Christus Dominus*, § 7.

¹ If there is a permanent purifying bowl on the altar, this will, of course do.

“Cf. S.R.C. 3764.”

¹⁰ He does not dry his lips, because he has not drunk the purification following the consumption of the Precious Blood.

¹¹ E.g., it must be placed always on a corporal and may be touched only by a cleric in major orders vested in surplice.

» Cf. S.R.C. 1772’.

the usual prayer. He does not wipe the inside of the chalice, but at once offers it, saying *Offerimus*, etc.

9. *If there is an interval* between the Masses on Christmas Day or November 2, the celebrant takes both ablutions in water at the first (second) Mass; in wine and water if the interval between the Masses is at least three hours.

Bination on Palm Sunday

10. If a priest has to celebrate two or three Masses on the Second Sunday of the Passion he is not obliged to repeat the Passion, but may read, in the usual way (i.e., preceded by *Dominus vobiscum*, *Sequentia.... Gloria tibi, Domine*, and at the end *Laus tibi, Christe*) the short Gospel provided in O.H.S., Palm Sunday, § 11.

Appendix B

THE FIRST MASS OF A NEWLY ORDAINED PRIEST

I. Low Mass

1. The altar will be prepared as for a great feast. Six candles may be used. The chalice may be left beforehand on the credence* and the assistant priest will bring it to the altar at the Offertory. In this case, the Missal, too, will be placed beforehand, open, on the Missal stand at the Epistle corner of the altar. A book containing the *Veni Creator* and *Te Deum*, with the versicles and prayer that follow each, is prepared on the credence.

2. It is permitted, and very advisable, that, at his first Mass, the celebrant should have an assistant priest.² He will wear a cassock and surplice (he may wear the rochet if he has the right to do so, but covered by a surplice). His business is to stand by the celebrant (at the 1 on whichever side of the altar it may be, but not between the celebrant and the middle of the altar) to watch over his actions. He should interfere as little as possible with the celebrant, intervening only when necessary and as unobtrusively as possible. He precedes the celebrant to the altar (or walks at his left, a little in front); presents the book for the *Veni Creator* before, and the *Te Deum* after Mass, if these take place. He kneels behind the celebrant, on his right, for the preparatory' prayers; kneels on the footpace, close to the celebrant, at the Elevation; holds

¹ So some authors. Cf. the directions of M.R. for the functions with which it deals.
» See p. 529.

² While the use of a stole (of the colour of the vestments), either all through Mass or from the Consecration to the Communion, is allowed, if it is the custom (S.R.C. 3515T), it is more conformable to liturgical law not to use one.

the Communion plate if the celebrant distributes Holy Communion; and kneels for the Blessing.

- 3. Two servers may serve this Mass.
- 4. The hymn to the Holy Spirit, *Veni Creator*, may be recited or sung before this Mass (before the *Asperges*, if this takes place, on a Sunday). The celebrant, kneeling, intones it; all remain kneeling for the first strophe and then stand. At the end of the hymn all kneel. The celebrant sings, or recites, the versicle *Emitte*; and then stands while he sings the prayer, *Deus, qui corda fidelium*. This is sung to the second ferial or scmfestal tone⁴ and with the short conclusion.

5. After Mass the Leonine prayers may be omitted⁵ and the *Te Deum* may be sung (or recited). The celebrant, standing, intones it. All kneel while the one verse, *Te, ergo, quaesumus* is sung. The celebrant kneels while he chants the versicles⁶ *Benedicamus Patrem*, etc., *Benedictus es*, etc., *Domine, exaudi*, etc.; and stands while he chants *Dominus vobiscum* and the prayer, *Deus cuius misericordiae* (to the scmfestal tone and with the short conclusion).

II. Solemn Mass

- 1. If the first Mass is a solemn Mass, the use of a cope⁷ by the assistant priest is tolerated.⁵ His ceremonies are described on p. 529.
- 2. In a sung Mass, without deacon and subdeacon, the assistant priest may not wear a cope; when the celebrant sits, the assistant priest may sit at the sedilia on his left.

Indulgences

3. The celebrant and his relatives to the third degree, who are present at his first Mass, can gain a plenary indulgence (on the usual conditions of Confession, Holy Communion, and prayers for the Pope's intentions); all others who are present can gain an indulgence of seven years.⁸

The Newly Ordained Priest's Blessing

4. After his Mass, on his return to the sacristy, the celebrant may bless the assistant priest and the servers, using the form *Benedictio Dei omnipotentis*, etc. Others should be blessed with the same form after the celebrant has taken off the Mass vestments.¹⁰ The custom of kissing a newly ordained priest's hands, which have been recently anointed, after

⁴ See p. 443 (cf. 396). ⁵ S.R.C. 2956.
⁶ See p. 121. ⁷ S.R.C. 3564.
⁸ The custom of having two laymen (at a solemn Mass), who stand in the sanctuary at a first Mass, and pour perfumed water over the celebrant's hands (at the Lavabo only, however) is tolerated (S.R.C. 42571).
⁹ Leo XIII, January 16, 1886; S. Penitentiary, March 18, 1932.
¹⁰ Cf. S.R.C. 4257.

having received his blessing (not, however, before receiving Holy Communion from him), is a laudable one.¹¹

The Ordination Masses

5. The Masses of the Holy Ghost, of the Blessed Virgin Mary, and for the dead, the celebration of which the ordaining bishop imposes on a newly ordained priest are votive Masses of IV class, and may be said only when such Masses are permitted.¹² The Mass for the dead will be the *Missa Quotidiana*. The celebrant applies the fruits of these Masses as he wishes (it is the quality of the Masses, not their application, that is prescribed in the Pontifical), and may accept an offering for their application.

¹¹ There is an indulgence of 100 days for doing so (S. Penitentiary, December 29, 1934). Cf. the usage of the Franciscan Order (*Caeremoniale Romano-Seraphicum*, p. 284).
¹² See p. 75.

Appendix C

MASS CELEBRATED BY A DISABLED PRIEST

I. The Mass of a Sick Priest or One With Defective Sight

The following Instruction for a priest with very defective sight was issued by S.R.C. on January 12, 1921,¹ and a corrected version on December 15, 1957 and April 15, 1961.

Introductory Remarks

1. A priest who cannot without great fatigue or damage to health celebrate Mass according to the current calendar because of (a) illness or old age, (6) sight so defective (temporarily or habitually) that he can read only very large print, can obtain from the Holy Sec,² if his bishop has not the faculty from Rome,³ a dispensation to celebrate, in accordance with the rules which are explained in detail further on, either a votive Mass or that Mass of the dead which is called the “daily” Mass.

2. The conditions which are attached to this privilege are not conditions of mere ritual correctness, but are binding in conscience.⁴

¹S.R.C. 4363. The Instruction is also printed in the Roman Ritual, V, vi. The amended version of S.R.C. 4363, of 1957, extended the privileges of a priest with defective sight to a *sacerdos infirmus*, i.e., one who may enjoy good sight but be in such poor health that to celebrate Mass in accordance with the Office of the day would prove a grave burden. A translation of the Instruction will be found in the Canon Law Digest, V. under Canon 818.
²I.e., from the Congregation of Sacred Rites.

Nuncios and apostolic delegates can usually grant the faculty. Ordinarily certain conditions are added to the faculty: (o) provided the priest be not totally blind; (b) that he does not recite from memory but uses a book; (c) that he celebrate in a private oratory, or, if in a public church, at an hour when the church is less frequented, and with the aid of another priest, insofar as this may be necessary. If the priest be a parish priest, the faculty is given with the onus remaining on him of explaining the Gospel on the days of obligation.
³S.R.C. 4363, I, 2.

3. If in the faculty the words *dummodo Orator non sit omnino caecus* occur, and meantime the petitioner becomes entirely blind, he must refrain from celebrating Mass, until he has petitioned for a new indult from the Sacred Congregation of the Sacraments; and, having obtained it, he is bound *sub gravi* to have the assistance of another priest,⁵ even though this obligation is not expressly mentioned in the indult.*

Rules Concerning the Votive Mass of Our Lady

What Votive Mass May Be Said

A priest who is dispensed may celebrate:

- a) the Mass *Salve, sancta Parens* from the Common of B.V.M. at any season of the year,
- or (h) the Votive Mass of B.V.M. assigned for the season,
- or (c) any other Mass that may be permitted as a votive Mass in accordance with R.M., nn. 306-316.

B'irn the Votive Mass Is to Be Said

4. The votive Mass *may* be said at any time of the year/ it *must* however, be said on every day on which Masses of the dead are not allowed according to the calendar of the church in which the priest of failing sight celebrates. This rule does not, however, affect the other privileges regarding Masses of the dead, which are set forth below.

5. On the last three days of Holy Week (*Triduum Sacrum*), the priest must abstain altogether from the celebration of Mass.

6. On Christmas day he may say three Masses.

The Rite of the Mass

If the infirm priest celebrates in private, he may always use white vestments; but if he celebrates in a church or oratory (public or semipublic) he should use vestments of the color of the votive Mass he says or of the Office of the day.

The hymn *Gloria in excelsis Deo* may always be said except the vestments be violet. Normally there will be only one prayer. It is lawful, however, to add such other prayers as are prescribed or allowed by the rubrics. The Creed is to be said whenever it should be said in the Mass of

⁵ Or of a deacon.

•The priest who assists, when necessary, wears a surplice and a white stole (or a violet one, if the vestments be black from the Consecration to the Communion inclusive. He may do all that the deacon does in solemn Mass (putting in the wine and water, etc.) and he may lay his hand on the foot of the chalice when the celebrant makes the signs of the cross over it. He may aid the celebrant to begin the different prayers, and especially see that no Fragmentum of the Sacred Host remain on the paten or corporal.

* Even on the most solemn feasts.

the occurring day, and whenever the Mass is celebrated as a Votive Mass of I class. In any votive Mass the common Preface is said, except in a Mass of B.V.M., when her Preface is used (always with the clause *Et te in Veneratione*). If the Mass be sung, the correct tones should be used in accordance with R.M., nn. 515, 516.

Rules Concerning the Mass of the Dead

1. A Mass of the dead may be celebrated whenever the rubrics so permit. The formulary of the "Daily Mass" may always be used, even if the Mass be of I, II, or III class.
2. In the "Daily Mass" only one prayer, *Fidelium*, is said. A more suitable one may, however, be chosen. If the Mass be a low Mass of IV class, another prayer may be added (p. 114).
3. On All Souls' Day the infirm priest may celebrate three Masses, and use for each one the "Daily Mass" formulary.
4. An infirm priest is never bound to say *Dies irae*; should he sing a Mass of I class, he need not say the *Sequence* but the choir should sing it.

II. The Mass of a Priest Who Lacks the Right Arm

The following Instruction was issued by the S.R.C. on January 28, 1920, for the celebration of Mass by a priest who has lost his right arm, and has obtained a dispensation from the Holy See to say Mass:

Before Mass

1. The chalice is prepared beforehand and placed on the altar on the corporal; the Missal is also placed on the altar and opened at the proper place. On the Epistle side of the altar is a vessel containing water and a finger towel for the purification of the assisting priest's fingers.
2. If it is necessary to vest at the altar, it is done at the Gospel comer, the celebrant standing on the footpace. From there he goes down to begin Mass in the usual way.
3. It will be convenient to mark with some suitable instrument (usually done with the edge of the paten) beforehand, the line of the *fractio* on the host so that at the proper time it can be more easily divided.
4. The amice is kissed as usual, and it is placed on the head, etc., with the help of the assistants.
5. The right sleeve of the alb (unless the priest has an artificial arm) is fastened at the cincture.
6. The maniple is put on the left arm closer to the elbow than ordinarily, so that it may not be even in the least in the way during the sacred action.

At the Mass

General Rules

1. Another priest is always to assist the celebrant (when he is available), in addition to the usual server.
2. The assisting priest will stand on the *left* of the celebrant:
At the Confession (unless there is a server),
At the Gospel, etc.,
At the Secrets, etc.,
To wipe and rearrange the chalice, and at the last Gospel.
He will stand on the celebrant's right:
At the Introit, etc.,
At the Offertory, etc
At *Qui pridie*, etc.,
At the Communion, etc.,
And at the prayers after Mass.
3. The celebrant is to make the cross with his left hand on himself, as well as over or towards things or persons, in the usual Latin manner, *i.e.*, tracing the transverse line from left to right.
4. The celebrant is to keep his hand laid flat under his breast (the index finger and thumb joined after the Consecration) whenever he ought, were he not disabled, to hold his hands joined before his breast or on the edge of the altar. However, if with an artificial right hand he can observe the rubric becomingly, he does so.
5. Whenever the rubric orders the hands to be extended after they have been joined, the celebrant will make the gesture with the left hand *a pectore ad pectus*, *i.e.*, moving it from the centre of the breast to the left until it is in a line with the left shoulder. He will also raise the hand when this is prescribed, *e.g.*, at *Te igitur*. At the prayers, Preface, etc., he will hold his hand as the rubric indicates.
6. The assisting priest will, ordinarily, turn the leaves of the Missal; if, however, there is a server in surplice, he may stand at the Missal after the Elevation and turn the pages, at least as a precautionary measure, namely, if the celebrant cannot easily do it.
7. The assisting priest is to wear a stole¹⁰ from the beginning of the Canon to the Communion inclusive.
8. Whenever the celebrant uncovers and covers the chalice the assisting priest, for greater safety, will place the fingers of his right hand on the foot of the chalice. And he will do the same at the signs of the cross at the words *Per ipsum*, etc.

¹⁰ Of the colour of the vestments (but violet, if the vestments are black).

Special Rules

1. While the celebrant kisses the text of the holy Gospel, he will lay his left hand on the Missal, which the assisting priest will hold up.
2. At the Offertory the assisting priest will unveil the chalice, and do all that is done by a chaplain in the Mass of a bishop¹¹ and by the ministers in solemn Mass. He will not, however, kiss the celebrant's hand¹² when handing him the paten and chalice. Afterwards he places the paten under the corporal.
3. At the words *Qui pridie quam pateretur* the celebrant (the assisting priest helping with his right hand — which is the way he always helps in what follows) takes the host saying *accepit panem in sanctas ac venerabiles manus suas*, and at once (as the rubric directs at the consecration of the chalice) lays it down again, or leaves it in the hand of the assisting priest so that he (the celebrant) may make the sign of the cross over it saying *benedixit*. Then taking it up once more he continues the Mass.
4. The pall is always taken from and replaced on the chalice by the assisting priest; the celebrant meantime places the fingers of his left hand on the foot of the chalice.
5. Before the words *Per ipsum*, etc., the assisting priest helps the celebrant to take up the Host, and afterwards purifies and dries his own fingers in the purifying bowl which was left beforehand on the Epistle side of the altar.
6. At the words *omnis honor et gloria*, the assistant raises the chalice, the celebrant still holding the Host over it.
7. After the *Pater noster*, the assisting priest deals with the paten as the chaplain does at a bishop's Mass or the deacon in solemn Mass, excepting that he does not kiss the celebrant's hand.¹³
8. The celebrant, with the aid of the assistant, slips the paten under the Host.
9. Similarly, the breaking of the Host over the paten is done with the aid of the assisting priest: the breaking off of the small Particle to be put into the chalice may be done by the celebrant, the assistant holding and bending the upper part of the half of the Host.
10. At the words *Panem caelestem accipiam* the celebrant does not take up the Host in his hand, which he will have to use presently to strike his breast.
11. At the words *Domine, non sum dignus, etc.*, the Host will remain on the paten. At Its reception, the assistant will help the celebrant, placing one part of It over the other, and then with his right hand he

» Cf. p. 347.
¹¹ I.e., should he have an artificial right hand.
¹² I.e., should he have an artificial right hand.

MASS CELEBRATED BY A DISABLED PRIEST

- holds the paten under the celebrant's chin. Afterwards the assistant purifies and dries his fingers.
12. Having collected the Fragments, the celebrant will gather them with his fingers to the edge of the paten (lying) on the corporal, and then, while the assistant raises the paten with his right hand over the chalice, and holds its foot with his left, he will put them into the chalice.
 13. The assisting priest, at the Communion and at the drinking of the purification, will hold the paten with his right hand under the celebrant's chin.
 14. To receive the ablution for his fingers the celebrant places the chalice on the altar at the Epistle comer.
 15. Finally the assistant will wipe the chalice and arrange it, as usual, in the middle of the altar.

III. The Mass of a Priest Who Lacks the Left Arm

On the same date (January 28, 1920) the S.R.C. issued a similar Instruction for a priest who has lost his left arm and who has received a papal dispensation to say Mass.

Before Mass

The six general rules are the same as those given on page 381 except for the following particulars: (a) the purifying vessel for the assisting priest is put at the Gospel side of the altar; (6) the left sleeve of the alb is fastened at the cincture (unless the celebrant has an artificial arm); (c) the maniple is worn on the right arm close to the elbow.

At the Mass

General Rules

1. Besides the usual server another priest, when one is available, should always assist the celebrant.
2. This assisting priest will stand at the left of the celebrant;
At the Confession (unless there is a server),
At the Gospel, etc.,
At the Secrets, etc.,
At *Da propitius pacem*, etc.,
And at the last Gospel;
and he will stand at the celebrant's right:
At the Introit, etc.,
At the Offertory, etc.,

At *Libera, nos*, etc.,

At the Communion, etc.,

And at the prayers after Mass.

3. The celebrant is to keep his hand laid flat under his breast (the index finger and thumb joined after the Consecration) whenever he should, were he not disabled, hold his hands joined before his breast or on the edge of the altar. If, however, with an artificial left hand he can becomingly observe the rubric, he should do so.

4. Whenever the rubric orders the hands to be extended after they have been joined the celebrant will make the gesture with the right hand *a pectore ad pectus*, i.e., moving it from the centre of the breast to the right until it is in a line with the right shoulder, and will also raise the hand, when this is prescribed, e.g., at *Te igitur*. At the prayers, Preface, etc., he will hold his hand as the rubric indicates.

5. At the Gospel comer, the pages of the Missal will be turned by the assisting priest; or at least he will help in this.

6. The assisting priest wears a stole¹⁴ from the beginning of the Canon to the Communion inclusively.

7. Whenever the celebrant uncovers or covers the chalice the assisting priest, for greater safety, will lay the fingers of his left hand on the foot of the chalice; and he will do the same at the signs of the cross at the words *Per ipsum*, etc.

Special Rules

1. While the celebrant kisses the text of the holy Gospel, he will place his hand on the Missal, which the assisting priest will raise.

2. At the Offertory the assistant will unveil the chalice, and do all that is done by a chaplain at a bishop's Mass,¹⁵ and by the ministers at solemn Mass.

3. At the words *Qui pridie* the celebrant (aided by the left hand of the assisting priest) will take up the host saying *accepit panem in sanctas et venerabiles manus suas*, and at once (as the rubric directs at the consecration of the chalice) he will lay it down again (or leave it in the hand of the assistant), that he may make over it the sign of the cross, saying *benedixit*. Then he takes it up once more and continues the Mass.

4. Before the words *Per ipsum*, etc., the assistant will help the celebrant to take up the Host; and afterwards purify and dry his own fingers.

5. At the words *omnis honor et gloria* the assisting priest raises the chalice, while the celebrant, in accordance with the rubric, still holds the Host.

¹⁴ Of the colour of the Mass (violet, when the vestments are black).

¹⁵ Cf. p. 347.

6. After *Pater noster* the assistant will deal with the paten as the chaplain does at a bishop's Mass,¹ and the deacon at solemn Mass, and return again to the celebrant's left.

7. The assistant will aid the celebrant while he slips the paten under the Sacred Host.

8. Similarly, the fraction of the Sacred Host over the chalice will be done with the help of the assisting priest.

9. At the words *Panem caelestem accipiam* the celebrant does not take the Host in his hand, which he will have to use immediately afterwards to strike his breast.

10. At the words *Domine, non sum dignus* the Host is to remain on the paten. At the receiving of the Sacred Host the assistant aids the celebrant, laying one part of It over the other, and then holds the paten under the celebrant's chin. Afterwards he will wash and dry his fingers.

11. Having collected the Fragments, the celebrant will gather them with his finger to the edge of the paten (lying) on the corporal and then, while the assistant raises the paten with his left hand over the chalice and with his right holds its foot, will put them into the chalice.

12. The assistant, at the Communion and at the drinking of the purification will hold the paten, with his left hand, under the celebrant's chin.

13. To receive the ablution for his fingers the celebrant will place the chalice on the altar at the Epistle comer.

14. Finally, the assistant will wipe the chalice and arrange it, as usual, in the centre of the altar.

IV. The Mass of a Lame Priest

A priest who is so lame as to become *irregularis ex dejectu* can usually obtain permission to say Mass, and to say it sitting, if necessary. A secular priest obtains this dispensation from the Sacred Congregation of the Sacraments, and a Religious from the Sacred Congregation of Religious. The conditions usually attached to this dispensation are: (a) that he celebrate in a private chapel and (ò) that, so far as possible, he should stand during the Canon of the Mass, or at least from the Consecration to the consumption of the Sacred Species.

Naturally the priest would be seated before the middle of the altar, and he would replace each genuflection by a bow made as deeply as possible.

«•Cf. p. 350.

**BOOK III:: THE RITE OF
SOLEMN MASS AND SUNG MASS**

PART I. THE BLESSING AND SPRINKLING OF HOLY WATER

Chapter I

THE BLESSING OF HOLY WATER|

1. The Rubric I, vi, 2 in The Ceremonial of Bishops directs that the supply of blessed water be renewed at least each week, that it may be always fresh and clean, and in sufficient quantity for the needs of the faithful. The rubric of the Missal directs that the blessing be done, ordinarily, on Sunday² before the principal Mass. The Roman Ritual also supposes the water to be blessed on Sunday, and adds “and whenever it is needed.”

2. On Easter Sunday, however, the water is not blessed. For the *Asperges* and other uses, some of the water, blessed in the baptismal font on Easter Eve and drawn off from this before the holy oils were added, is used. If there is no baptismal font, holy water must not be blessed during the Holy Saturday ceremonies, but it may be blessed privately in the sacristy, using the ordinary blessing of the Missal or Ritual.’

3. The blessing may be done by the celebrant of the principal Mass. It will then be done immediately before the Mass and the priest will wear all the Mass vestments except the maniple and chasuble. Or it may be done by another priest vested in surplice and violet stole* at any time that is convenient before the principal Mass.

‘This is dealt with in the Missal (after the requiem Masses and prayers for the dead); in R R. IX, ii, and in C.E. I, xv, 14; II, xxxi, 3. The prayers of blessing have been changed slightly in the Missal of 1962.

²Cf. S.R.S. 1322’.

’ S.R.C. 3271.

4 RR. IX, ii, 1.

4. In preparation for the blessing a vessel (or vessels) of water is prepared on a small table in the sacristy,* some salt on a plate,* a towel to wipe the priest's fingers after handling the salt, and the Missal or Ritual.

5. When the celebrant of the solemn Mass blesses the water, he wears the amice, alb, cincture, and the stole⁹ of the colour of the Mass, worn crossed* as at Mass. He does not, ordinarily, put on the cope until he has blessed the water. The deacon and subdeacon, vested for Mass but without the maniple, assist at the blessing, answering the prayers.

6. It is not necessary that fresh salt be exorcized and blessed each time water is blessed. If salt is used which has previously been exorcized and blessed,¹⁰ the celebrant having recited *Adiutorium* (while making the sign of the cross), at once begins the exorcism of the water.

7. When making the prescribed sign of the cross while putting the salt into the water, authors generally direct the celebrant to hold the salt between the thumb and index finger of his right hand. He may, however, let it slide from the plate into the water while making the cross with the plate.¹⁰ When there are several vessels of water, the forms of exorcism and the prayers of blessing are said only once over all, but the salt must be put once into each vessel and the words prescribed for this action must be repeated.

8. After the blessing the aspensory-bearer puts some of the newly blessed water into the aspensory in preparation for the *Asperges*; and the celebrant puts on the cope.¹¹

⁵ R.R., for the blessing unconnected with Mass, says "in the church or sacristy."

^a The amount to depend on the quantity of water to be blessed.

⁹ Cf. S.R.C. 2951'.

¹⁰ S.R.C. 1637s.

¹¹ S.R.C. 2218s.

¹⁰ In the amended rite of 1962 the salt is put in once only, making only one sign of the cross.

¹¹ In smaller churches, if a cope of the colour of the day is not available, the celebrant will perform the ceremony in alb and stole (R.M., n. 137; S.R.C. 3697s). In such a case the deacon and subdeacon will not put on the dalmatic and tunicle until the celebrant dons the chasuble for Mass.

Chapter II

THE ASPERGES

- 1. The *Asperges* ceremony may take place only once in the same church on the same day, and only on Sunday,¹ before the principal Mass.
- 2. It is obligatory in cathedral and collegiate churches,¹ ordinarily before the conventual Mass;’ but it is not of precept in other churches and oratories unless it is enjoined by diocesan or synodal law, as is the case in England. It may take place even before a low Mass and, if the services of singers are not available, the antiphon and prayers may be merely recited.
- 3. The ceremony must be performed by the celebrant of the Mass, and by no one else.⁴
- 4. On Candlemas Day when it falls on a Sunday, the *Asperges* takes place *before* the blessing of candles.⁴
- 5. In preparation for the *Asperges*, the chasuble and maniple of the celebrant, and the maniples of the deacon and subdeacon, are left on the sedilia. The book or card with the prayers after the sprinkling is made ready on the credence.

The Ceremony

- 6. When the celebrant, after the blessing of the water, has put on the cope, he and the deacon and subdeacon take their birettas. When the master of ceremonies (M.C.) gives the signal, they bow to the crucifix or chief image of the sacristy and put on their birettas.

¹ Rubrics of Missal, M.R. and C.E. and cf. S.R.C. 1322s, 3268¹. The *Asperges* is omitted on the Second Sunday of the Passion before the blessing of palms (O.H.S.).
² S.R.C. 4051.
³ S.R.C. 3268.
⁴ Rubrics of Missal, R.R., C.E. and several decrees of S.R.C., e.g., 2684", 3039'.
⁵ Cf. M R. I, ii, J 1, n. 7.

7. A procession is then formed: first the aspersion-bearer (generally the thurifer), who carries the aspersion, not at his side, but at the height of his waist, in his right hand, the left laid flat on his breast. Then come the acolytes, walking abreast, carrying their lighted candles (the outside hand of each at the knob of the candlestick, the inner hand under its foot). Next come the clergy, then the M.C. At the end of the procession comes the celebrant, with hands joined, walking between the deacon and subdeacon,⁰ who hold the edges of the cope.⁷

8. At the entrance to the church no holy water* is taken because of the *Asperges* which is to follow at once.

Arrival at the Altar

9. On arriving at the altar, the aspersion-bearer goes to the right-hand corner at the foot of the altar (so as to be immediately on the right of the deacon), the acolytes go one to the right-, the other to the left-hand corner, the M.C. to the left (so as to be immediately on the left of the subdeacon). The celebrant, with the deacon and subdeacon, stands in the middle. The deacon takes the celebrant's biretta, kissing first the celebrant's hand and then the biretta, and at the same time the M.C. takes the subdeacon's biretta (without kisses). When the Blessed Sacrament is present, all genuflect *in piano*; otherwise the celebrant makes a deep bow to the cross, while all others genuflect *in piano*.⁹

10. If other clergy come to the altar in the procession, the aspersion-bearer and acolytes genuflect on arriving at the altar and go, the former to his place at the foot of the altar on the right, the latter to their respective corners at each side of the altar, where they stand facing each other until the celebrant arrives. They turn to the altar and genuflect when the celebrant makes his genuflection or bows to it.

On arrival in the sanctuary, the celebrant, deacon, and subdeacon go directly to the foot of the altar without saluting the clergy as they pass.

11. If, however, the clergy are in choir when the sacred ministers arrive, then on coming to the entrance to the choir, the aspersion-bearer passes to the right, followed by the first acolyte; the second acolyte and the M.C. go to the left, and all stand in a line with the sacred ministers at the entrance to the choir. The deacon takes the celebrant's biretta (with the usual kisses), the M.C. the subdeacon's. All then bow to the clergy in choir, saluting first those on the Gospel side, and then those on the Epistle side. After the salutation all proceed in a straight line to the foot of the

⁰ C.E. I, xv, 14; II, xxxi, 3; S.R.C. 2482s.

⁷ C.E. II, xxxi, 4. They turn in the orphrey somewhat, so that too much of the lining is not exposed.

⁹ See Glossary, p. 609.

» If the deacon and subdeacon are canons and in their own church, they, like the celebrant, make only a deep bow.

altar. The M.C. takes the celebrant's and deacon's birettas from the deacon and all make the genuflection or bow as described in the preceding paragraph.

Sprinkling the Altar

12. After the reverence to the altar, the celebrant, deacon, subdeacon, and aspersion-bearer kneel on the lowest step, even in Eastertide. The M.C. takes the birettas to the bench; the acolytes place their candlesticks on the credence and kneel in front of it.

13. The deacon takes the aspergillum, filled with holy water, and hands it to the celebrant. He holds it in the middle in such a way that the celebrant can grasp the end of the handle without difficulty, and in handing it to him¹⁰ kisses first the aspergillum and then the celebrant's hand.

14. The celebrant, keeping his left hand laid on his breast, sprinkles the front of the altar three times, i.e., in the middle, to his left, and to his right, meanwhile¹¹ intoning the antiphon *Asperges me (Vidi aquam* in Eastertide).¹² The choir continues with it.

15. He sprinkles himself, by touching his forehead with the aspergillum;¹³ then rising he sprinkles the deacon and subdeacon,¹⁴ who, still kneeling, bow and make the sign of the cross when sprinkled. The deacon, subdeacon, and all the others at the altar rise; and if there are no clergy present, the celebrant sprinkles, with one sprinkling, the M.C., aspersion-bearer, and acolytes, before going to sprinkle the people. The celebrant then returns the aspergillum to the deacon,¹⁵ who gives it to the aspersion-bearer. The celebrant bows low to the altar, or genuflects if the Blessed Sacrament is present,¹⁶ while the deacon and subdeacon genuflect on the step, M.C. and aspersion-bearer genuflect *in piano*, and they all go to sprinkle the clergy and people.

Sprinkling the Clergy

16. If there are clergy in choir the sacred ministers, preceded by the M.C. and the aspersion-bearer,¹⁷ go to the side of the choir on which the

¹⁰ C.E. I. xviii, 16.

¹¹ C.E. II, xxx, 1; xxxi, 3.

¹² If he needs the book for this, the deacon and subdeacon hold it before him (cf. C.E. II, xxxi, 3), and then he sprinkles immediately after he has finished the intonation.

¹³ If he prefers, he may, as some authors suggest, trace a small cross with it on his forehead.

¹⁴ He sprinkles each with one sprinkling and he must not hand them the aspergillum to touch (S R C. 20132).

¹⁵ He may keep it if the distance to the clergy or people is short.

If there are but few clergy and they are quite close to the altar, the celebrant may sprinkle them without leaving the foot of the altar. He turns to them and stands a little towards the Gospel side. In this case he makes no reverence to the altar, either before or after the sprinkling (S.R.C. 4198*).

¹⁶ He remains near the deacon, so that from time to time he may replenish the aspergillum.

person of highest rank is sitting.¹⁸ Should the choir be behind the altar, they will go to it by the Epistle side and return by the Gospel side.”

17. Having arrived at the side of the choir where the person of highest rank is, the celebrant and those with him bow to the clergy. The celebrant receives the aspergillum from the deacon, with the usual kisses. If there is present a bishop, who is not the Ordinary of the diocese, the celebrant sprinkles him³⁰ once, making a deep bow before and after the sprinkling. Prelates and canons are sprinkled³¹ each in turn,” beginning with the one of highest rank. The celebrant salutes each with a bow of the head before and after. The rest of the clergy, if few in number, may be sprinkled individually, with a common bow to all on the same side of the choir before and after the sprinkling; if they are numerous, they are sprinkled in a body.²³ The celebrant may do this either by a triple sprinkling, in the middle, to his left, and to his right, or he may move from one end of the choir to the other, sprinkling as he goes. The bows preceding and following the sprinkling are given to all in common.

18. None of the clergy is to receive the holy water by touching the aspergillum,²⁴ but all are to be sprinkled by the celebrant.^{25*}

19. After sprinkling the clergy of one rank (e.g., prelates and canons) on one side, the celebrant and his attendants make the proper reverence to the altar as they pass the middle and go to sprinkle those of the same rank on the other side. He remains on that side to sprinkle the clergy of the next order (e.g., beneficiaries or simple priests), and then returns to the side where he had commenced, to finish the sprinkling of the clergy of this lower rank. The bows are made before and after the sprinkling as explained previously.

20. The clergy in choir stand³⁸ during the ceremony of the *Asperges*. Each receives the sprinkling uncovered, and with bowed head, and makes (by custom) the sign of the cross.²⁷²⁹

Sprinkling the People

21. Having finished the sprinkling of the clergy^{3*} the celebrant and his attendants go to sprinkle the people. This is usually done from the

¹⁸ Ordinarily, this will be the Gospel side. Cf. S.R.C. 3059²⁵ and sec p. 425.

²⁷ Cf. S.R.C. 2867».

²⁰ S.R.C. 893s.

²¹ With one downward (S.R.C. 4159”) movement of the aspergillum.

²² S.R.C. 1180”, 2013«.

²³ S.R.C. 2013«.

²⁴ This is reserved to the Bishop of the place or his superiors.

²⁹ Several decrees of S.R.C. e.g., 2013, 3055, 4100=.

³¹ C.E. II, xxxi, 4. During the *Asperges* the clergy who form the (singing) choir are not bound to turn to the altar; the others in the sanctuary are bound only if it is the custom (S.R.C. 3029» and cf. p. 450).

²³ Cf. C.E. II, xxxi, 3.

²⁹ Re., the sprinkling of the acolytes, see p. 395, and note 35.

entrance of the sanctuary.^{3*} The celebrant bows to the people, then sprinkles them in the form of a cross (i.e., in the middle, to his left, and to his right) and bows again. When sprinkled the people should bow and make the sign of the cross.

22. In some churches it is customary to go through the church to sprinkle the people, and this usage may be observed.³⁰ If the priest goes down the middle of the church and returns the same way, he ought to sprinkle the people *on each side* alternately on his way down and return with hands joined, since to sprinkle people on the back, unseen by them, is unbecoming and should be avoided when possible.

If the church is large, the celebrant may pass around it, beginning on the Epistle side³¹ and returning on the Gospel side, sprinkling the people on each side as he proceeds. Should he pass the high altar, while going around, he bows unless the Blessed Sacrament be present, when he genuflects. In either case the ministers all genuflect.

23. During the sprinkling the celebrant no longer recites the psalm *Miserere* with the sacred ministers.³² Should there be no choir, the celebrant says the antiphon in full, the first verse of *Miserere* (or *Confitemini*), *Gloria Patri*, and repeats the antiphon.

24. During the sprinkling, the choir sings (from the intonation) the antiphon *Asperges me*, or in Eastertide *Vidi aquam*. It sings only the first verse of the *Miserere*, then the *Gloria Patri*, after which the antiphon is repeated.³³ The psalm *Confitemini* replaces the *Miserere* in Eastertide. The *Gloria Patri* is omitted on the two Sundays of Passiontide.

25. When the choir sings *Gloria Patri*, the celebrant may interrupt the sprinkling, and with those who accompany him, bow towards the altar.³⁴

Return to the Altar

26. When he returns to the altar, the celebrant sprinkles the M.C., aspersion-bearer, and acolytes, if he had not done so previously.” He gives the aspergillum to the deacon, who receives it with the usual kisses. All make the proper reverences to the altar and stand facing it before the lowest step.³⁸ The aspersion-bearer puts away the aspersion.

«S.R.C. 2013«, 3114=, 3621«.

³⁰ S.R.C. 3114=.

³¹ S.R.C. 2867», 3114s.

³² Missal and R.R.

³³ S.R.C. 34029. °.

» S.R.C. 3722s.

³³ If the clergy are in choir the correct time to sprinkle the acolytes is after the clergy have been sprinkled (cf. C.E. II. xxxi. 3) and before the people. But if the choir is large, so that the celebrant would have to return some distance to the altar to sprinkle the servers, some authors suggest that he may do so when he has returned from the sprinkling of the people. Should the clergy be in choir behind the altar and the people in front of it, naturally the celebrant will sprinkle the servers on his way from the choir to the body of the church.

²⁷ Cf. S.R.C. 1122.

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27. When the choir has finished the repetition of the antiphon, the celebrant, with joined hands, sings the versicles³⁷ and prayer, to the second ferial tone³⁸ (d'l at the end of the prayer and of the conclusion). The book is held before him by the deacon and subdeacon.³⁰

28. At the conclusion of the prayer, the celebrant bows to the cross (or genuflects on the step,⁴⁰ if the Blessed Sacrament is present), the deacon and subdeacon genuflect on the step, the M.C. *in piano*, and all go to the bench.⁴¹ There the celebrant assisted by the M.C. takes off the cope and puts on the maniple and chasuble; while the deacon and subdeacon put on the maniple, each assisted by an acolyte. Then the sacred ministers preceded by the M.C., return to the foot of the altar, make the proper reverences, and begin Mass.

³⁷ *Alleluia* is added to the first one in Eastertide.

³⁸ See p. 443.

³⁸ C.E. II, xxxi, 3.

«o S.R.C. 41983.

⁴¹ C.E. II, xxxi, 3 and cf. 3697». If the Blessed Sacrament is not exposed nor the bishop present (S.R.C. 20273, 31 IO4), the celebrant may put on the chasuble at the foot of the altar (provided he does not take it from the altar, which is the privilege of a bishop). Or he may retire behind the altar to change his vestments (S.R.C. 3108»). The more correct and more convenient method, however, is to change at the sedilia at the Epistle comer of the altar.

PART II. THE GENERAL CEREMONIES
OF SOLEMN MASS

Chapter III

GENERAL RULES

I. What Solemn Mass Is

The rubrics of the Missal recognize two kinds of high Mass: (a) solemn Mass, described in paragraphs added to each chapter of the *Ritus Servandus*; (h) the *Missa Cantata*, or “sung” Mass, without deacon and subdeacon, and which is referred to in one place only in the old *Ritus*, è., VI, 8,¹ but in the new one it is mentioned also in TV, 8; VII, 10; VIII, 8; and XI, 3.

A solemn Mass is a Mass celebrated with a deacon and subdeacon² and other ministers,³ with music,⁴ incense,³ the kiss of peace, and other ceremonies prescribed by the rubrics of the Missal and of the Ceremonial of Bishops.

The rite of solemn Mass may not be followed⁷ if the Mass is not sung,⁷ or if incense is not used,⁸ or if there arc no other ministers besides the

» Instr., n. 3, divides Mass into *Missa in Cantu* (high Mass) and *Missa lecta* (low Mass). There are two species of high Mass, i.e., solemn and sung (or Cantata).

³ Cf. S.R.C. 3697»@.

«S.R.C. 3104’. At least three, a thurifer and two acolytes, are mentioned in the *Ritus*.

«Cf. S.R.C. 3031».

³ S.R.C. 3039@

⁷ In this matter the rubrics are to be strictly observed — S.R.C. 1711«, 3096«; cf. 2521, 35767.

⁷ S.R.C. 3031».

³ S.R.C. 3039«, 4054«.

deacon and subdeacon,” or if there is a deacon but no subdeacon.¹⁰

The rubrics of the Missal dealing with solemn Mass are not detailed. According to Gavantus (who was present at the Congregation that dealt with the revision of the Missal under Clement VIII, 1604) this is because the rubrics of the Ceremonial of Bishops¹¹ deal sufficiently with the rite, and because “it did not seem opportune to treat of small points (*minutiora*) in the Missal.”¹² Hence, many of the details of solemn Mass must be sought in the rubrics of the Ceremonial, which though chiefly intended for pontifical functions and for functions in cathedral and collegiate churches, is *of obligation* in all churches and oratories when solemn functions such as solemn Mass are celebrated.¹³

II. The Ministers at Solemn Mass

1. The rubrics of the Missal require, then, for solemn Mass a deacon and a subdeacon,¹⁴ two acolytes, a thurifer, and torchbearers.¹⁵ The Missal makes no mention of a master of ceremonies, but the Ceremonial speaks of him and supposes at least two such ministers for an important function. A second M.C. is not necessary on ordinary occasions, but if there is one his duty will be, under the direction of the first M.C. to look after the deacon, subdeacon, and acolytes.¹⁶ The first M.C. directs the function in general, and in particular looks after the celebrant.

2. Only a priest may act as a substitute for a deacon but a cleric in minor orders *or at least tonsured* may, for a *reasonable cause*,¹⁷ act as substitute for a subdeacon.¹⁸ He may wear the alb and tunicle, but not the maniple. During the Mass he may do all that a subdeacon does *except*: (a) wipe the chalice and pour in the water at the Offertory; (b) touch the chalice again after having brought it to the altar, until after the ablutions; (c) uncover and cover the chalice during Mass; (d) *wipe* the chalice after the ablutions, although he may arrange and veil it, and carry it to the credence.¹⁹

3. If a priest and a deacon are available to fulfil the office of deacon

"S.R.C. 3104".
¹⁰ A semisolemn rite, with deacon and no subdeacon, is allowed in Holy Week (S.R.C., February 1, 1957, 5 3).
¹¹ Which had been issued by the same pope, shortly before, in 1600.
¹² Gavantus, *Commentary*, Part II, title II, 9 5.
¹³ Cf. S.R.C. 937«, 1666, 2888', 3839'.
¹⁴ Cf. S.R.C. 2952, 3104'.
¹⁵ Two, four, or six according to the dignity of the feast or the solemnity of the occasion. R. VIII, 8; cf. S.R.C. 4054'.
¹⁶ "Acolyte" is a general term for altar server and, in C.E., it includes the thurifer (e.g., I, xxiii, 1, 18).
¹⁷ S.R.C. 4181. Formerly real necessity was required (S.R.C. 2002'' 3832').
¹⁸ S.R.C. 2002'', 2525', 2965«, 3525', 3832', and 41 «1
¹⁹ S.R.C. 4181'.

GENERAL RULES

and subdeacon, either may take the part of the subdeacon. Some rubricians say the priest should act as deacon because of his greater dignity; others say the deacon should do so since it is his special office.²⁰ The question has not been authoritatively decided.

4. At a solemn Mass not celebrated by a bishop, an assistant priest is allowed only for certain prelates of high rank²¹ (who are not, however, bishops), such as protonotaries apostolic "supernumerarii"; and then only when they celebrate pontifically, and not in the presence of the bishop of the diocese or of a prelate superior to him in rank."

5. Only the celebrant, deacon, and subdeacon may wear vestments." All others wear cassock and surplice;²⁴ even the M.C., if he is a canon or prelate, must not wear his robes.²⁴

III. General Rules for Solemn Mass

The Celebrant

1. General Observations:

1. Apart from the special ceremonies which are noted further on, and from the singing of certain parts of the Mass, the celebration of solemn Mass differs little from that of low Mass. There are very few differences in the Canon of the Mass. The celebrant, however, must keep in mind that he is no longer acting alone, but with the deacon and subdeacon, and he should recite the prayers which they say together at a moderate pace to enable them to recite them with him. Above all, he must perform his own part of the ceremony *with due regard to his assistants*. Thus when coming to the altar from the sedilia, he should not make his reverence until the subdeacon is in his place at the celebrant's left. Or again, he should so present his hand to the deacon for the prescribed kisses that they can given in a becoming and dignified manner.

2. The Voice in High Mass:

λ) In high Mass the celebrant intones the *Gloria in excelsis* and the Creed, when these are said. He sings in full: (i) *Dominus vobiscum* and the prayers before the Epistle; (ii) *Dominus vobiscum* and *Oremus* before the Offertory; (iii) The concluding words of the last Secret, the introductory dialogue to the Preface, and the Preface; (iv) The concluding words of the Canon (*Per omnia saecula saeculorum*), the introduction to the *Pater noster*, and the prayer itself; (v) *Per omnia saecula*, etc., and *Pax Domini*;

²⁰ Cf. C.E. I, xxvi 2 4.
²¹ C.J.C. 812; S.R.C. 2271, 2867», 2933, 3057, 3262'', 3408', 3442'.
²² E.g., the archbishop of the province, a nuncio apostolic, a cardinal. S.R.C. 4154''.
²³ C.E. I, XV, 13; cf. S.R.C. 1711«. « C.E. I, v, 4; S.R.C. 3398'.
²⁴ C.E. I, xi. 1. Cf. p. 406. '' R.M., n. 513.

(vi) *Dominus vobiscum*, before and after the Postcommunion prayer(s), and the prayer itself.

2) The celebrant says aloud the formulas for the Communion of the people (*Ecce, Domine non sum*), the form for Communion and the words of the Blessing.”

c) In a suitable voice, i.e., a subdued one, he says those parts to which the sacred ministers answer²⁷ (i.e., the prayers of preparation, *Kyrie eleison*, and *Orate, fratres*) and those parts that he recites with them (i.e., *Gloria*, Creed, *Sanctus*, and *Agnus Dei*).

d) He says silently (*secreto*) all other parts said aloud at low Mass” (i.e., Introit, Gradual, *Alleluia* verse, Tract, Sequence, Offertory antiphon, *Nobis quoque peccatoribus, Domine non sum dignus* before his own Communion, the Communion antiphon, the last Gospel.^{30*}

3. Bows and Genuflections:

a) When the Blessed Sacrament is not present the celebrant salutes the cross of the altar with a deep bow of the body: (i) not only on arrival” and before departure at the end of Mass,³² but also whenever he passes the middle of the altar, as at the incensation;³³ (ii) on departing from the middle to go to a place outside the immediate ambit of the altar, for instance, to the sedilia, or to the pulpit, and on returning from such a place.^{34*}

b) When the Blessed Sacrament is present in the tabernacle (or a relic of the Passion is exposed above the altar for veneration),³⁵ the celebrant genuflects whenever he would make a deep bow if It were not there.³⁶ But while the genuflection on arrival and before departure to the sacristy is made *in piano*, all other genuflections made at the foot of the altar during Mass are made on the lowest step.³⁷

c) If a text occurs in which, whether read or sung, a genuflection is to be made,³⁸ the celebrant makes the genuflection, not when he reads the text, but later when it is sung³⁹ by one of the ministers or by the choir. An exception to this rule occurs in the Creed, when the celebrant, with the deacon and subdeacon, does genuflect at the words *Et incarnatus est*, etc., in reciting the prayer at the altar.

d) When saluted by the deacon or subdeacon, if they pass him⁴⁰

²⁷ R.M., n. 513 c.

²⁸ R.M., n. 513 d.

²⁹ R.M., n. 513 e.

³⁰ The preceding *Dominus vobiscum* and final words in the subdued voice that the subdeacon may answer.

³¹ R. II, 2; III, 1.

³² R. XII, 6.

³³ R. IV, 4.

³⁴ While rubricians so direct the celebrant when he is at the foot of the altar, for the most part they prescribe a bow of the head only when he is on the footpace (sec p.

«S.R.C. 2722».

³⁵ Cf. R. IV, 6.

³⁶ S.R.C. 2682”.

³⁷ E.g., in the Gradual or Tract.

³⁸ R.M., n. 518 a; cf. S.R.C. 4057«.

³⁹ Cf. C.E. I, «diii, 20.

while he is seated, the celebrant may, if it is the custom, respond, either by slightly bowing his head or by raising his biretta.⁴¹

4. *Sitting*: The celebrant, may, if he wishes, sit at the sedilia⁴² during the singing of the *Kyrie eleison*, the *Gloria in excelsis*, and the Creed; and also during the chanting of the Gradual or Tract, or Lessons,⁴³ if this is protracted. He sits for the Epistle⁴⁴ and during the sermon. While sitting he should not stretch out nor cross his legs.

5. The Celebrant's Hands:

a) Whenever the celebrant genuflects at the altar, he lays his hands on the table. Between the consecration of the Sacred Host and the ablutions they must be placed on the corporal; at other times, outside it. When he genuflects while incensing, he lays his left hand on the altar.

b) If he is turned towards the altar when blessing anything there (e.g., the water at the Offertory) he lays his left hand on the table;⁴⁵ otherwise, as in blessing incense, he lays it on his breast.

c) When seated his hands are laid palm downward on his knees, either over or under the chasuble.⁴⁶

d) If for any reason the celebrant has to wait a little time at the altar, as he will if he does not sit during the singing of the *Gloria*, or while the chalice is being brought to the altar at the Offertory, he may either keep his hands joined, or lay them palm downward on the table.

THE DEACON AND SUBDEACON

1. Their Office:

a) The rite of ordination of a deacon shows that he is intended as the immediate minister of the priest, and his cooperator in the offering of Sacrifice; while the rite of ordination of a subdeacon marks him out as the immediate helper of the deacon at the altar. Hence the deacon and subdeacon stand by the celebrant at the altar, they recite certain prayers with him, and they minister to him, the deacon immediately, the subdeacon mediately (immediately, only if the deacon is impeded).

b) In general the deacon and subdeacon must take care, in joint actions, to act together, the deacon taking the initiative. During Mass they must avoid, as far as possible, turning their backs directly towards the altar or towards the celebrant, as is likely to happen when they are leaving the middle of the altar on the footpace to descend on either side or by the

“Cf. SRC. 34345.

⁴¹ S.R.C. 3104”; cf. C.E. I, ix, 1; xii, 22.

⁴² S.R.C. 9’.

⁴³ M«I, R. VI, 4.

⁴⁴ R. HI, 5; C.E. I, xix, 3. So these rubrics should be interpreted (cf. p. 415, n. 54).

⁴⁵ Some authors say “over,” because the bishop lays his hands over his gremial veil (C.E. I, xix, 2); others say “under,” so as not to soil the chasuble, for a priest-celebrant has no gremial.

GENERAL CEREMONIES OF SOLEMN MASS

front steps. Whenever they pass the celebrant they bow to him.*' When unoccupied the normal place of the deacon is behind the celebrant, on the top step,⁴⁸ or lower down if there are a great number of steps. The subdeacon's place is behind the deacon, *in piano*, or on a step, if there are many of them. When changing places they should not move backwards or sideways, but turn fully in the direction in which they are to move. They walk erect, with heads up and hands joined before the breast.

2. *Presenting Objects*: Whenever the deacon, even though he be a canon,⁴⁹ presents anything to the celebrant, he first kisses the object and then the back of the celebrant's hand. When he receives anything from the celebrant, he kisses his hand first and then the object.⁵⁰ These ceremonial kisses, however, are omitted in requiem Masses,⁵¹ on Good Friday,⁵² and in the presence of the Blessed Sacrament exposed, or if the Bishop is at the throne.⁵³

3. *Genuflections*:

a) When the ministers (the deacon and subdeacon) are standing beside the celebrant they always genuflect with him.⁵⁴ In genuflecting at the altar the celebrant alone is allowed to place his hands on it.

b) When genuflecting at the altar, only the first genuflection on arriving and the last before departing are made *in piano*; all others are made on the step.⁵⁵

c) If the deacon and subdeacon are canons ministering in their own church, they do not genuflect to the cross of the altar, but like the celebrant make a deep bow only.⁵⁶

d) During Mass, whether the Blessed Sacrament be present or not,⁵⁷ the deacon and subdeacon genuflect *at the middle*, either at the foot of the steps, or on the footpace beside the celebrant, whenever: (i) they arrive *at the middle* from any place outside the immediate ambit of the altar,⁵⁸ for example, on coming from the credence, the sedilia, or the ambo; (ii) they pass the middle, as at the incensation of the altar,⁵⁹ or after the ablutions; (iii) they leave *the middle* to go to any place outside the immediate ambit of the altar.

«Cf. C.E. I. xviii, 13.

⁴⁸ Cf. R. IV 7

«S.R.C. 1835, 2578s.

⁵⁰ R. IV, 4, etc.; C.E. I, xviii, 16.

» R. XIII, 2; C.E., I, xviii, 16; II, xi, 5 (cf. pp. 536, 555).

' S.R.C. 4193'.

C.E. I, xviii, 16; S.R.C. 3059'.

« R.M., n. 519.

'« Cf. S.R.C. 2682«.

⁵⁵ C.E. I, xviii, 3.

⁵⁰ R. IV, 7; S.R.C. 379211, 4048'. Hence, whether the celebrant genuflects or only bows.

³⁷ By the altar here is meant the structure itself, together with the footpace and the steps (front or side).

' R. IV, 7.

They do *not*, therefore, genuflect: (i) When going from the footpace to the foot of the steps at the middle or vice versa/* for they do not leave the immediate ambit of the altar. Thus, for example, the deacon and subdeacon do not genuflect before going up to the footpace to recite the *Gloria* or Creed, (ii) Before departing from the altar to a place outside its immediate ambit when they do not leave *from the middle*, or on arrival at the altar from a place outside its ambit, when they do not arrive *at the middle*. Hence when the sacred ministers go to the sedilia at the *Kyrie* or during a Sequence, they do not genuflect before leaving the altar, as they leave from the Epistle corner, and not from the middle/0 similarly they do not genuflect if they return *per brevior* from the sedilia.

e) But when the Blessed Sacrament is *on the table of the altar* (i.e., between the Consecration of the Mass and the ablutions), then the deacon and subdeacon genuflect: (i) before leaving and on arriving,¹ when going from one side of the altar to the other (e.g., when the deacon leaves the left of the celebrant at *Per quem haec omnia* and goes to his right, he genuflects before leaving and on arriving, but he does not genuflect when passing the middle); (ii) before leaving (but *not* on arriving), when going from one side of the celebrant to the middle (e.g., the deacon at the beginning of the *Pater noster*TM), or from the middle to one side of the celebrant" (e.g., the deacon and subdeacon at *Et dimitte nobis*¹).

4. *The Hands of the Deacon and Subdeacon:*

a) They are held joined before their breast⁶⁵ when not occupied. When, however, the deacon and subdeacon sit, their hands are laid, palms downward, the fingers close together, on their knees, on or under the dalmatic or tunicle. When one hand is occupied, the other is laid flat under the breast.

b) Their hands must never be laid on the altar when they genuflect, or when kissing the altar (e.g., when the deacon kisses the altar before receiving the Pax).

5. *Actions With the Celebrant:*

a) In general the deacon and subdeacon are to conform to the celebrant, and act *with* him in reciting prayers, in bowing, and in genuflecting.

b) This means that when the celebrant, while singing or reading *aloud*,^{1,*}

⁴⁰ Except the subdeacon when he arrives, at the Offertory at the foot of the steps with the paten R, VII, 9: S.R.C. 4027.

«»cf. M.R. VI, ii, 5 3, n. 4.

⁸¹ If, however, a genuflection is to be made almost immediately after arrival because the chalice is to be uncovered, it suffices to genuflect once only (i.e., with the celebrant, when the pall has been removed).

« R. IX. 4.

The rules given in § 3 about genuflections are based on the rubrics of the Missal and the Ceremonial and on S.R.C. 2682^T, 4027, 4048¹; R.M., 517 b.

« R. X. 8.

⁸⁵ Cf. R. II. 5; and sec p. 186.

⁸⁰ Not. therefore, during the Secrets or Canon.

makes the sign of the cross, or when he bows, as at the Holy Name or at the name of the saint of the day, or when he strikes his breast the deacon and subdeacon, if unoccupied,⁰⁷ do the same.⁰⁸

c) The deacon and subdeacon reply to the celebrant whenever the choir does not do so (e.g., at the opening prayers, at the *Kyrie*, at *Orate, fratres*). They do not reply when the choir fulfils that office.

Goins to the Sedilia

d) Whenever the sacred ministers leave from the Epistle comer to go to the sedilia, as they do at the singing of a Sequence, they make no reverence to the cross before leaving. When they leave from the middle, however, as at the end of the recitation of the *Gloria* or Creed, the celebrant bows low⁰⁰ or, if the Blessed Sacrament is present, genuflects. In either case the deacon and subdeacon genuflect and each turns towards the celebrant and accompanies him.⁷⁰ The deacon remains for the time at his left, so as to be at his right at the sedilia. They descend by the shortest way, which is ordinarily by the side steps. If, however, the sedilia should (incorrectly) be placed in front of the altar, they descend by the front steps and make the reverence at the foot of the steps instead of on the footpace. On arriving at the sedilia the celebrant, turning by his left, at once sits, while the deacon and subdeacon raise the back of his chasuble and arrange it over the back of the scat. The deacon receives the celebrant's biretta from the M.C. or from an acolyte and hands it to him with the usual kisses. The celebrant covers at once. The deacon and subdeacon take their birettas from the sedilia or receive them from the acolytes. They bow slightly to each other — as if inviting each other to sit⁷¹ — and scat themselves; u'hen seated they put on their birettas. When they sit the acolytes may, if it is feasible, arrange the back part of the dalmatic and tunicle over the back of the sedilia.⁷²

e) While seated the sacred ministers conform to the rules for the clergy in choir in regard to uncovering and bowing at certain texts,⁷³ whether these

⁰⁷ The subdeacon when holding the paten is occupied and so, e.g., at *Benedictus*, does not sign himself.

⁰⁹ S.R.C. 40575. Not, however, at *Nobis quoque* and *Domine non sum dignus* (cf. S.R.C. 3535').

⁰⁰ See p. 400 (cf. p. 204).

⁷⁰ Some authors direct the ministers to descend *units post alium*, but the majority of rubricians say that they come down together. The rubrics do not settle the question.

⁷¹ Cf. C.E. I, viii, 3. There is no reason why they should first bow to the celebrant, but if it is the custom it may be observed, and the celebrant may respond by a slight bow of his head, or by raising his biretta (S.R.C. 3434'-).

⁷² Should the sacred ministers have to go to the sedilia *per longiorem*, by the front steps, they make their reverence at the foot of the altar, bow to the clergy, first on the Gospel side, then on the Epistle side, and go to the sedilia. If the sacred ministers are not yet seated when the verses of the *Gloria in excelsis* at which a bow should be made are sung, they turn at the sedilia, and bow towards the altar

⁷³ S.R.C. 1563», 268413, 3457s.

texts be sung by the choir, or only played on the organ^{7*} while the words are recited aloud.⁷⁵ When the M.C. signals to the sacred ministers to uncover, they take off their birettas together, place them on the right knee,^{7*} and bow their heads. When the words are finished they put on their birettas together.

Returning From the Sedilia

f) On the signal from the M.C. to return to the altar, the deacon and subdeacon uncover, rise, and place their birettas on the sedilia. When this is done the celebrant uncovers and gives his biretta to the deacon, allowing him to kiss his hand. The deacon then kisses the biretta and gives it to the M.C., and the celebrant rises. The return to the altar is made by way of the front steps.⁷⁷ They proceed in a line, the celebrant between the deacon and subdeacon, and as they approach the altar, they stop near the clergy on the Epistle side, and bow to them. Then they proceed a little, drawing nearer to the clergy on the Gospel side, stop once more, and bow to these.⁷⁸ Then they go to the foot of the altar, where the celebrant — when the subdeacon is in his place — makes the proper reverence, and the deacon and subdeacon genuflect on the lowest step. The celebrant goes up to the middle, while the deacon and subdeacon take their places behind him.

Bows to the Choir

1. The bows made by the sacred ministers to the clergy in choir are either bows of simple ceremonial politeness made on entering or leaving the choir, or on returning to the altar from the sedilia, or bows which are considered part of the solemnity of solemn Mass, inherent in the rite, such as that made by the deacon before and after incensing, or that made by the subdeacon after he has given the Pax to anyone in choir.

2. At a solemn requiem Mass the salutations to the choir are made as at other times, but in solemn Mass celebrated in presence of the Blessed Sacrament exposed or before a greater prelate,⁷⁰ the bows of mere ceremonial politeness are omitted, but not the others. This holds true also when the choir is formed of seminarians only.⁸⁰

^{7*} S.R.C. 3457».

⁷⁸ C.E. I, xxviii, 6.

^{7e} Some authors add "with the opening turned towards them" (not to soil the vestments).

⁷ Unless they are returning to the Epistle corner e.g., after a Tract), they then go *per brevior*.

⁷⁸ Cf. C.E. I, xviii, 13. If there are no clergy present, some rubricians direct the sacred ministers to return from the sedilia *unus post alium* (the celebrant being last). Should the sedilia be placed *in front of* the clergy on the Epistle side instead of in a line with them and nearer the altar, the sacred ministers go to the middle of the choir, bow to both sides of the choir (beginning with that of higher dignity, see p. 425) and then go to the foot of the altar.

⁷⁰ Such as the Bishop of the diocese or the Archbishop of the province.

⁸⁰ Because of the difference in rank between the sacred ministers and the choir.

3. If the clergy are already in choir when the sacred ministers arrive, the latter salute the clergy on arrival in the choir. They salute them also when departing at the end of Mass, *if the* clergy remain in choir.

4. If in such a ease the sacred ministers enter through the choir, they salute the clergy first and then reverence to the altar; but if they approach the altar from behind or from either side, they first reverence to the altar and then turn and bow to the choir, beginning on the side of greater dignity.¹ At the end of Mass, no matter by what way the sacred ministers leave, the reverence is made first to the altar and then to the clergy, if these remain in choir.

The Master of Ceremonies

1. Though the office of M.C. is an important one, no mention is made of it in the rubrics of the Missal. Throughout the Ceremonial of Bishops, however, the M.C. is mentioned from time to time, and an entire chapter (I, v) is devoted to him — to his qualities, general duties, and privileges.

2. The Ceremonial supposes the chief M.C. to be a priest, and his assistant to be at least a subdeacon.²

3. The M.C. wears only a surplice over his cassock. If he be a canon he may not wear his cappa or mozzetta; but if, as a canon, he wears a violet cassock, he may wear this as M.C.; and if he is entitled to wear a rochet, he may wear it as M.C., but *covered by a surplice*.³ He may not wear a skullcap.⁴

4. The Ceremonial assigns few definite ceremonial acts to the M.C.⁵ He is to direct the entire function with particular attention to the celebrant, whom he is to assist, and, when necessary, direct. He must know the duties of each one who takes part in the Mass, and see that all carry out their parts. The M.C. has, ordinarily, no fixed place; he must be free to move about as the efficient control and direction of the ceremony require. Usually, he precedes the sacred ministers in the procession to and from a ceremony.⁶ During the ceremony he has often to lead (*ducere*), or to accompany (*comitari*), someone to perform a ceremonial act. Thus he accompanies the subdeacon when he goes to sing the Epistle, he leads the deacon and others to the place where the Gospel is to be sung. In these and similar cases he usually walks at the left and a little in advance of the sacred minister.

¹ Sec p. 425.

² If, in smaller churches, a layman acts as M.C. he is to be regarded as one of the servers. He may direct the other servers; and he assists, but should not direct the sacred ministers.

³ Cf. C.E. I, v, 4; S.R.C. 3022*, 3165», 3398', 3840'.

⁴ S.R.C. 2308

⁵ Even when C.E. directs the M.C. to do something, quite often it is an act to be done by someone else, and by the M.C. only if this other cannot or does not act (eg., C.E. I, ix, 5; xxiii, 18; II, viii, 64, 66).

Cf. C.E. II, iii, 1; S.R.C. 25785.

5. The M.C. should give directions in a low tone, or, when possible, by a slight gesture alone. While he must be definite and firm in his control of a ceremony, he should also, as the Ceremonial suggests, be patient, modest, and tactful.*⁷ In the actual course of a ceremony, slight mistakes should be overlooked; if, however, errors concern something important they must be corrected as quietly and as imperceptibly as possible. In his movements and in his general direction of a ceremony the M.C. should be quiet, grave, and unaffected, so as to inspire "devotion and reverence."⁸

6. He invites a sacred minister or others to do something by bowing to them, the bow being greater or less according to the rank of the person.

7. The Ceremonial supposes the M.C. to direct, when necessary, the clergy in choir, unless there is a special director of the choir. It supposes him also to direct *the congregation*,⁹ so that all may stand, sit, kneel, bow, etc., correctly.

8. When not engaged in any particular duty the M.C. may sit during a ceremony.¹⁰ His ordinary place is near the celebrant. When it is necessary to give a direction he stands. Thus, for example, he rises to direct the sacred ministers to bow at certain words during the *Gloria* or Creed.

9. The direction of the M.C. is especially necessary when several persons have to perform some act together. Hence, he should give a signal when the sacred ministers, and others, are to reverence together to the altar. He directs the ministers as to the proper order of bowing to the clergy in choir.

10. In preparation for a ceremony, especially one that does not occur often, the M.C. must train the servers who are to take part in it. Not only should they know what to do, but also how to do it under the particular circumstances in which the ceremony is to take place.⁹

11. The M.C. must see, too, to the material preparations for the ceremony, giving directions to the sacristan, and himself seeing beforehand that everything is duly prepared at the altar, at the credence, and in the sacristy.

The M.C. at Solemn Mass

1. In general the M.C. (unless he be a canon, ministering in rochet and surplice in his own church) is to genuflect, even when the Blessed Sacrament is not present, and always *in piano*, on arrival at and before departure from the altar, and whenever he passes the middle during the function."

«Cf. C.E. I, v, 3, 5.

"When feasible the M.C. will himself supply any omission that may arise through the fault of a server.

"C.E. I, v, 3.

¹⁰ *Ibid.*, 7.

⁹ Cf. S R C. 279, 350, 2578', 2332".

⁸ E.g., according to the shape and size of the sanctuary; the approach to it, whether from the nave or from behind the altar or from one of the sides.

« Cf. C.E. I, xviii, 3; S R C. 4048'.

2. If he passes before the celebrant when the latter is seated, he bows to him. When handing him any object he kisses the object and then the celebrant's hand; when he receives any object directly from him he kisses the celebrant's hand and then the object⁰⁴ (except at requiem functions and on Good Friday⁰⁵).

3. When not occupied, he will find it convenient to stand *in piano* on the Episde side, where he can see and be seen by the sacred ministers and others.

4. Briefly, his duties⁷⁷ are: (a) To arrange the procession to and from the altar; (b) to see to the birettas of the sacred ministers at the beginning and end of Mass; (c) to attend the celebrant at the Missal, at the Epistle comer or in the middle of the altar, when he is not assisted by the deacon or assistant priest; ⁰⁷ (</) to recite the general prayers (the opening prayers, the *Kyrie, Gloria, Creed, Sanctus, Agnus Dei*), with the deacon and subdeacon, when he is not otherwise engaged while they are said; (*e*) to accompany the subdeacon for the chanting of the Epistle and when giving the Pax; and to conduct the deacon for the singing of the Gospel; (*/*) to lead the sacred ministers to and from the sedilia, if they sit during any part of the Mass; (*g*) to remove from the altar, and afterwards replace the Missal at the time of the incensation of the altar.

The Acolytes⁷⁸

1. In general their office (as the ordination of an acolyte shows) is to minister to the deacon and subdeacon, and through them to the celebrant. Their dress is a cassock (normally black in colour), and surplice (or cotta) without lace. They may not wear an alb (except by monastic privilege), and may never wear gloves (the privilege of a bishop at certain functions).

2. Their place, therefore, is near but not at the altar (they go up to it only when it is necessary) and so, when not occupied, they stay at the credence, on which are placed the candles, the cruets, etc., which are connected with their office.

3. During a function, even when the Blessed Sacrament is not present,⁷⁹ they genuflect, always *in piano*, whenever they arrive in, or depart from, the sanctuary, and whenever they pass the middle of the altar.⁸⁰

4. They keep their hands joined before the breast both when moving about in the sanctuary, and, if standing, while the celebrant sings or recites

⁷⁸ C.E. I, xviii, 16.

«■ And in presence of the Blessed Sacrament exposed (p. 555) and when the Bishop is present at the throne.

» In the description of the ceremonies of solemn Mass and in the résumé of them, directions are given for the M.C. simply as a reminder and for the benefit of inexperienced M.C.

Sec p. 529 sqq.

⁷⁷ Among them is classed thethurifer by C.E.

⁰⁰ cf. S.R.C. 3792⁴⁴

¹⁰⁰ cf. S.R.C. 4193*

aloud, or whenever they themselves are the subject of some action, e.g., when being sprinkled or incensed. Otherwise, they may, if they prefer, keep their hands folded, the right over the left, and held before their breast. When one hand is occupied (it will be, generally, the right), the other is to be laid flat under the breast, the thumb and fingers kept close together.

5. When the sacred ministers sit, the acolytes may sit¹⁰¹ on the steps of the altar, without, however, turning their backs to the cross or to the celebrant. It is more suitable to have a bench provided for them.

The Torchbearers

1. The rubrics of the Missal¹⁰² speak of the acolytes at solemn Mass lighting at least two extra candles, at the end of the Preface, but the rubrics of the *Ceremoniale* speak of torches being carried at the low Mass of a bishop¹⁰³ and a pontifical Mass.¹⁰⁴ For the latter, four, six, or at most eight torches are mentioned. Accordingly, for an ordinary solemn Mass two suffice;¹⁰⁵ four would be appropriate for the greater feasts, and six for an exceptionally solemn occasion.

2. The torchbearers may sit, when not engaged in their office, in places prepared for them on either the Gospel or Epistle side of the altar.¹⁰⁶ They then observe the choir ceremonies. Their torches are prepared either in the sacristy or (if this be too far away from the altar) near the credence or behind the altar.

3. Ordinarily the torchbearers hold their torches only from the *Sanctus* until after the Elevation of the chalice, but (*a*) if Holy Communion is to be distributed, they remain until after Communion (i.e., until the tabernacle door is shut, or until the Particles which remain are consumed by the celebrant); (*b*) at certain ferial Masses and at requiem Masses when the clergy in choir remain kneeling until the end of the Canon,¹⁰⁷ they remain until after the consumption of the Precious Blood.¹⁰⁸

4. They walk in procession in pairs, and carry the torch in the outer hand (i.e., the one who walks on the right carries it in the right hand, the other in the left). The other hand is laid flat under the breast, the thumb and fingers held close together.

S.R.C. 2515».

¹⁰² R. VIII, 8.

¹⁰³ C.E. I, xxix, 6, 7.

¹⁰⁴ C.E. II, viii, 68, 71; xi 7.

»05 In case of necessity the two acolytes of the Mass may act as torchbearers. Meantime the M.C. replaces them in ringing the bell, etc.

¹⁰⁶ If they are seminarians they will, ordinarily, sit in choir with the inferior clergy.

¹⁰⁷ R.M. n. 521 c.

¹⁰⁸ R. VIII. 8. Sec pp. 451, 501; for a requiem Mass, sec p. 539.

Chapter IV

INCENSATION

I. The Use of Incense

1. The use of incense, a perfume burned in God's honour, is an essential part of the rite of solemn Mass.¹ Incense is used in solemn Mass to add solemnity and splendour to the rite, and because of its symbolism. In general, it is used as a mark of respect and honour,² and it is a symbol of the offering of sacrifice,³ of adoration,⁴ and of prayer.⁵

The rubrics prescribe incensation of the cross, of the altar, and of the celebrant, after the Prayers of Preparation;⁶ incensing of the book of the Gospels before, and of the celebrant after, the singing of the Gospel;⁷ and, at the Offertory, incensation of the *oblata*, the cross, the altar, the celebrant, and of all others who take part in the Mass.⁸ The *altar* is incensed (a) to honour it because it represents Christ, and is sacred by its consecration, by the inclusion in it of relics of the saints, and by the daily offering on it of the Sacrifice; (b) to recall its consecration, in which incense played an important part; and (c) to renew, as it were, its sanctification and purification in preparation for the renewal of the Sacrifice. The *cross* is incensed as a mark of respect, because it, too, represents Christ and recalls in a very special way the identity of the Sacrifice of the Cross and that of the Mass. The *Gospel book* is in-

¹ S.R.C. 2424», 3039-.

³ It is, e.g., carried before a bishop as he goes in procession to pontificate.

³ By God's command the Jews offered incense in sacrifice (cf. Ex 30; Lv 2, 31); and even in pagan rites the use of incense was common.

⁴ Cf. the offering of the Magi to our Lord (Mt 2:11).

Cf. Ap 5:8; 8:3 and the prayer used when incensing at the Offertory, *Dirigatur* (Ps 140:2).

⁶ R. IV, 4.

⁷ R. VI, 5.

• R. VII, 10.

censed to honour it as representing Christ and His teaching, and to recall that the chanting of the Gospel spreads abroad, like the incense, the “fragrance of Christ,”⁹ in His word. In addition to being consecrated, and set aside for the Divine Service, and offered with prayer, the *oblata* are also incensed. This is done as a further sign of the purification and sanctification of these material elements¹⁰ which are destined to become the Body and Blood of Christ and to ascend¹¹ as an “odour of sweetness” before the throne of God, as did the smoke of the holocausts of the Old Law. The *Celebrant*, whether bishop or priest, is incensed as a mark of respect for his spiritual dignity, and because he stands at the altar as the representative of Christ, the instrument to offer His Sacrifice. The *clergy*, *acolytes*, and *people* are incensed as a mark of honour not for their personal merits, but because they are all members of the Mystical Body of Christ, sharing in varying degrees¹² in His priesthood and co-operating in His Sacrifice.¹³

2. Little information about incensing is given in the rubrics of the Missal. The only detailed instruction they contain has reference to the incensation of the altar.¹⁴ The *Caeremoniale Episcoporum* deals more fully with the question, in various places, and especially in Chapter XXVII of Book I, which is entirely devoted to the matter. Its directions apply not only to pontifical functions, but also, *mutatis mutandis*, to solemn functions, in which the celebrant is not a bishop. Thus several times¹⁵ it says: *Episcopus vel (alius) Celebrans*, in its rubrics. The further details of the ceremony of incensing gradually took more definite shape in practice, following common usage and the opinion of rubricians, and were (in part) eventually fixed by decisions of the Congregation of Sacred Rites. Certain details, especially in reference to the incensation of such persons as the liturgical choir, remain unfixed, and so there is a good deal of difference of opinion among rubricians, and some questions are determined by custom.¹⁶ This is recognized by the *Caeremoniale* itself¹⁷ and in decisions of S.R.C.”

3. In the Roman rite one thurible alone is used at any function, except in processions of the Blessed Sacrament.¹⁸

»Cf. 2 Cor 2:15; Eph 5:2.

¹⁰ Cf. the incensing at the consecration of an altar and at the blessing of candles, ashes, and palms.

¹¹ Cf. the prayer (*incensum istud*) used at the incensing of the bread and wine.

” And so the number and kind of incensations vary.

« Hence, e.g., the *vestrum sacrificium* of the *Orate, fratres*; the prayer *Unde est memores*.

» R. IV. 4. 5, 6.

« E.g., I. xxiii, 1. 4. 8.

»» The rules which are given in this book are based on the rubrics, on the decisions of S.R.C., on the opinions of the best rubricians, and on universally recognized usage.

” E.g., I, xxiii. 30.

«8 E.g., 1579, 1644, 2883».

C.E. II, xxxiii, 7; RR. X, v, 3.

II. The Handling of a Thurible

Carrying a Thurible

1. The thurible used in the Roman rite consists of a metal bowl suspended on three long chains, and closed by a cover suspended from and controlled by a fourth chain. The three chains of the bowl end in a disk, which has on its upper side a large fixed ring as a handle. Through a hole in the disk the chain of the cover passes. This chain is terminated by a smaller ring, by which the chain is held and the cover raised or lowered. Between the disk and the cover all four chains are encircled by a loose ring, which can be slipped up and down, and which, when pressed down to the top of the cover, or over it if the top is pointed, holds it in place when the thurible is closed.

2. Ordinarily the thurible is carried in the right hand.²⁰ The thumb of the thurifer is passed through the large ring of the disk; the middle finger through the small ring which controls the cover. By manipulating this finger the cover can be raised a little or lowered at will. This is the rule which is given in the *Caeremoniale* for the carrying of the thurible. In practice, however, it is found too difficult and, by recognized usage, the thurible may be carried by clasping the chains with the entire hand just under the disk. The incense boat with its spoon is carried in the left hand and held close to the breast.²¹

3. When incense is to be put in, the thurible is passed into the left hand, so that the right may be free to transfer the boat²² and to regulate the cover of the thurible.

4. The thurifer, when going to incense an object or a person, carries the thurible in both hands. The left, holding the chains just beneath the disk, is laid on the breast; the right holds the chains just above the bowl, which is carried *at the side*, close to the right thigh.²³

5. When not in use the thurible should always be carried somewhat *open*, to permit air to reach the charcoal and to keep the cover cool. To keep the charcoal burning, it may be swung *lightly*, from *back* to *front*, held in the right hand only. When, however, incense has once been put in, the thurible should not be swung by the thurifer until it has been

²⁰ C.E. I, xi, 7. Many rubricians give a rule that when the thurible is "ceremonially" carried (i.e., after incense has been ceremonially put in) it is carried in the right hand; otherwise it is carried in the left. But the rule given in the text is closer to the rubrics and is not without its supporters, e.g., *Caeremoniale Romano-Seraphicum*, de Herdt, Vismara, Croegaert.

²¹ Ordinarily both hands — the left holding the boat, and the right the disk of the thurible — should be held at the same height, unless the stature of the thurifer or an unusual length of chain should require that they be held at different elevations.

²² Cf. C.E. I, xxiii, 1. Whenever possible, in a ceremony, an object should be handled with the right hand both for the sake of convenience and out of politeness.

²³ Some rubricians, however, say it is held *ante pectus*.

used.²⁴ Thus, after incense has been put in for the Gospel, the thurifer should not swing the thurible until after the incensation of the Gospel before, and of the celebrant after, the singing of the Gospel.

Opening a Thurible

6. The thurifer hands the incense boat, partly open,²⁵ to the person at the celebrant's right (to the deacon, or the M.C. if he assists at the putting in of incense). He then holds the thurible in his left hand, while with his right he opens the cover by means of the control chain.²⁶ Next, his left hand, in which he is holding all the chains just below the disk, he places on his breast. The thumb and index finger sustain the disk, the other fingers are extended and held close together. With the thumb and index finger of his right hand he takes hold of the chains above the cover but close enough to it to be able to control the thurible properly.

7. With the censer held in this manner the thurifer, somewhat bowed, presents it, and in doing so raises it to a height that will be convenient for the celebrant. The thurifer should not hold the thurible too close to the celebrant, nor should it be held too far away.

8. When incense has been put in *and blessed* (see III, § 7), the thurifer steps aside a little, raises his left hand, letting the thurible hang, lowers the cover — sharply, to make it close down firmly, but without undue noise — and then pushes down the movable ring which keeps the cover in place. If the thurible is not to be used at once, as when incense is put in in preparation for the singing of the Gospel, it should be kept open until it is needed.

Handing a Thurible

9. When the censer is handed *to anyone who is not going to use it*, the thurifer presents it with his right hand and without kissing it.²⁷ He places the disk or its fixed ring in the right hand of the person. When the thurifer is not carrying the boat, he may present the thurible with both hands — the disk with his right, and the bowl with his left, to the right and left hand respectively of the person who takes the thurible.²⁸

10. If the thurible is to be presented *to the person who is to use it*, both hands are needed. The person who presents the thurible takes the

²⁴ Except in processions.

²⁵ C.E. I, xxiii. 1.

²⁶ Having thus raised the cover, the thurifer at once lowers his right hand. It is not necessary, and it is undesirable, to open the thurible very far. It should be opened just enough to permit the putting in of incense without difficulty. As the thurible ought, ordinarily, to be carried open, when the time comes to put in incense it will often be unnecessary to open it more. It is already adjusted for presentation to the celebrant.

■ C.E. II. iii, 10.

²⁷ Only when presenting it to the celebrant is it kissed.

²⁸ C.E. I, xxiii, 15.

disk by the large ring and places it in the left hand of the person who is to incense, and who receives the chains under the disk. He then” places the bowl in the recipient's right hand, holding the chains some distance *above* the cover, so that the person who receives it may take hold of the chains *immediately above the top of the cover*.³³

11. In thus handing the thurible to the celebrant, the one who hands it first kisses the disk, and then kisses the back of the celebrant's right hand as he takes the thurible. In receiving back the thurible, the celebrant's right hand is first kissed and then the thurible.³² These ceremonial kisses are omitted in requiem Masses,³³ in presence of the Blessed Sacrament exposed, on Good Friday,³⁴ and in presence of the Bishop at the throne.³⁴⁹

Holding the Thurible (to Incense)

12. The person who is about to use the thurible places his left hand — holding the chains — on his breast, the thumb and index finger sustaining the disk, the other fingers extended, held together, and laid on the breast. This hand is kept firmly in this position while incensing. In his right hand he holds the thurible as close as possible to the cover, either clasping the chains between the thumb and the index and second fingers, or passing the chains between these two fingers. It is necessary to hold the thurible close to the cover, or it will be difficult to control the movement of the bowl and there is danger of entangling it in the chains. If the bowl hangs too far away from the right hand it will be possible to incense “neither conveniently, nor safely, nor gracefully.”³⁰

III. Putting in Incense

1. The thurifer stands while incense is being put in,³⁷ but kneels when it is put in by the Bishop of the diocese or by his superior! celebrating or presiding at a solemn Mass. Even in this case, however, he stands if the Blessed Sacrament is exposed.”

The two actions should, for greater convenience, be separated, and the bowl should not be passed to the person who is to incense until he has first taken the disk.

³¹ The rubrics (C.E. I, vii, 2; ix, I; xxiii, 4) suggest this order. There is another good way also to hand the thurible, i.e., first to place the bowl in the right hand of the person who is to incense, and then to swing one's right hand across and place the disk in his left.

³² R. VI, 4; C.E. I, xviii, 16.

³³ R. XIII, 2; C.E. I, xviii, 16; II, xi, 5; cf. p. 513.

³⁴ S.R.C. 41933.

«•C.E. I, xviii, 16; S.R.C. 30592.

³³ C.E. I, xxiii, 8.

³⁴ C.E. I, xxiii, 4.

³² Cf. S.R.C. 2027*.

³³ Æe, the prelates of Religious Orders, see S.R.C. 419819

³⁹ S.R.C. 4198*.

2. When the celebrant is not a bishop, incense is put in at the altar, not at the sedilia.⁴⁰

3. When incense is put in “solemnly” — i.e. by the celebrant or by a presiding greater prelate⁴¹ — and not “privately,”⁴² it is *always blessed*, even at requiem Masses.⁴⁵ It is not blessed, however, if the Blessed Sacrament *alone* is to be incensed.⁴⁴ If, however, the Blessed Sacrament *and* the altar are to be incensed, as in a solemn Mass celebrated before the Blessed Sacrament exposed, the incense is blessed.

4. The form of the blessing is always *Ab illo benedicaris in cuius honore cremaberis. Amen.*⁴³ except at the Offertory of Mass, when the longer form *Per intercessionem beati Michaelis Archangeli*, etc., is used.⁴

5. The person assisting at the celebrant's right,⁴⁷ bows slightly⁴ towards him, and presents the incense boat with the usual ceremonial kiss of the spoon and of the celebrant's hand. At once he asks the blessing, saying in the medium voice *Benedicite, Pater Reverende.*^{**}

6. The celebrant turns towards the Epistle corner, lays his left hand fiat against his breast, and takes the spoon with his right hand — first presenting the hand to be kissed. Three distinct times³⁰ he takes incense³¹ and puts it into the thurible, saying *at the same time*³ *Ab illo benedicaris* (at the first spoonful), *in cuius honore* (at the second) *cremaberis. Amen* (at the third).

7. The celebrant returns the spoon, presents his right hand to be kissed, joins his hands for a moment,³³ and, having placed his left hand on his breast,³⁴ makes the sign of the cross over the incense in the thurible.

⁴⁰ Cf. S.R.C. 1122, 4054«.

⁴¹ See Glossary, p. 612.

⁴² As, e.g., it is put in by the M.C., or by an acolyte before the incensation at the Elevation. (cf. R. VIII, 8; C.E. I, xxiii, 18.

⁴³ R. XIII, 2; C.E. I, xxiii, 15.

⁴⁴ Eg., before the Procession on Maundy Thursday and Corpus Christi, or at Benediction. C.E. I, xxiii, 18.

⁴⁵ R. IV, 4; C.E. I, xxiii, 1.

⁴⁶ R. VII, 10; C.E. I, xxiii, 10.

⁴⁷ Usually the deacon, or at a sung Mass, the M.C.; for the Bishop at his throne, the assistant priest.

⁴⁸ R. IV, 4.

⁴⁹ For a bishop or a regular prelate entitled to be addressed *Reverendissime* the form is *Benedicite. Pater Reverendissime* (C.E. I, xxiii, 1, 10); for a cardinal *Benedicite. Eminentissime et Reverendissime Pater*.

³⁰ R. IV, 4; C.E. I, xxiii, 1. Some authors suggest that the incense be put in in the form of a cross, i.e., in the centre to the celebrant's left, then to his right.

³¹ The celebrant should put in a sufficient quantity of incense. It is absurd to see a censer being used from which no smoke is issuing.

³² *Interim* (R. IV, 4; C.E. I, xxiii, 1, 2); and so is to be interpreted the direction of *Ordo Missae (in loco)* (S.R.C. 2515”).

³³ Because he is about to bless; R. VII, 5.

³⁴ The direction of R. III, 5 and C.E. I, xix, 3, that when the celebrant blesses *ad altare* he places his left hand on it, means when he is standing at the altar *and facing it*, and can thus conveniently do so (cf. C.E. I, xix, 3 where the rule is primarily given in connection with the *oblata*).

8. The words of the blessing at the Offertory are to be divided^l as follows: *Per intercessionem beati Michaelis Archangeli*, at the first spoonful; *stands a dextris altaris incensi*, at the second; *et omnium electorum suorum*, at the third. While handing back the spoon the celebrant continues *incensum istud dignetur Dominus*, joins his hands, and at the word *benedicere*, makes the sign of the cross, and then finishes the form, with hands joined.

IV. The Act of Incensing

The Double Swing

1. With the bowl in his right hand close to his right thigh” the person who is to incense makes the correct reverence.” Then keeping the left hand firmly on his breast,⁵⁸ he raises the right to the height of his face, and swings the thruible in an outward and slightly ascending movement towards the object or person that is being incensed.” He then withdraws it to die point whence he had started the swing, and, after the slightest pause, swings it out again, and again withdraws it, this time bringing it down to before his waist. The entire action, from the moment he raises the thurible from his side (or from his waist) to before his face until he replaces it before his waist⁰⁰ is called a “swing” (*ductus*).⁸ If two “swings” arc to be given this entire action is repeated twice; if three swings (as, e.g., in incensing the Blessed Sacrament) it is repeated three times. Between each swing the thurible is lowered to before the waist, but at the end of the final swing it is brought to the side and there held while the reverence that follows the act of incensation is made.

The movements of the thurible arc to be gentle and deliberate, not hasty, violent, or jerky. The rubrics use the terms *ducere* and *reducere* (*retrahere*) *thuribulum*.⁸⁸

The Single Swing

2. In incensing an altar, or persons who are incensed collectively, or objects like candles, ashes, palms, the single or simple swing is used. After the bow (or genuflection) the thurible is raised to the height of the breast, swung out towards the object or person, and then lowered. In other words the act of incensation is a simple *ictus*. This act may be repeated continuously a number of times as in incensing the altar, or a group of persons in choir *transeundo*,³ or it may be done in three swings in the³⁹

⁸³ According to the opinion of rubricians.
⁸⁸ Some care must be taken not to burn the vestments.
Genuflection, bow, sec p. 420.
⁸⁸ C.E. I, xxiii, 8.
³⁹ This is an *ictus*
«⁵ Or replaces it at his side, when the act of incensation is completed.
» Cf. S.R.C. 3110". » E.g., C.E. I, xxiii, 4. 01 C.E. I, xxiii, 32.

form of a cross, i.e., straight in front, to the left (of the person incensing), and to the right, as when incensing things like ashes, or incensing the congregation.

3. In both kinds of incensation: (*a*) there should be a slight pause between each *ictus*, and a more defined pause between each *ductus*, to distinguish them clearly from one another;⁸⁴ (6) it is unnecessary to make noise by clanking the bowl of the thurible against the chains.

Note on the Double and Single Swing

4. Neither the rubrics of the Missal nor of the *Caeremoniale* make any mention of different kinds of swings. Indeed the Missal⁸⁵ uses *triplici ductu* and *duplici ductu* in speaking of the incensation of the altar, when the single (simple) swing is used; and the *Caeremoniale*⁸⁶ uses *triplici ductu* of the incensation of the altar and that of the cross or celebrant alike, though the altar is incensed with single swings,⁸⁷ the cross and celebrant with double ones. The description in the rubrics of the incensation of the Gospel book⁸⁸ and of candles or ashes⁸⁹ are identical. Nor is the distinction between double and single swings found in such classical rubricians of the seventeenth and eighteenth centuries as Gavanti, Merati, Catalani.

Perhaps a basis for the distinction may be found in the rubrics in two small points: (a) the altar is to be incensed as the celebrant moves, his feet and hand are to move together;⁹⁰ this obviously, suggests the single and not the double swing, for he could not make a double swing *dum procedit* as the rubric directs;⁹¹ (6) when there are many ecclesiastical personages present in choir, the inferior clergy are to be incensed *transeundo*⁹² or as the classical rubricians say *sine mora*, partly to mark distinctions of rank and partly because the lengthy incensation must be brought to a close to enable the Mass to continue. This, too, seems to suggest the use of the more speedy single swing.

The distinction between the two kinds of swings arose, it would seem in practice.” It received its first official recognition in 1862, when S.R.C.⁹⁴ replied *in the affirmative* to this query: *Itane intelligendus est ductus duplex thuribili, quo Diaconus in choro incensore debet singulos Cano-*

⁸⁴ “Thuribulum ... competenti mora reducat” (C.E. I, xxiii, 8).
⁸⁵ R IV, 4. 40 Rubrics *in loco*.
⁸⁸ C.E. I, xxiii, 4, 5, 7. ” C.E. I, xxiii. 8.
«⁷ S.R.C. 4057». ” R. IV, 4.
.’ R. VI, 5. ” C.E. I, xxiii. 32.
’s Obviously the single swing is easier for things or persons that are on the same level as the person who incenses (e.g., the altar), or on a lower level (e.g. palms, the congregation); while the thurible is naturally raised high when its movement is to be directed to something (e.g., the Blessed Sacrament, the cross) or someone who is on a higher level than the person who incenses. Symbolically, too. the double swing, being higher and more prolonged, is more suitable for things or persons of greater dignity.
74 3110".

nicos, ut unusquisque ductus debeat perfici duplici ictu. In 1899 came the query. *Thurificatio SS^m Sacramenti, estne facienda duplici ictu in triplici ductu, etiam intra Missam Solemnem . . .* and the answer was “yes,”⁷⁷ with a reference to the reply of 1862. Finally, in 1900 the S.R.C. decided that the double swing, defined in the two queries just referred to, was to be used for the incensation of the altar cross, sacred images, the book of the Gospels, the bishop, the celebrant, the ministers, beneficiaries, and “all others of the choir or altar,” except those who are not incensed singly. In the same decree, in reply to the query as to whether the double swing should be used in incensing the altar and in the solemn blessing of candles, ashes, and palms, S.R.C. answered “No.”⁷⁸

V. The Use of the Double and Single Swing

The *double* swing is used in incensing:⁷⁹ (a) the Blessed Sacrament; (b) the cross of the altar; (c) the book of the Gospels; (d) relics; (e) sacred images; (f) any person who is incensed individually.

The single (simple) swing is used in incensing: (a) the altar; (b) things solemnly blessed with the use of incense (e.g., candles, ashes, palms); (c) persons who are incensed collectively.⁸⁰

VI. The Number of Swings

In general the number of (double) swings that will be used in incensing any object or person will depend on the dignity of the thing or person.⁸¹

a) *Three* (double) swings are used in incensing:

- (i) The Blessed Sacrament,⁸²
- (ii) The cross of the altar,⁸³
- (iii) The book of the Gospels,⁸⁴
- (iv) A relic of the Sacred Passion,⁸⁵
- (v) An image of Christ,⁸⁶
- (vi) A cardinal everywhere,
- (vii) A nuncio or a bishop visitor apostolic⁸⁷ in the place of his jurisdiction,

⁷⁷ S.R.C. 4048.

⁷⁸ D. 40572.

⁷⁹ Which the Index of the Decrees thus summarizes *non praescribuntur ductus duplici ictu* — 40572.

⁸⁰ C.E. I. xxiii, 32; S.R.C. 2535, 4048®, 40572.

⁸¹ Cf. S.R.C. 40572.

⁸² C.E. I. xxiii, 31.

⁸³ C.E. I. xxiii, 18, 32; S.R.C. 4048®.

⁸⁴ C.E. I. xxiii, 32; R. IV, 4.

⁸⁵ C.E. I. ix, 2; R. VI, 5.

⁸⁶ Cf. S.R.C. 32017.

⁸⁷ S.R.C. 3288.

⁸⁸ C.E. I. xxiii, 32 (cf. xiii, 11).

- (viii) An archbishop in his province (except in the presence of a cardinal),
- (ix) A bishop in his diocese (except in the presence of a cardinal⁴⁷),
- (x) An extern bishop, an assistant bishop, an abbot — if the Bishop of the diocese or his superior is not present,*.
- (xi) The celebrant (except when there is someone of higher rank present, to whom three swings are due⁴⁸).
- ô) *Two* (double) swings are used in incensing:
 - (i) The relics of the saints,⁴⁹
 - (ii) An image of our Lady or of a saint,*'
 - (iii) An archbishop, a bishop, an abbot, or the celebrant — when he may not receive three swings (see viii to xi above),
 - (iv) A prelate inferior to a bishop,
 - (v) Dignitaries and canons (except in presence of a cardinal²),
 - (vi) The superior of the church (outside cathedral and collegiate churches),
 - (vii) The sacred ministers, i.e., the assistant priest, deacon, sub-deacon in vestments.
- c) *One* double swing is used in incensing:
 - (i) Dignitaries and canons in presence of a cardinal,
 - (ii) Priests (if not too numerous) when they are incensed individually.

Priests in choir in presence of a cardinal," or when there are so many of them that it would take too long to incense them individually are incensed collectively, with single swings. Those inferior to priests (e.g., seminarians) are incensed collectively," i.e., with single swings. The thurifer either («) makes one bow to them all (on each side of the choir) and incenses them by walking before them continually incensing with single swings; or (b) standing in the middle of the choir (facing one side) he bows to the middle, to his left, and to his right, and incenses in the same way, with a single swing towards the middle, another towards his left, and a third towards his right.

The congregation is always incensed in this manner with three single swings.

VII. Reverences Before and After Incensing

«) The celebrant, when incensing the Blessed Sacrament, always

⁴⁷ *Ibid.*

⁴⁸ »Cf. S.R.C. 2447», 2883'.

⁴⁹ » C.E. I, xxiii. 32.

Cf. C E. I. xxiii, 6; R. IV, 5.

S.R.C. 2535.

C.E. I, xxiii, 32.

C.E. I, xxiii, 32.

S.R.C. 2791«.

kneels.⁰⁴ Both before and after the incensing he makes a moderate bow*

b) A genuflection is made before and after incensing: (i) a relic of the Passion,⁰⁷ (ii) the Bishop of the diocese, or his superior.

c) A deep bow is made before and after incensing the altar cross,⁰⁸ but a genuflection is made if the Blessed Sacrament be present in the tabernacle.⁰⁰

d) A bow of the head is made to the book of the Gospels, to a relic of the saints, or to an image.

e) To persons lower than the Bishop a bow is made, greater or less according to the rank of the person who incenses and of the person who is incensed.

The rule given by *Caeremoniale*⁰⁰ is “if the one who incenses is of equal dignity with, or greater dignity than, the person who is incensed, they bow the head to one another mutually before and after the incensation; but if the person who incenses is of lesser rank, he salutes his superiors by bowing his head deeply before and after, while the person who is incensed makes either a slight bow or none at all according to the degree of difference in rank; and the person who incenses⁰¹ makes only a slight bow, or none at all, according to their rank, in incensing those who are inferior to canons.”

Vin. The Incensation of the Altar⁰²

In Missa solemni sacerdos facta Confessione ascendit cum ministris ad medium altaris: ubi dicto Oramus te, *Domine*, et osculato altari, ponit incensum in thuribulum, ministrante diacono naviculam, et thuriferario thuribulum; diaconus, parum inclinatus versus celebrantem, dicit: *Benedicite*, Pater reverende, et osculatur cochlear, et manum celebrantis ante et post. Celebrans ter incensum ponit in thuribulum, dicens interim: *Ab illo benedicaris, etc.*, et deposito cochleari producens manu dextera signum cnicis super thus in thuribulo, illud benedicit. Postea diaconus dimissa navicula accipit thuribulum, et dat celebranti, osculata prius catenularum summitate, et manu illius dextera: qui, facta Cnici profunda reverentia, eam ter incensat, nihil dicens: et facta iterum Cnici reverentia, incensat altare, ter ducens thuribulum aequali distantia, prout distribuuntur candelabra, a medio eius usque ad latus Epistolae: ubi demissa manu, thurificat illius postremam partem inferiorem, mox superiorem, bis ducto thuribulo: et conversus ad altare, elevans manum incensat eius planitiem, seu mensam

es C.E. I, xxiii, 18.

^{9,1} A bow of the head and a slight bow of the shoulders, which in kneeling is equivalent to a low bow of the body. (S.R.C. 4179*.)

⁹⁷ Cf. S.R.C. 2390*, 2722-, 32017, 3966. In case (ii) if the person who incenses is a canon ministering in his own church, he bows low only.

^{BB} R. IV, 4; C.E. I, xxiii, 4.

[»] R. IV, 6.

¹⁰⁰ I, xxiii, 20.

¹⁰¹ Who, in this direction of the *Caeremoniale*, is supposed to be a canon

¹⁰² R. IV, 4-7 (cf. VII, 10); C.E. I, xxiii, 4, 5, 8, 11,

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< λ A - O H. „ 29*
«9

in parte anteriori, ter ducens thuribulum usque ad medium: ubi facta Cruci reverentia, procedendo thurificat aliud latus altaris triplici ductu usque ad latus Evangelii: et pariter incensata inferiori et superiori parte ipsius lateris Evangelii duplici ductu, adhuc stans ibidem, elevat thuribulum, et ter incensat superiorem tabulae partem versus medium altaris, ut fecit in latere Epistolae: deinde manu aliquantulum demissa, incensat anteriorem eius partem, seu frontem, ter ducens thuribulum. dum procedit a latere Evangelii usque ad medium altaris, et facta Cruci reverentia, incensat similiter triplici ductu reliquam partem anteriorem usque ad latus Epistolae: ubi reddito ipsi diacono, ab eo ipse solus incensatur.¹⁰³
Diaconus et subdiaconus hinc inde assistunt celebranti cum incensat, et cum transeunt ante Crucem, semper genuflectunt?⁰⁴

1. The celebrant, with the thurible held at his side, makes a deep bow to the cross,¹⁰⁵ or, if the Blessed Sacrament is present in the tabernacle/⁰⁰

103 R. IV, 4.

105 R. IV. 4; C.E. I. xxiii, 4.

104 R. IV, 7.

100 R. IV, 6.

or a relic of the Passion exposed over the altar for veneration,¹⁰ he genuflects. He then incenses the cross with three double swings, saying nothing. He repeats the reverence when the incensation is completed.

2. Next he incenses with three single swings the inner part of the *table* of the altar,^{10s} on the Epistle side. The swings are made at equal intervals between the middle and the right-hand corner of the altar.¹⁰ The celebrant takes a step forward at each incensation, beginning with his left foot, moving his foot and his right arm together.”¹⁰

3. Standing at the Epistle comer he lowers his hand below the level of the table of the altar, and incenses the side of the altar with two single swings. With the first he incenses the lower part of the side, with the second, the upper part, nearer to the level of the table.

4. Then turning towards the middle of the altar he begins the incensation of *the front part of the table*, incensing it with three single swings at equal intervals between the Epistle corner and the middle. During this incensation he takes three steps, beginning this time with the *right* foot, and proceeding as described in § 2 *supra*.

5. At the middle he faces the cross, holds the thurible momentarily at his side, and makes the proper reverence. Then he proceeds to incense *the inner part of the table on the Gospel side*, just as he incensed the Epistle side.

6. Standing at the Gospel comer he incenses the side of the altar, below and above, with two single swings, as at the Epistle corner.

7. *Still standing* at the Gospel corner,”¹¹ but facing towards the middle and, without moving,”¹² he raises the thurible and incenses the *front part of the table*, beginning at the corner quite close to himself and stretching out his arm to do the incensation of the parts which are farther from him.

8. Then lowering his hand he begins the incensation of the *front part of the structure* of the altar, doing this with three single swings, equally distributed towards the frontal, and moving forward one step with each (beginning with the left foot), as he did in incensing the table.

9. At the middle he again faces the cross, holds the thurible at his side, and makes the proper reverence.

¹⁰or Cf. S.R.C. 2722*.

^{10s} But not the retable nor the gradine nor the candlesticks. It is this incensation that replaces the incensation at the back that can be done when the celebrant can go around the altar (sec 5 12, *infra*).

^{10a} Ordinarily there are three candlesticks placed at equal intervals and they serve as a guide; but should they be more or less in number the number of incensations will always be three (C.E. I, xxiii, 6; R. IV, 5).

¹¹⁰ C.E. I. xxiii, 8. It is this incensation that is dropped when the altar can be incensed at the back.

“» R. IV, 4.
“J If the altar be a very long one he may move forward a little; if he does, he should return to the Gospel corner before beginning the incensation of the front of the altar.

10. He continues the incensation, finishing that of the front part of the altar on the Epistle side with three single swings.

11. Then he hands the thurible to the deacon (or other assistant), giving him time and opportunity to kiss his right hand as he does so.

12. *Incensation of the altar around which the celebrant can conveniently walk*; having incensed the cross, and any relics or images on the altar, the celebrant incenses the table on the Epistle side with the usual three swings (Nos. 8, 9, 10 of the illustration, p. 421), and the side with the usual two (Nos. 11 and 12); then he walks around the back of the altar and as he walks incenses it with six swings (Nos. 13, 14, 15, 16, 17, 18); then the usual two at the Gospel corner (Nos. 19, 20); then the table of the altar on the Gospel side (Nos. 21, 22, 23); he finishes as usual by incensing the front of the altar (Nos. 24-29). In other words, only three incensations at each side (instead of six) are made over the table itself.”¹

Remarks on the Incensation of the Altar

13. The *Caeremoniale** remarks that while incensing the altar the celebrant is to act *graviter et decore* (slowly, reverently, and gracefully), and is not to move his person or head while moving the thurible. He is to move his right hand and arm *commode ac tractim*, in a becoming manner and slowly.

14. No words are used at the first incensation of the altar at Mass. At the second incensation, at the Offertory, there is an accompanying prayer (sec p. 493).

15. The simple swings which are used in the incensation of the table and front of the altar are *straight* swings. Only at the incensation of the *oblata* at the Offertory is a circular movement ordered. The thurible is held fairly close to the table of the altar. In incensing the side of the altar, a straight swing is the better also, but a semicircular one for each of the two swings is permissible (from right to left on the Epistle side; from left to right on the Gospel comer).

16. The deacon and subdeacon assist the celebrant at the incensation, sustaining his arm,”¹³ the deacon with the left hand,”” the subdeacon with the right. When he makes a deep bow to the cross they genuflect, even when the Blessed Sacrament is not present,”” unless they be canons officiating in their own church, when they bow only.

Incensation of Relics or Images on the Altar

Si veto in altari fuerint reliquiae, seu imagines Sanctorum, incensata Communionis, et facta ei reverentia, antequam discedat a medio altaris, primum incensat eas

¹¹³ 1962 Missal (illustration). Cf. S.R.C. 3413.
I. xxiii, 8. “” C.E. I. ix, 1; X, 2.
¹¹³ C.E. I, ix, 1; X, 2. “” R. IV. 7; S.R.C. 3792“.”

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quae a dexteris sunt, idest a parte Evangelii prope Crucem, bis ducens thuribulum, et iterum facta Cnici reverentia, similiter incensat bis alias, quoc sunt a sinistris, hoc est a parte Epistolae: deinde prosequitur incensationem altaris ut supra, ter ducens thuribulum in unoquoque latere, etiamsi in eo essent plura reliquiae, vel imagines, seu etiam plura, vel pauciora candelabra.”*

Si in altari fuerit tabernaculum sanctissimi Sacramenti, accepto thuribulo, antequam incipiat incensationem, genuflectit, quod item facit quotiescumque transit ante medium altaris.¹¹⁸

17. If there are relics¹²⁰ exposed *on the altar*TM for veneration, or images of saints¹²¹ ~~at~~ the altar, the celebrant, after making the proper reverence following the incensing of the cross, incenses them with two double¹²² swings, whatever the number of reliquaries or images be. To do this he does not leave the middle of the altar, nor, because of the presence of the cross before him, does he make the usual bows before and after the incensation. He first incenses the relics or images on the Gospel side, beginning with the ones nearest the cross, makes the proper reverence to the cross, and then incenses those on the Epistle side, beginning again with those nearest the cross.¹²¹ After that, without any further reverence to the cross, he begins the incensation of the table of the altar.

Incensation of Relics or Images Over the Altar

18. A relic of the True Cross that is exposed for veneration *over* the altar in the middle, is incensed *at the same time* as the altar cross, with three double swings.¹²⁹ The celebrant stands while incensing it and the cross, but genuflects before and after the incensation, even when the Blessed Sacrament is not in the tabernacle.¹²⁰ Any other relic of the Passion exposed in the same way is likewise incensed with three double swings, with a genuflection before and after,¹²⁷ ~~and~~ immediately after the incensation of the altar cross.

¹¹⁸ R. IV, 5.

¹¹⁹ R. IV, 6.

¹²⁰ They are usually in reliquaries and placed between the candlesticks (C.E. I, xii, 12).

¹²¹ *In altari*, says the rubric, R. IV, 5 and C.E. I, xxiii, 6, not near it, nor on the table.

¹²² These usually take the form of busts made of silver or other suitable material (C.E. I, xii, 12); sometimes they contain relics; but whether they do or do not they are to be incensed (S.R.C. 2375’).

¹²³ From the wording of the rubric *bis ducens thuribulum* (which might mean two single swings, or one double one or even two double ones) it is impossible to tell whether double or single swings should be used. Many authors are not more explicit, and some seem to *suggest* that the swings for the altar and relics are the same (i.e., single). But the general rule (cf. S.R.C. 40572) is that double swings are used in the incensation of images, *a fortiori* of relics; and so it would seem that the images and relics on the altar are incensed with *double swings*. Martinucci, De Amicis, Fortescue, Vismara, Hébert, Vavasscur, Baldeschi say so explicitly.

¹²⁴ If relics or images be on one side only, naturally the incensation on the other side is omitted.

¹²⁵ S.R.C. 4026».

¹²⁸ Cf. S.R.C. 23242, 3201T.

w cf. S.R.C. 3966.

19. An image of Christ which is placed, for the occasion, over the altar for special veneration²⁸ is to be incensed with three double swings, immediately after the reverence following the incensation of the cross. However, no bow is made to it before or after. In similar circumstances an image of our Blessed Lady, or a relic²⁹ or an image of a saint, is honoured with two³⁰ double swings.

IX. The Incensation of the Choir

General Rules

1. The incensation of the clergy in choir is to be begun by the incensation of the person of highest rank on the “higher” (*dignior*) side of the choir.³¹ In greater churches the higher side is that on which the Hebdomadarian³² sits. If he is absent from the choir, the higher side is that on which the person of highest rank present sits.³³ If there is no person of rank higher than others, and in lesser churches where there is no Chapter, the higher side is the Gospel side.

2. When in greater churches there are different “orders” (or divisions) of the clergy, they form four distinct groups³⁴ for ceremonial purposes: (a) the sacred ministers and others who minister with, and directly assist, the celebrant (bishop or priest); (b) the dignitaries and canons; (c) the beneficiaries and chaplains of the church and other priests (secular or regular); (d) seminarians, and even lay persons, assisting in choir in cassock and surplice.

3. In greater churches the incensation begins with those of the highest order,³⁵ on the higher side. These usually occupy the higher stalls at the back of the choir on each side, those of highest rank being nearest the altar. Those of the same order on the opposite side are incensed next. Members of the second order on this same side are then incensed, and after them those of this order on the opposite side, i.e., that on which the incensation had begun. Then those of the third order on that side, and finally the remainder of the order on the opposite side.³⁶

²⁸ E.g., an image of the Infant Jesus at Christmastide.

²⁹ Cf. S.R.C. 1322.

³⁰ Cf. S.R.C. 4057.

³¹ S.R.C. 851, 3216.

³² Sec Glossary. p. 609. Cf. C.E. 11, vi, 12; S.R.C. 973, 1664, 2960.

³³ S.R.C. 3059.

³⁴ Cf. C.E. I. xviii, 7. The *Cacremontiale* adds another group, after the canons, i.e., magistrates and lay noblemen. Regarding these, see pp 428 and 430 and *Ceremonies of the Roman Rite Described*, “Civil Dignitaries at Mass.”

³⁵ Ordinarily, when there is no external bishop present, the highest order in choir are the dignitaries and canons, who are regarded as forming one single group.

³⁶ Cf. S.R.C. 235, 851, 1144, 1339, 1481, 1664, 1773.

4. No member of the clergy (nor server) is to be incensed except he be in choir dress⁷ or vested.

5. The person who incenses is always uncovered⁸ and, except when incensing the Blessed Sacrament,⁹ he stands. The person who is incensed always stands¹⁰ uncovered;¹¹ not even the skullcap may be worn.⁷ By usage, he holds his biretta with both hands before his breast. The Pope alone is incensed sitting.

6. A person in choir who is about to be incensed, bows beforehand (on the approach of the person who is to incense him) to the person—ecclesiastical or lay—who is to receive incense immediately after him, when that person is near, *capitis num modeste invitet ad thurificationem prius capiendam*.¹³

7. As a general rule the person who incenses and the person who is incensed (except the Bishop or a Legate, who blesses instead¹⁴) bow to each other before and after (sec VII, *e*, *supra*).

8. In greater churches all in choir stand,¹⁵ while prelates and canons are being incensed. Then the prelates and canons may sit while others are being incensed. In general, when there are several orders of clergy in choir, those belonging to the order that is being incensed, and those of a lower order, stand; all others may sit.

Who Incenses the Choir?

9. In general at a solemn Mass the deacon of the Mass incenses the choir.¹⁶ At a pontifical Mass the deacon (a canon) incenses the prelates, dignitaries, and canons, and others down as far as prelates *di mantellone* included (see § 10, *r*)—*alios de choro* says *Caeremoniale*, I, xxiii, 24. The lower clergy are incensed by the thurifer. But if the Bishop only presides at Mass, or is not present at all, the deacon (not a canon) incenses all who are in choir, *qui et ceteros omnes thurifecat*,³¹

Order and Number of Incensations

10. In *greater churches*,¹⁷ the order of the incensation is as follows:¹⁸
a) The celebrant, whether bishop or priest, is incensed first no matter

⁷⁷Cf. S.R.C. 1650=.

¹³⁸Cf. C.E. I, xxiii, 12; S.R.C. 1650«.

»«C.E. I, xxiii, 18.

¹⁴⁰*Ibid.*, 16, 17.

¹⁴¹If he be of a lower rank than a bishop. For a bishop is sometimes incensed with his mitre on. Cf. C.E. I, xxiii, 16.

¹⁴²S.R.C. 1258', 1324.

C.E. I, xxiii, 20.

¹⁴⁴*Ibid.*, 21.

¹⁴²*Ibid.*, 19.

¹⁴⁹R. VII, 10; C.E. I, ix, 5; xxiii, 24, 26; S.R.C. 248' (cf. 2175)

C.E. I, xxiii, 26. Cf. R. VII, 10; S.R.C. 701.

¹⁴⁴»The rubrics for incensation in monastic rites are slightly different

¹⁴⁹The number in parentheses that follows the name of each person denotes the number of double swings that he is to receive.

who is present (3; but 2 in presence of someone of higher rank presiding at the throne, i.e., a cardinal, the nuncio in the place of his nunciature, the Archbishop in his province, the Bishop in his diocese''');

b) A cardinal, legate or not, everywhere (3);

c) An apostolic nuncio (or legate), even if not a bishop's⁵ in the place of his nunciature (3); a bishop apostolic visitor (3);

d) The archbishop of the province (3; 2 in presence of a cardinal);''

The Bishop of the diocese (3; 2 in presence of a cardinal);''

f) The assistant priest and the assistant deacons'' (2 each);

g) Extern archbishops, who rank according to the date of their appointment (3 each; 2 in presence of a cardinal, of the Archbishop of the province, or of the Bishop of the diocese''');

h) Extern bishops (the same rule). If a titular bishop who is a member of the Chapter sits with the Chapter, he is incensed with the canons (A, *infra*) receiving two double swings like them;

i) Protonotaries *de numero participantium*TM (2 each);

j) The vicar capitular, *sede vacante* (2); the vicar-general'' (2; 1 in presence of a cardinal);

k) The dignitaries and canons of the Cathedral Chapter'' (2 each; 1 in presence of a cardinal);

l) Canons of collegiate churches, present as a Chapter'' (2 each;*00 1 in presence of a cardinal);

m) Mitred abbots'0' (same rule);

n) Protonotaries *supernumerarii* and *ad instar participantium*TM. (same rule);

o) Superiors general of Religious Orders (same rule);

p) Domestic prelates, if not canons or if not in canonical dress and with their Chapter (same rule);

q) Titular protonotaries,*^o if not canons or if not in canonical dress and with their Chapter (same rule);

¹⁵⁰ C.E. I, xxiii, 32.

''' C.J.C. 269, § 2.

¹⁵³ C.E. I, xxiii, 32.

¹⁵³ *Ibid.* He receives three in presence of his metropolitan (unless the latter is cardinal).

¹⁶⁴ Cf. C.E. I, xxiii, 27. These form one body with the Bishop when assisting him at the throne, whether he presides *paratus* or in *cappa* and so are incensed before extern bishops and other prelates who may be in choir.

¹⁵³ Cf. S.R.C. 24472, 28835, and 4355, 4361.

«C.E. I, xxiii, 29; S.R.C. 4154.

¹³⁷ C.J.C. 370; S.R.C. 1086, 4154; S. Congregation of the Council. May 17, 1919.

¹⁵⁸ C.J.C. 408; C.E. I, xxiii, 32; II, ni, 12; S.R.C. 156, 805, 17733, 3110. Where the prebends are distinct, the presbyteral canons are first incensed, then the diaconal ones, and lastly the subdiaconal ones.

¹⁵⁰ S.R.C. 1664.

«S.R.C. 15132, but cf. 156, 2046, 3643.

C.E. I, xxiii, 29; S.R.C. 156.

¹⁶² Cf. S.R.C. 4154.

«.

'''*Ibid.* §66.

- r) Prelates *di mantellone* (e.g., papal chamberlains) if not canons, or if not in canonical dress and with their Chapter (same rule);
- s) Beneficiaries,⁷⁴ cathedral chaplains, etc. (1 each);
- t) All other priests in choir (1 each);⁷⁵ in presence of a cardinal, or if the clergy be numerous, the beneficiaries and other priests are incensed collectively⁷⁸ (see VI, c);
- u) Seminarists, who are always incensed collectively.⁷⁹

11. In *smaller churches* (parish churches, the churches of Regulars) the order is this:

- a) An outside bishop (3);
- b) Other (lesser) prelates (2 each);
- c) The rector of the church (2, by custom);
- d) All other priests (1 each);
- e) Assistants or servers present in choir dress are incensed collectively (see VI, c).

12. The incensation of lay persons of high rank is treated of in *Caeremoniale*, I, xxiii, 25, 30, 31, 32. Many decrees of S.R.C. also deal with the question.⁸⁰ Briefly the rules are these: (a) A king is incensed before the Bishop (presiding); a president, viceroy, or governor of a state, immediately after the Bishop and his immediate assistants at the throne (i.e., the A. P. and the two assistant deacons).⁸¹ Each of these is incensed by the deacon, with three double swings, (b) High officials (e.g., a minister of state) are incensed after the canons of the church, if these are vested; before them, if they are in choir dress. Officials of the next rank (e.g., a lord mayor) are incensed after prelates and canons, but before the rest of the clergy.⁸² Each of these is incensed by the deacon, with two double swings.⁸³ (c) Lesser officials are incensed after all the clergy in choir. Each of them is incensed by the thurifer,⁸⁴ with two double swings.⁸⁵

All these laymen (except a king) receive one swing less in the presence of a cardinal.

⁷⁴ Cf. S.R.C. 3003s.
⁷⁵ S.R.C. 1264s.
⁷⁶ « C.E. I, xxiii, 32.
⁷⁷ S.R.C. 2791«.
⁷⁸ See *index Generalis*, Vol. V of the decrees, under *Thurificatio*.
⁷⁹ C.E. I, xxiii, 30, 32.
⁸⁰ *Ibid.* and S.R.C. 281, 1078, 2132®.
⁸¹ C.E. I xxiii 32.
⁸² *Ibid.* and S.R.C. 497, 1187, 1192, 1290s, 1898, 2175, 3264s.
⁸³ See *Ceremonies of the Roman Rite Described*, (1962) p. 188.

Chapter V

THE KISS OF PEACE¹

- 1. The Pax or kiss of peace is the ceremonial embrace and kiss, in sign of fraternal charity, which is given during solemn Mass to all the clergy² present and to those engaged in the service of the altar.
- 2. It is given at every solemn Mass, even in the presence of the Blessed Sacrament exposed,³ except in Masses for the dead,^{*} and on Maundy Thursday and on the Easter Vigil.[®]
- 3. The person who is to receive the Pax stands[§] with joined hands, and when the person who is to give it presents himself, bows slightly or more deeply according to the difference in rank between him and the person who gives the kiss.⁷ This latter never bows *before* giving the Pax;[§] but after giving it he bows according to the difference in rank between him and the person to whom he has given the kiss.
- 4. The person who gives the Pax leans forward and lays both hands on the shoulders of the other. The one who receives the Pax also bends forward and clasps the arms of the giver, holding them at the elbows.[®] At the same time they approach the *left* cheek to one another,¹⁰ so that

¹ R. X, 8; C.E. I, xxiv; II, viii, 75.
^{*} Cf. S.R.C. 100, 3591. ⁵ Special rubric *in loco*.
² S.R.C. 3792'. - C.E. I, xxiv, 7.
³ R. XIII, 1. ⁶ Cf. C.E. *re.* incensation, I, xxiii. 20.
⁴ No matter what the rank of the person who is to receive the kiss. C.E. I, xxiv, 5 (cf. S.R.C. 3281¹). *Quia*, says C.E. I, xxix, 8, *ante non habetur consideratio ipsius ministri deferentis, sed Racis, quae a Sacrificio altaris ad illum defertur*. The person who brings the kiss of peace represents Christ (cf. Callcwaert and Vismara).
⁵ S.R.C. 2915⁷ (in which S.R.C. approves formally of the teaching of Gavantus). Many rubricians say that if the Pax is given to a “greater” prelate (see p. 612), the person who gives it does not lay his hands on the shoulders of the prelate but on his arms. There is no mention of this in the rubrics. If it be an established custom it may be followed in accordance with C.E. I, xxiv, 12.
⁶ *” Sinistris genis sibi invicem appropinquantibus*, rays R. X, 8; *appropinquat (Presbyter assistens) sinistram genam suam sinistrae Celebrantis, ita ut se invicem leviter tangant*, is the rubric of C.E. II, viii, 75.

they almost touch.¹¹ While thus embracing each other the person who gives the Pax says Pax *tecum*, and the other replies *Et cum spiritu tuo*. They then resume the erect position, and with joined hands bow to each other.

5. The order to be followed in giving the Pax in choir is, in general, the order that was followed in incensing the choir!¹² (sec p. 426), unless another order is established by legitimate custom.” In cathedral churches where the canons are divided into three orders, the Pax will be given — on each side of the choir, if each order is divided — to the first canon (dignitary) of each order.” Where the prebends are not distinct, it is given to the first canon or dignitary only on each side of the choir. It is also given to the first of the lower orders (the priests, or seminarists) in accordance with the rubric of the Missal.” Those who receive the Pax pass it on to their immediate neighbour.”

6. In a pontifical Mass the assistant priest gives the Pax to all those who had been incensed by the deacon, and the M.C. or an acolyte gives it to all others.” In an ordinary solemn Mass it is the subdeacon who gives the Pax to those in choir.”

The Pax-Brede

7. To “greater” prelates!¹⁹ present at low Mass,²⁰ to the clergy in a sung Mass, and to lay persons of high rank present at solemn Mass — or low Mass²² the kiss of peace is conveyed by means of the *instrumentum pacis* or pax-brede.”

8. (a) At a pontifical Mass the brede is kissed by the A.P.²⁴ (immediately after having received the Pax from the celebrant) and is carried (i) by him to those who had been incensed by the deacon (p. 426), (ii) by a M.C. or a server to others who are to receive the Pax.”

¹¹ So the rubricians interpret *leviter tangant* of C.E. — a moral, not a physical touch. And C.E. I, vii, 5 says of the celebrating bishop: *qui sinistram genam suam cum sinistra ipsius presbyteri assistentis approximans*. The older rubric of the Missal was altered from *sibi invicem approximantibus* to *sinistris genis sibi*, etc. (Vavasseur-Stercky, I, 140).

¹² C.B. I, xxiv, 3; S.R.C. 1370.

¹³ C.E. I, xxiv, 12.

Ibid., 6.

¹⁵ R. X, 8.

¹⁸ C.E. I, xxiv, 6.

¹⁷ *Ibid.* 7.

²² R. X, 8. Some rubricians say that he should give it only to those who had been incensed by the deacon; and that others should receive it from the M.C. or an acolyte. Legitimate custom may be followed (C.E. I, xxiv, 12).

¹⁹ See Glossary, p. 612.

²⁰ C.E. I, xxix 8; xxx, 2.

²¹ < C.E. I, xxiv, 6. The rubric says *magistratus, et Barones ac nobiles*. Cf. S.R.C. 269 18301, 3780@. See *Ceremonies of the Roman Rite Described* (1962), p. 188

²² C.E. I, xxix, 8 speaks of *Princeps*.

²³ See Glossary, n. 611.

²⁴ C.E. I, xxiv, 6.

²³ C.E. I, xxiv, 7; S.R.C. 3780@.

b) At a solemn Mass *coram Episcopo*, the brede is kissed by the A.P. after he has given the Pax to the subdeacon, and it is carried (i) by the subdeacon to all who had been incensed by the deacon (p. 426), (ii) by a M.C. or a server to all the rest.

c) At a solemn Mass, not *coram Episcopo*, the brede is kissed by the deacon, after having given the Pax to the subdeacon, and is carried by the latter to those who are to receive the kiss of peace.

9. In low Mass the server (or chaplain, in the Mass of a bishop), after the prayer *Domine Iesu Christe, qui dixisti*, kneels at the right of the celebrant and presents the pax-brede to him. The celebrant kisses it, saying Pax *tecum*, to which the server replies *Et cum spiritu tuo*. The server then presents the pax-brede to the prelate or layman (who remains kneeling) to be kissed, saying Pax *tecum*TM (see p. 351).

10. When the kiss of peace has to be given to a number of persons, it should come to an end before the celebrant sings *Dominus vobiscum* preceding the Postcommunion prayer.

- R. X, 3; C.E. I, xxix, 8; xxx, 2. The first assistant chaplain would present the brede to a prelate or layman of very high rank.

Chapter VI

THE MUSIC OF SOLEMN OR HIGH MASS'

I. Sacred Music

1. Music is a complementary part of the sacred Liturgy and participates in its general scope, which is the glory of God and the sanctification of the faithful. Its principal office is to clothe with suitable melody the liturgical text, thereby adding to its beauty and solemnity.

2. Sacred music should possess in the highest degree the qualities which are proper to the sacred liturgy. It must be, above all, holy — excluding all that is unseemly or profane² — it must be truly artistic, that it may influence and elevate the minds of those who hear it; and it must be universal in character, suited to the many peoples that make up the Church of Christ?

3. The official traditional music of the Western Church is plainsong. It is known also as Gregorian chant. The official text, which must be used for the Mass in the Roman rite, is that of the Vatican Gradual? Plainsong is exclusively prescribed for certain parts of the Mass, i.e., for all the

¹ The subject is dealt with in C.E., especially I. xxvii and xxviii; in the *Mom Proprio* of Pius X (1903) *Inter pastoralis officii sollicitudines* (which the Pope terms "the Juridical Code of Sacred Music"); in the Constitution *Divini Cultus* of Pius XI, 1928; in *Mediator Dei* of Pius XII (1947) especially §§ 191 sqq [203 sqq.]; C.J.C. 1264 and various decisions of S.R.C.; Encyc., *Musicae Sacrae Disciplina*. December 25, 1955; *Instructio de Musica Sacra* (1958); *Variationes in cantu in Missali, Kyriali, Gradualit, et Antiphonali* (1961); *Officium Hebdomadae Sanctae* (1959).

² Cf. C.J.C. 1264, § 1.

³ Cf. M.P. 55 1, 2.

«i
« The typical edition was issued in 1908. [S.R.C. 4203, 4217]. Editions derived from the Vatican Gradual and furnished with rhythmic signs are permitted (S.R.C. 4263, 4345); Instr, n. 59; and transcriptions of the text into modern musical notation are also allowed, provided that the order of the notes and of the neums is in no way altered (S.R.C. 4166³, 4345»).

chants of the sacred ministers. It is the supreme model for all church music.'

Classical polyphony (e.g., the works of Palestrina), and such modern compositions as conform to the standards' which the Church requires for sacred music, are also permitted.' The Code of Canon Law, confirming the legislation of Pius X, bans from the church all music of an unsuitable character and orders that the laws regarding sacred music be observed?

II. The Liturgical Text

1. Latin is the official language of the Roman rite and to sing anything in the vernacular during "solemn liturgical functions," such as solemn Mass, is forbidden." Much more so is it forbidden to sing during solemn Mass translations of the common or variable parts of the Mass.¹⁰

2. As the liturgical text is the important thing, and not the music which must be subservient to the text, it must always be sung in full at least *recto tono* (monotoned).¹¹ No liturgical text may be omitted in the course of the Mass. It must be sung or recited *in full* as it is found in the Missal, without alteration or inversion of words, without undue repetition," without breaking syllables and always in a manner intelligible to the faithful.¹³

3. At the Offertory, after the antiphon has been sung, a short motet, in Latin, in keeping with this part of the Mass may be sung. It must not continue beyond the Secret. After the Communion antiphon a Latin motet suitable for that part of the Mass may be sung."

III. The Sung Texts

1. In solemn Mass the parts of the text that are sung by the choir (and congregation when possible) are (a) from the Ordinary': the *Kyrie*, *Gloria*, *Creed*, *Sanctus*, and *Agnus Dei*; (h) from the Proper: the Introit, the Gradual with the *Alleluia* verse or Tract or Sequence, the Offertory and Communion antiphons.

M.P. § 3; *Mediator Dei*, §§ 191, 192 (§§ 203, 204); cf. Instr., nn. 5, 16.

¹⁰ E.g., such compositions must have nothing profane nor theatrical about them; they must observe unity of composition; and their length must be suitable for the sacred liturgy (cf. M.P. §§ 22, 23).

¹¹ M.P. §§ 4, 5; *Mediator Dei*, §§ 62, 193 (§§ 66, 205); Instr., nn. 6, 17, 48.

¹² Canon 1264, § 1; *Mediator Dei*, § 191 [§ 203].

¹³ "M.P. 57; SRC. 3230, 3496, 3827*, 3880, 3975', 3994; Instr., nn. 13, 16.

*» M.P. § 7; cf. S.R.C. 4235»; Instr., n. 14.

» S.R.C. 2424-, 3365"; Instr., n. 21.

*- These qualifications concern modern compositions.

» M.P. § 9; Instr., n. 21a.

¹⁴ Instr., n. 27 b. c.

2. For the Ordinary of the Mass the *Graduate* (or the excerpt from it containing the chants of the Ordinary and called the *Kyriale*) contains eighteen Masses and also a number of *ad libitum* chants. While each Mass has a heading indicating the occasions for which it is suitable," it is not of obligation to follow these directions, though, of course, it is very laudable to do so. Nor is it binding to take all the music of the Ordinary from the same Mass. A text may be chosen from any of the Masses (including the *ad libitum* chants) so that the *Kyrie* may be from one Mass, the *Gloria* from a different one.¹⁴ There is one exception, however, to this rule: on ferias, only the Masses appointed for them (Nos. XVI and XVIII) may be used.¹⁵

*The Organ Supplying an Accompaniment*¹⁶

3. When possible the texts of solemn Mass should be sung in full," even such long parts as the Gradual²⁰ or Sequence.²¹ If, however, it happens that singers cannot be provided, or that they are not sufficiently capable, the organist is allowed not only to supply music for alternate verses of the *Kyrie*, *Gloria*, *Sanctus*, and *Agnus Dei*,²² but also to supply one or more of the texts of the Proper. In such cases, while the organ plays the melody of the text in question or another melody, the words of the entire text must be sung *recto tono*, i.e., monotoned by one of the choir.²³ It is never permitted to omit completely in solemn Mass any of the texts that should normally be sung — each *must at least be recited audibly recto tono*.²⁴ This method of supplying a text — alternately with the singers or completely — is neither prescribed nor recommended. It is merely allowed when it is customary or because of the lack of trained singers.²⁵ It may not be used when the organ cannot or may not be played alone²⁶ (see V, §§ 5-8). It may not, therefore, be resorted to in a solemn requiem Mass; hence the texts of this Mass must be fully sung. Nor may the organ supply alternate verses of the Creed; this must be entirely sung.²⁷ To sing one or more of the texts to a psalm tone is permitted,²⁸ in case of necessity.

¹⁴ E.g., *Tempore Paschali, in Festis Solemnibus, in Festis B. Mariae Virginis, in Dominicis infra annum*.

¹⁵ Rubric of the Gradual, after Credo IV (cf. S.R.C. 43032).

¹⁶ *Ibid.*

¹⁷ For the music that may be "supplied" by the organ, see V § 9.

¹⁸ S.R.C. 24242, 33657, 3624², 3994=; cf. 4189»; cf. Instr., n. 21.

¹⁹ Cf. S.R.C. 3590.

²⁰ Cf. S.R.C. 4054«.

²¹ Cf. C.E. I, xxviii, 9.

²² C.E. *ibid.*, 6; S.R.C. 29942, 38272; Instr., n. 21c.

²³ See note 19.

²⁴ Cf. S.R.C. 40673, 4189«.

²⁵ Cf. S.R.C. 3108»«.

²⁶ C.E. I, xxviii, 10; S.R.C. 10233, 3108², 38272.

²⁷ S.R.C. 3697²; Instr., n. 21c.

IV. The Singers

1. Singers at solemn Mass have a real liturgical office;" they aid, and sometimes entirely replace, the clergy in the music of the liturgy. Church music is essentially choral, and hence, while solo singing is not entirely excluded, it must never predominate to the extent that the greater part of the liturgical chant is executed in this way. The solo should be treated simply as a theme which should be closely incorporated with the fabric of the entire choral composition.³⁰

2. In a large church three distinct bodies will normally take part in the liturgical music: (a) the clergy³¹ in choir and the entire congregation, who will sing at least the responses and usually also the Ordinary of the Mass; (b) the *schola cantorum*, or special choir of trained singers, either clerics or laymen, which will execute the more difficult parts of the Mass (i.e., the Proper) or sing polyphonic compositions; (c) the chanters — one, two, or even four on great solemnities" — who intone musical texts or sing parts alternately with the special choir or with the congregation.

3. The liturgy always supposes that the clergy sing in the more solemn functions, and the liturgical ideal is that the *entire congregation* should join in the singing, thereby taking that "active part in the holy mysteries and in the public and solemn prayer of the Church which is the first and indispensable source of the true Christian spirit."³² St. Pius X, Pius XI,³⁴ and Pius XII³⁵ have strongly urged that every effort must be made to induce those present at the Holy Sacrifice to *sing the Mass*.³⁶

4. Laymen" and boys may form (with or without the clergy) the special choir, which will be needed where the more difficult parts of the Mass are fully sung. Dressed in cassock and surplice,³⁷ they may even be admitted into the sanctuary³⁸ during the liturgical Offices. The purpose of the special choir is not to replace the congregation, but *to aid and encourage in every possible way the general singing* and to replace the clergy and people only

²⁸ Instr. 93c.

²⁹ Cf. M.P. § 12. A solo by a woman alone is not allowed (S.R.C., July 10, 1959, ad 4).

³⁰ Assuming that the clergy do not form the *schola*.

³¹ R.S. I.

³² Pius X (M.P.)

³³ In his Apostolic Constitution *Divini Cultus Sanctitatem* (1928).

³⁴ Instr., nn. 24 sqq.

³⁵ Not only that they should not be "merely detached and silent spectators" (Pius XI), nor merely sing *at* Mass, but that they should sing the text of the Mass (Instr., nn. 1-5).

³⁶ Non-Catholics may not be admitted into the choir (Holy Office, July 7, 1863; May 1, 1889).

³⁷ 14. They may not wear copes (S.R.C. 3248*). In the processions to and from the sanctuary they precede the clergy.

³⁸ If they sing in a special tribune in the church, they are to be hidden behind gratings, if the tribune is too much exposed to the public gaze (M.P. § 14).

for the more difficult pieces, which the general body could not sing properly. It is not permitted, however, that *all* the singing for a liturgical function be done by one chanter or one woman only.⁴⁰

Women in Church Choirs

5. In strictly liturgical functions, and so for solemn Mass, (*a*) women are never allowed to form part of the liturgical choir,“ either within or outside⁴² the sanctuary; (*b*) where a *schola cantorum* is not available women may form part of a “mixed” choir, in the body of the church,⁴¹ and separated from the men singers;⁴⁴ (*c*) *they* may also form an exclusively female choir,⁴⁵ or, of course, may sing as part of the general congregation and may even alternate with the singing of the special choir (i.e., in those parts of the Mass which may be sung by the congregation). They may not sing solos in church at a liturgical function.⁴⁰

6. Religious (women), however, in accordance with their constitutions and liturgical law, and with the permission of the Ordinary of the place where their convent is, are allowed⁴⁷ to sing in their own churches or oratories.⁴⁸ If their church or oratory be open to the public, they must sing from a place in which they cannot be seen.⁴⁰

V. The Organ

1. Although the music proper to the church is purely vocal, so that the ideal is to sing it unaccompanied, the use of the organ (which should be blessed),⁵⁰ or in smaller churches of a harmonium, is also permitted.” While the organ is used to add beauty and solemnity, to sustain the chant, and sometimes even to supply for it (sec *III*, § 3), its music must be regarded as incidental and entirely subordinated to the sung liturgical text.

⁴⁰ S.R.C. July 10, 1959, ad 3.

⁴¹ Singers in church have a real liturgical office and so women, as being incapable of exercising such office, may not be admitted to form part of the choir (M.P. § 13).

⁴² S.R.C. 3964.

⁴³ Never in the sanctuary (cf. S.R.C., July 10, 1959, ad 2).

⁴⁴ Instr., n. 100.

⁴⁵ *Ibid.*

⁴⁶ Cf. S.R.C. July 10, 1959, ad 4. It is not forbidden to have a woman organist.

⁴⁷ And their pupils with them.

⁴⁸ C.J.C. 1264, §2.

⁴⁹ C.J.C. 1264, §2.

⁵⁰ Instr., n. 62. The blessing is found in Roman Ritual, IX, viii, 2.

⁵¹ M.P. §15; *Divini Cultus* (Pius XI), § VIII; Instr., n. 63. In private replies to different queries (1938, 1939, 1943, 1949) about the use of modern substitutes for the organ (the auto-organ, the electronic or electrotonic pipeless organ) S.R.C. withheld its approval, but on July 13, 1949, the Congregation declared that, while the reed organ is the more suitable for liturgical use, the Ordinary — having heard the views of the diocesan musical Commission — may, in individual cases, when a pipe organ cannot be easily got, permit the temporary use *of* an electronic organ, with such improvements as the Commission may suggest for liturgical functions (Instr., n. 64).

2. The organ may not accompany the chant of the sacred ministers at Mass.⁵² It may accompany the responses, but it is more correct not to do so. Otherwise it may accompany both plainsong and polyphonic music.⁵¹ As the music of the organ is intended to adorn and enforce the sung text, the chant must always have the principal place; the organ should merely sustain and never oppress it.⁵⁴ The organ accompaniment for plainsong should be of a kind suited to the special character of that form of singing⁵⁵ (i.e., modal).

3. While the organ may, ordinarily, be played at moments during a function when nothing is being sung,⁵⁰ “it is not permitted to have the chant preceded by long preludes or interrupted by intermezzo pieces.”⁵⁷ “The sound of the organ . . . must be not only governed by the special nature of the instrument, but must participate in all the qualities proper to sacred music.”⁵⁸ The pieces which are played should be, therefore, of a religious character, and profane or frivolous music and the production of “effects”⁵⁹ must be eschewed.

4. At low Mass, in which the people are not participating by common prayer or song, the organ or any other instrument may not be played: (a) from the beginning of Mass to the Offertory; (b) from the versicles before the Preface to the end of the *Sanctus*; (c) where the custom exists, from the Consecration to *Pater noster*; (d) from *Pater noster* to *Agnus Dei* inclusive; (e) during the Postcommunion and while the Blessing is being given.⁶⁰

5. The organ may be played on all Sundays (including Septuagesima, Sexagesima, and Quinquagesimal) and feast days.⁶¹ It may not be played, however, at any liturgical function (except Benediction) in Advent or Lent, except on *Gaudete* and *Laetare* Sundays,⁶² and at the Chrism Mass on Maundy Thursday;⁶⁴ nor on September Ember Days, if the Office and

~:~M P. § 12; S.R.C. 4009; Instr., n. 16b.

» S R C. 4265-, 4287; Instr., nn. 5. 83, 84.

84 M.P. 5 16.

⁸⁵ “In accompanying, organists should take particular pains not to drown the voices by a too florid use of the stops, and especially to avoid the abuse of the reed stops. This rule should be specially observed in accompanying Gregorian plainchant, and it should also be kept in the case of other approved musical compositions which may be rendered during the service” (Regulations of the Cardinal-Vicar for Rome. No. 23).

⁸⁰ Silence from the Consecration to the end of the Canon is best (cf. Instr., n. 29c).

⁸⁷ M.P. § 17.

⁸⁸ M P. § 18.

⁸⁰ Hence S.R.C. (4344) forbade the use of “tubular bells.” “But here (i.e., in organ playing),” wrote Pius XI (*Divini Cultus*, § VIII), “must be avoided that mixture of the profane with the sacred which, through the fault partly of organ-builders and partly of certain performers who are partial to the singularities of modern music, may result eventually in diverting this magnificent instrument from the purpose for which it is intended.”

^{1,0} Instr. n. 29.

«» S R C. 2365«; Instr., n. 82.

⁸² C.E. I. xxviii. 1; cf. Instr., n. 83

⁸⁸ *Ibid.*, § 2 and S.R.C. 1490', 2245, 2965», 2959», 3576'«; Instr., 83b.

⁸⁴ Instr., n. 83b.

Mass is of the day;⁶⁵ but it is permitted within these seasons on holy days and holidays"⁶⁶ (except Sundays), on the feasts of the chief local patron, of the titular and anniversary of the dedication of the church, of the titular or founder of a Religious Order, or if any extraordinary solemnity occurs."

6. The organ is not allowed at Offices or Masses for the dead (including the Absolution that often follows).⁶⁷*

7. On the occasions when the use of the organ is not permitted, it may, *if necessary*, be played to accompany the singing and sustain the voices but it must cease to play the moment the singing ceases.⁶⁸*

8. From immediately after the *Gloria in excelsis* at the Mass of the Lord's Supper on Maundy Thursday evening until the beginning of the *Gloria* on Easter Eve,⁶⁹ the playing of the organ is entirely forbidden even to accompany the singing.

The Organ at Solemn Mass

9. Ordinarily, then, apart from the accompaniment, the organ *may* be played at solemn Mass:⁷¹

- a) Before Mass, until the singing of the Introit (or the *Asperges*) begins;
- b) To supply music⁷² of (sec 111, § 3) the *Asperges* antiphon (*Asperges* or *Vidi aquam*), «**Λ**,
- c) To supply music for the repetition of the Introit;
- d) Alternately with the choir at the singing of the *Kyrie* and *Gloria*;
- e) After the Epistle, to supply music for the Gradual,⁷³ etc.;
- f) To supply music for the Offertory antiphon;⁷⁴
- g) Alternately with the choir at *Sanctus*;
- A) With a "grave and sweet sound" during the Elevation,⁷⁵* where customary;
- i) Alternately with the choir at *Agnus Dei*;
- j) To supply music for the Communion antiphon;⁷⁶

⁶⁵ Instr., n. 81c.

«" Instr.. 83a. Cf. C.E. I, xxviii, 1, 2.

⁶⁶ C.E. I, xxviii, 2; Instr., n. 83.

⁶⁷ C.E. I, xxviii, 13; S.R.C. 4243s; Instr., n. 81d. It would seem that *before* (or after) such Offices the organ might play suitable music, but it must cease to play alone the moment the liturgical function begins (i.e., when the procession to the altar appears in the church) and must not be resumed until this function has *completely* ended.

⁶⁸ S.R.C. 4243 -, 4265, 4287.

⁶⁹ S.R.C. 3515-, 3535f. 4067- (cf C.E. I, xxviii, 2); Instr., n. 83b I, xxviii,

⁷² If (as explained in III, 5 3) it is not sung for some good reason. In each case the text must be recited *recto tono* (Instr., n. 21c). The same remark applies to all the cases of "supplying" which are mentioned below.

⁷³ Cf. S.R.C. 310814, 4189'. The organ may not supply a verse at which those in choir should kneel, such as the words *P'r/ii, Sancte Spiritus* in the *Alleluia* verse at Pentecost. Such a verse must be sung (C.E. I, xxviii 6)

⁷⁴ Cf. S.R.C. 2994-' 4189'.

⁷⁵ C.E. I, xxviii, 9; *cum omni melodia et gravitate* (*ibid.* II, viii, 70); Instr., n. 27c

⁷⁶ Cf. S.R.C. 29942, 4189'.

k) To reply to *Ite, missa est*," or *Benedicamus Domino*;

l) After Mass;

rn) At intervals in the singing during Mass, if any, but never in such a way as to delay the celebrant.⁷

10. While the organ may accompany the Creed, it may not "supply" any of the verses of it; this profession of faith must be sung tn full.⁷

Instrumental Music in Church

11. "Singing with orchestral accompaniment is not regarded by the Church as a more perfect form of music or as more suitable for sacred purposes. Voices rather than instruments ought to be heard in the church: the voices of the clergy, the choir, and the congregation.

12. The use of any musical instrument in the liturgy must be as perfect as possible.⁸¹ Certain instruments, like the organ, are by their nature and origin destined for sacred music; others (like bowed instruments) can easily be adapted for liturgical use, others again are so connected with profane music as to be entirely unfit for church use.⁸² All automatic or mechanical instruments are excluded.⁸³

13. At liturgical functions — especially on greater days — instruments, particularly bowed stringed instruments, may now, without special permission, be used, with or without the organ, separately or to accompany singing.⁸⁴ The use of instruments is forbidden when the organ is not allowed (p. 437, V, § 5), and also on Septuagesima, Sexagesima and Quinquagesima Sundays and the weekdays that follow them.⁸⁵ And it is allowed on the great feasts — within the forbidden season — on which the organ is permitted (p. 437, V, § 5).⁸⁶ As the use of instruments in the liturgy is an adornment, it should be in keeping with the degree of festivity in the liturgy of the day.⁸⁷ While the organ is allowed at certain forbidden times to sustain the chant at Mass and Vespers, instruments are not then permitted.⁸⁸

VI. The Musical Texts of Solemn Mass'

1. *In choro non sedent qui actu cantant*, is the direction of the new rubrics, n. 524. This is usually interpreted as applying to chanters when

⁷⁷ Cf. S.R.C. 41891. The organ must be silent during the Blessing, which the celebrant is to give in a clear voice (R. XII, 7), so that he may be heard by the congregation.

⁷⁸ M.P. 55 22, 23.

⁷⁹ C.E. I, xxviii, 10; S.R.C. 1023s. 3108' 3110' 3827s.

«° Pius XI (*Divini Cultus*, 5 VII).

*° Instr., nn. 60a. 65, 68c.

*2 Instr., nn. 60b, 70.

8' Instr., nn. 60c, 71.

RPThe directions for singing the different texts of the Mass are given in *De Ritibus Servandis in Cantu Missae* (= RS.) printed at the beginning of the Roman Gradual.

«« Instr., n. 68.

<< Instr., 82.

Instr., n. 83a.

BT Instr., n. 80.

Instr., n. 83c.

they intone or when they alone sing.*0 In some places, however, all who sing stand for the shorter musical texts, but sit for the longer ones (e.g., for the *Gloria* or Creed). When a genuflection is to be made during the text the singers genuflect with the others in choir, if the text is short so that the genuflection does not interfere with the singing; otherwise the singers do not genuflect until they have completed the text.

2. When the celebrant intones the *Asperges* all the singers continue it. The chanters¹ sing the first part of the psalm, to the asterisk, and the choir² continues it; the chanters sing *Gloria Patri*, the choir *Sicut erat*, and all repeat the antiphon (*Asperges* or *Vidi aquam*), including the opening words, to the end of the first double bar.

3. As the sacred ministers approach the altar in procession to begin Mass³ (or if the *Asperges* precedes the Mass, while the celebrant dons the chasuble) the chanters begin the Introit, intoning the opening words up to the asterisk. The choir continues it to the psalm which begins after the first double bar. The chanters sing the first part of this to the asterisk, and the choir finishes it. The chanters sing *Gloria Patri*, and the choir *Sicut erat*, and all repeat the first part of the Introit up to the first double bar.

4. The *Kyrie*, *eleison* is sung alternately by the two sides of the choir, or by the chanters and the choir, the chanters intoning it the first time as far as the asterisk. The last *Kyrie* is thus sung: if there are only two parts to it (i.e., one asterisk), the first part is sung by the chanters or by the first side of the choir and it is finished (from the asterisk) by all. If there are three parts,⁴ the first part is sung by the chanters or by the first side of the choir, the second part is sung by the second side of the choir, and the third part is sung by all.

5. When the celebrant intones *Gloria in excelsis Deo*, one side of the choir⁵ takes up the melody and sings it alternately with the other side; or the chanters sing it alternately with the choir. All sing *Amen*.

*0 Cf. S.R.C. 2065 (cf. *infra*, p. 450).

¹ R.S. I, directs that there be one chanter on weekdays and feasts of simple rite; two on other feasts and on Sundays; and four (when possible) may act as chanters on very great occasions (*in solemnitatibus*).

² By choir in this section dealing with the musical texts of the Mass is meant the general body of singers (clergy, people, and special choir) in contrast to the chanters.

³ If the sacred ministers approach the altar by the longer way, the singing of the Introit may be prolonged by adding (before *Gloria Patri*) other verses of the psalm used in the first verse, repeating after each additional verse (or two verses) —if desired — the antiphon. On the arrival of the celebrant at the altar *Gloria Patri* is sung and the antiphon repeated (Instr., n. 27a).

⁴ Marked first by one asterisk, and then by a double asterisk, sec, for example, Mass II, in *Festis Solemnibus*, in the *Kyriele*.

⁵ When there is question of dividing a chant between "sides" of the choir, the term "sides" does not necessarily mean singers on the Gospel or Epistle side of the sanctuary, but it often means two choirs made up of all those who take any part in the singing. The "side" to first take up the chant is determined in this order: (a) chanters (b) if no chanters, then the *schola* or picked choir; (c) if neither chanters nor *schola*, then those on the side of the sanctuary where the hebdomadarian sits, or, if there is no hebdomadarian, those on the Gospel side.

6. All sing the responses.⁶

7. The chanter(s) intone the Gradual, to the asterisk, and the choir, or certain selected members of it (if the Gradual be too difficult for all), continue it to the end of the first double bar. The chanter(s) sing the first part of the verse, and the choir finishes it (from the asterisk). Or it may be sung in the responsorial way, i.e., the chanters sing *all* the verse and the choir repeats the first part of the Gradual down to the first double bar.

8. The first *Alleluia* is sung by the chanter(s) up to the asterisk only, the choir repeats this and adds the *neum* or *jubilus*, sung to the letter *a*. The chanters sing the verse up to the asterisk, the choir finishes it. The chanter(s) repeat *Alleluia*, and this time the choir adds only the *neum* (i.e., from the asterisk to the first double bar).

9. After Septuagesima, when *Alleluia* is excluded from the liturgy, the Tract is sung. Its verses are chanted alternately by the two sides of the choir, or by the chanters and choir.

10. In Eastertide, when the Gradual is omitted, the first *Alleluia* is intoned by the chanters as far as the asterisk. It is repeated and finished by the choir; the chanters sing the verse to the asterisk and the choir finishes it. Another *Alleluia* (to a different melody) follows. It is intoned by the chanters as far as the asterisk, and the choir finishes it without repeating the intonation. The chanters sing the first part of the verse as far as the asterisk, and the choir finishes it. The chanters repeat the intonation of the (last) *Alleluia* and the choir finishes it from the asterisk, without repeating the intonation.

11. The Sequence is sung either by the two sides of the choir or by the chanters and the entire choir alternately. The Gradual and Sequence, when they occur, may not be omitted nor abbreviated,⁷ but the music may, in case of necessity, be supplied by the organ accompanying the singing of the text *recto tono* (sec III, § 3).

12. The Creed is intoned by the celebrant, and all join in at *Patrem omnipotentem*. It is sung by all together or alternately according to custom. But it must be sung entirely; no part may be supplied by the organ.⁸ All sing *Amen*.

13. The Offertory antiphon is intoned by the chanter(s) immediately after the celebrant has sung *Oremus*, and it is then sung to the end by all. This is true even if the opening words are repeated, as on the sixteenth or twenty-third Sunday after Pentecost. In requiem Masses, however, the verse *Hostias* is sung by the chanters and the choir then repeats the words *Quant olim*, etc.

*6 The responses in the Mass must be sung in plainsong. The music for them is definitely fixed in the Missal and Gradual. They may not be harmonised (Instr., n. 16b).

*7 Cf. Instr., n. 21; S.R.C. 3365; 3920; 3956 (the last two decisions regard the Sequence in a requiem Mass).

C.E.- I. xxviii, 10.

14. The Offertory antiphon may, like the Introit, be prolonged by singing verses of its psalm (or, if the antiphon is not taken from a psalm, from a psalm that is suitable for the occasion) with the repetition of the antiphon, preceded at the close by *Gloria Patri*. Or after the antiphon has been sung a short motet, in Latin, in keeping with this part of the Mass, may be sung.⁹⁰ It should not continue beyond the Secret.

15. The *Sanctus* should be begun without any prelude since the celebrant ends the Preface by the words *una voce dicentes*. The chanter(s) sings the first *Sanctus*, the choir sings all the rest to the *Benedictus* inclusive if sung in plainsong.¹⁰⁰

16. During the Elevation the singers are silent¹⁰¹ and adore with everyone else.

17. After the Elevation the *Benedictus* is sung, if it is not sung in plainsong. From the Consecration to the *Pater noster* silence is desirable.¹⁰¹

18. The *Agnus Dei* is sung either by the entire choir, with the chanters intoning each *Agnus Dei*, or alternately by the two sides of the choir. All sing the final words *dona nobis pacem* (or the final word *sempiternam* in requiem Masses).

19. When Holy Communion is not distributed, the *Communio* is intoned by the chanters and sung, normally (*per se*), by all during the celebrant's Communion.¹⁰³¹⁰⁴ a requiem Mass the chanters sing the verse, *Requiem aeternam* and all then repeat *cum sanctis*, etc.

20. When Holy Communion is distributed, the *Communio* is begun while the celebrant gives Communion. If the distribution continues for a long time, the choir may prolong the *Communio* by adding verses of its psalm (or, when the antiphon is not taken from a psalm, from a suitable psalm) with a repetition of the antiphon, preceded at the close by *Gloria Patri*,¹⁰¹ as at the Introit and Offertory.

21. The choir sings the response to *he, missa est*, or *Benedicamus Domino*, or *Requiescant*.

VII. The Music of the Sacred Ministers at Solemn Mass

1. The sacred ministers may sing only the plainsong melodics which are given in the Missal or in the Gradual, and unaccompanied.¹⁰⁷ The melodies to be used by the celebrant and the deacon (for *Ite, missa est* or what replaces it) vary according to the rite of the Mass and the feast or season.

Instr., n. 27b.

¹⁰⁰ Instr., n. 27d.

'0' C E. II, viii, 70; R.S. VII; S.R.C. 3827', 4071»; Instr., n. 27c.

¹⁰² Instr., n. 27 d. f.

¹⁰³ Instr., n. 27c.

¹⁰⁴ Instr., n. 27c.

io' M.P. § 12; S.R.C. 3891, 4009; Instr., n. 16b.

The Celebrant's Chant

2. The celebrant intones the *Asperges*^{10*} the *Gloria in excelsis*, and the Creed, if they occur; he sings the invitations and greetings and he sings in full the prayers, the Preface, and the *Pater noster*. The intonation to be used for the *Gloria* and Creed should be determined beforehand in consultation with the choir director.

The Missal (1962) gives the intonation of the *Gloria* from Masses I, II, IV, IX, XI, XII, and XV. Two intonations are given for the Creed, the first covers Nos. I, II, and IV. The *Cantus ad Libitum* (towards the end of the Missal) gives the intonation of the *Gloria* for Masses III, V, VI, VII, VIII, X, XIII, XIV, and three other *ad libitum* chants. Any of the melodies for the Creed may be chosen for any Mass.

The Prayers

3. For the singing of prayers there are two tones, the *solemn* or *festal* and the *ferial*.¹⁰¹ Of the latter there are two kinds: (a) the *simple ferial tone*, and (b) the *second ferial* or *semifestai* tone.^{10*}

The *festal tone* has a metrum (d't | d'd')^{10B} on the syllables that precede the colon which terminates the first part of the prayer; and a flex (a fall of a semitone, d't) on the syllable that precedes the semicolon that usually marks the end of the second part of the prayer.¹¹⁰ The rest of the prayer is sung on the reciting note. In the conclusion, on the contrary, the flex occurs first (after the *Filium tuum*) and the metrum second (on the words *Sancti Deus*)¹¹¹ and the conclusion terminates on the reciting note.

In the *simple ferial tone* the prayer is chanted from beginning to end on the same note (*recto tono*), there is no inflection, but at the colon, at the semicolon, and at the end of both the prayer and the conclusion, the note is prolonged a little and softened.

In the *second ferial*, or semifestal, tone the prayer is sung on one note, as in the simple ferial tone, but on the last syllable (on the last syllable

^{10*} There are in the Gradual two different melodies for the *Asperges* ceremony: one (*Asperges*) for Sundays outside Eastertide, and the other (*Vidi Aquam*) for the Sundays at Eastertide. In addition there are two *ad libitum* chants for use outside Eastertide. wR.M., nn. 515, 516.

^{10B} There is also an *ad libitum* "solemn" tone, which may be used for the prayers of the Mass (except the *Oratio super populum* in weekday Masses of Lent) on all occasions, irrespective of rite; and there is an *ad libitum* "simple" tone which may be used for the prayer of the *Asperges* and for the *Oratio super populum*.

¹¹⁰ For a dactyl d't | d'd'd'.

¹¹¹ If there is no semicolon the flex is made at the first comma that follows the inflection when the sense allows. If the sense does not allow, or if the prayer is very brief, there is no flex, as in the prayer. *Aurem tuam*, of the third Sunday of Advent.

^{1,1} In the other long conclusions (*Qui vivis*, etc., *Qui tecum vivit*, etc.), there is no flex, but there is a metrum at *Sancti Deus*, as in the conclusion *Per Dominum*. In a prayer like that of St. Stephen (December 26) the words *Dominum nostrum Iesum Christum Filium tuum* belong to the body of the prayer. The conclusion begins *Qui tecum*.

122 C.E. II, xxvii, 13, 15; xxviii, 5. For the correct chant, see *Graduale Romanum*.

If the faithful, in accordance with local custom, wish to *add* hymns to their participation in low Mass by saying, in Latin, parts of the Mass with the celebrant (see dialogue Mass, p. 594), they may do so in the vernacular (Instr., n. 14b).

Those who cannot or do not wish to take part in a dialogue Mass may sing psalms or hymns during low Mass and these may be in the vernacular, but («) such chants must be suitable for the parts of the Mass at which they are sung (Instr., nn. 30, 33), and (6) they should not be sung when prayers are being recited aloud for the congregation by the celebrant, nor when the Word of God is being proclaimed at the Epistle and Gospel, nor during the Blessing (cf. Instr. 27 g, 29 d). And there should be silence during the Consecration and until after *Pater noster*.

Chapter VII

CHOIR CEREMONIES AT SOLEMN MASS

I. General Rules1

1. Those present in choir at solemn Mass are bound to observe “the laws of standing, sitting, and kneeling in choir.”2 When performing common actions such as sitting, genuflecting, bowing, making the sign of the cross, they should act together as far as possible.3 They arc to watch the M.C. and obey his signals.4*

Dress

2. Clergy in choir wear the cassock and surplice3 and carry a biretta. Prelates and canons wear the choir dress proper to their rank: for the former this is the violet choir soutane, cincture, rochet, and mantelletta;4 for the latter it is the dress prescribed in the Brief which erected the Chapter or granted by papal induit — usually the rochet with the folded *cappa* or with a mozzetta.

1 Some points of the ceremonial for the clergy present in choir at high Mass are fixed by the rubrics (e.g., R.M., X; R. VIII, 8; C.E. II, viii, 32, 36, 39, etc.) or by decisions of S.R.C. Other points arc determined according to the general principles of ceremonial and ecclesiastical etiquette, and according to Roman usage.

-S.R.C. 2687*.

3 Cf. C.E. I, xviii, 7.

4 C.E. I, v, 5.

8 While the use of lace on a surplice is tolerated it should be noted that (a) it is a sign of festivity and should, therefore, be avoided at penitential or mourning functions; (/>) its quantity (i.e., the depth of the lace) should be in proportion to the rank of the wearer. According to correct Roman usage the depth of lace on a rochet, for example, is greater for cardinals than for bishops, and greater for bishops than for lesser prelates. Hence, lace should be used by simple priests with great restraint, or better still, not at all.

8 Lesser prelates (such as papal chamberlains) wear the “mantellonc” over a violet soutane; they have not the privilege of wearing a rochet.

The Biretta

3. While the wearing of the biretta at ecclesiastical functions by the clergy in choir is not of strict obligation,78it is the common usage. For the sake of uniformity it should be worn in choir by everyone when this is the local custom. It may not, of course, be worn in presence of the Blessed Sacrament exposed." The biretta may be wom only when sitting, or when walking *outside* the church.' It is put on after having sat down and taken off before rising. When taken off for a moment, it is laid on the right knee. The biretta is put on or taken off always with the right hand, and for this purpose it is always held by the middle peak. On the following occasions the biretta is held with both hands clasped or folded before the breast and with the thumbs crossed on the inside: (a) during a procession within the church; (b) while being incensed; (c) when standing unoccupied in choir, unless the biretta has been laid aside.

4. Those seated and wearing the biretta uncover: (a) to return a salutation of the sacred ministers;70 (b) for certain words at which a bow is made77 (see below, § 12); (c) while the scriptural text of a sermon is announced.

The Skull Cap

5. While the use of the skull cap is not allowed13 to the celebrant (or to the deacon or subdeacon) at Mass, unless he be a prelate who wears a mitre,” the clergy in choir are permitted to use it when the Blessed Sacrament is not exposed. At solemn Mass, however, they must remove it:74

- a) When they reverence to the altar on arrival and before departure;
- b) Whenever they genuflect;
- c) When they are sprinkled with holy water;
- d) When they recite together the Confession, the *Kyrie, Gloria in excelsis, Creed, Sanctus, Agnus Dei*;
- e) During the singing of the Gospel, but not while the celebrant reads the last Gospel;
- /) When they arc incensed;
- g) From the Preface to the Communion (inclusive);
- i) At the Blessing.

7 S.R.C. 3104", 3746'.

* Sec p. 556.

7 The biretta is permissible for those who are *in sacred vestments* and they alone may wear it when walking *within* the church.

10 When saluted by the celebrant the clergy should be standing.

" If, for example, in a sermon, the Sacred Name or the name of Mary or of the saint of the day is mentioned several times, it suffices to take off the biretta at the *first* mention of each name.

"Except by induit.

"Cf. C.J.C. 811, § 2.

"S.R.C. 1324, 34381, 3491' and cf. 1891.

Standing

6. Standing is the normal posture in choir, and so all stand except at the times when kneeling is prescribed or sitting is permitted. Whether the clergy should stand facing each other (except at certain moments), or turned to the altar (except at certain moments) is a moot point.¹⁵ Hence each church may follow its own usage. The rubrics do not deal with the question, though the Ceremonial directs the bishop to face the altar when singing the prayers,¹⁶ and to face the deacon when he chants the Gospel.¹⁷ It is the custom in many places for the clergy to stand facing one another and to turn to the altar for the chanting of those prayers (e.g., *Gloria Patri*), or invitations to prayer (e.g., *Oremus*), or names (e.g., the Holy Name) which demand a bow¹⁸ (see § 12). In some places it is customary to turn to the altar for the chanting of the prayers, or at least of the first or chief prayer.”

*Sitting*²⁰

7. Those in choir who are actually engaged in singing do not sit²¹ except when chanting psalms. Those not engaged in singing, and the general body of the clergy when singing the Order of the Mass, may sit:

- a) During the incensation of the altar, when the chanting of *Kyrie, eleison* is finished, but not while the celebrant recites the Introit and *Kyrie*;²²
- b) During the chanting of the *Gloria in excelsis*, but not until the celebrant is seated;
- c) During the chanting of the Epistle, Lessons, Gradual, Tract, *Alleluia*, or Sequence; in a word, until the deacon sings *Dominus vobiscum* before the Gospel;
- d) During the chanting of the Creed as at the *Gloria in excelsis*;
- e) During the sermon;
- f) At the Offertory, from after *Oremus* until the incensation of the choir” or, if the choir is not incensed, until the celebrant sings *Per omnia*

¹⁵ Most authors favour or assume the first; while, e.g., Callcwaert advocates the second.

¹⁶ C.E. II, viii, 39.

¹⁷ C.E. II, viii, 46.

¹⁸ However, the bow at the name of Mary or of the saint of the day or of the Pope is not made towards the altar.

¹⁹ This is a monastic usage.

²⁰ R.M., n. 524.

²¹ This is the rubric (R.M., n. 524; cf. S.R.C. 2065, 30031). Rubricians interpret it, however, as applying, not to the general body of the clergy when they sing the Mass, but to the chanters when they intone or when they sing alone, as at the Gradual. These chanters do not genuflect or kneel at words which demand a genuflection unless the genuflection is so brief as not to interrupt their singing; otherwise they genuflect *after* they have sung the words, and when they are no longer singing.

²² S.R.C. 3631*.

²³ Prelates and canons in choir may sit when the incensation of all those of their rank

saecula saeculorum at the conclusion of the Secrets;

g) From after the completion of the Communion.⁴

8. At the times when the sacred ministers sit, those in choir do not sit down until after the celebrant is seated, and they rise just *before* he rises," i.e., when the deacon and subdeacon rise.

Kneeling

9. Those in choir at high Mass kneel:

a) From the beginning of Mass to *Oremus* inclusive." Prelates, however, vested canons and those who are singing the Introit stand."

b) For *Flectamus genua*,^{2*} until the deacon sings *Levate*, and whenever words are sung by the sacred ministers or the choir which require a long genuflection."

c) From the end of the recitation of the *Sanctus* to the conclusion of the Elevation of the chalice.³⁰

d) For the Communion of the faithful.³¹ After the distribution of Holy Communion those who have received Communion kneel, the rest sit.

e) For the blessing. Prelates and canons, however, "bow the head deeply."³²

10. When the word *Et incarnatus* to *Homo factus est* inclusive of the Creed are *sung*, all who are *standing* — with no exception — kneel (as they do, whether standing or sitting on Christmas Day and the Feast of the Annunciation);³³ but those who are *seated* uncover and bow only.³⁴

11. At the ferial Masses of Advent, Lent, Passiontide, the Ember Days of September, vigils of II and III class outside Paschaltide," and in requiem Masses, all (even prelates) kneel: (a) for the prayers that follow *Dominus vobiscum* and precede the Epistle, (b) from the end of the *Sanctus* until the *Amen* at the conclusion of the Canon,³⁴ (c) for the Postcommunion prayers and *Oratio super populum*.

is finished, and all may sit if there is an interval between the end of the incensation and the end of the Secrets.

=Cf. R.M., n. 521 b; S.R.C. 2951. Those, however, who receive Holy Communion at Mass remain kneeling. All kneel for the Communion of the people.

=s Some authors say that when the celebrant does not salute the clergy on his way from the sedilia they may remain seated until he sings *Dominus vobiscum*.

■ R.M., n. 520; C.E. II. viii. 32; S.R.C. 1812.

- R.M., n. 520; cf. 524.

= R.M., n. 440.

- Cf. R.M., n. 521 d.

R.M., n. 521, a; C.E. II. viii. 69, 71.

¹ R.M., n. 521 />.

■ R.M., n. 520.

" R.M., n. 518 />.

=C.E. II. viii. 53; S.R.C., 1421 \ 1476', ' 1570', 1594=, 2960=, 3860. This is confirmed by R.M., n. 518 b. for the celebrant.

<< And so *not* on the vigils of Christmas, Pentecost, and Ascension, nor on Pentecost Ember Day.

■ Accordingly, the celebrant should not begin the introduction to *Pater noster* too quickly.

Genuflections

Those present in choir for high Mass genuflect:

To the altar cross or Blessed Sacrament on arrival in choir and before departure from it?¹ Prelates and canons only bow low to the altar cross if the Blessed Sacrament is not present?*

b) While the celebrant recites the words *Et incarnatus*, etc., of the Creed, and *Et verbum caro factum est* of the last Gospel.³⁰

c) For words in short texts sung by the ministers or choir which require a genuflection.

Bows

12. A bow with head uncovered is made at the singing of the following words or during the recitation of them to one another in choir. But no bow is made when they are recited by the celebrant privately, at the altar:

a) *Gloria Patri et Filio et Spiritui Sancto*;

b) The Holy Name *Jesus*;

c) The name of *Mary*, or of the saint whose feast is being celebrated or commemorated, or of the Pope;

d) In the *Gloria in excelsis*: at *Deo, adoramus te, gratias agimus tibi, Iesu Christe*, and *suscipe deprecationem nostram*,³¹

e) In the Creed: at *Deum, Iesum Christum, Et incarnatus*, etc. (if sitting),⁴¹ and *simul adoratur*;

f) *Gratias agamus Domino Deo nostro*, before the Preface, and while reciting *Sanctus*, etc.

g) At *Humiliate*, etc., before the *Oratio super populum* in the ferial Masses of Lent?²

13. (a) A bow (greater or less according to the difference in rank between the two persons concerned) is made to the deacon before and after incensation. (ft) A person about to be incensed bows to the one who is to be incensed next; the latter returns the bow. (c) A bow is made to the person who gives the Pax, before and after; to the person to whom the Pax is given, after only.

14. A bow is made during the Communion of the celebrant, under each species.

The Sign of the Cross

15. The large sign of the cross³ is made by those in choir:

a) On being sprinkled at the *Asperges*;

»τ C.E. I, xviii, 3; S.R.C. 2381, 3046, 4048«.

“ *Ibid.*

«R.M., n. 522.

«« The bow is made also if the words are not sung but recited to the accompaniment of the organ (S.R.C. 34573).

«» Sec p. 451.

« C.E. II xviii. 20.

« Cf. p. 191.

b) With the celebrant when he makes the sign of the cross while pronouncing *aloud*** the text which the sign accompanies, i.e., at the beginning of Mass, at *Adiutorium*, at *Indulgentiam*, at the concluding words of the *Gloria* and Creed, at *Benedictus*;

c) At the Blessing.

16. The small signs of the cross, traced with the front of the thumb⁴⁸ on the forehead, lips, and breast, arc made at the beginning of the first Gospel when this is sung by the deacon.⁴⁸ All sign themselves at the beginning of the last Gospel.

Striking of the Breast

17. The breast is struck lightly with the palm of the right hand⁴⁷ at each *mea culpa* of the *Confiteor*, and, except in requiem Masses, at the response to each *Agnus Dei*. Those who arc to receive Holy Communion strike their breast also at each *Domine, non sum dignus* said by the celebrant while holding up the Sacred Host before them.⁴⁸

Recitation of Prayers

18. It is the Roman usage even at a nonpontifical solemn Mass to follow what is prescribed for the canons at pontifical Mass,⁴⁹ i.e., that those in choir who do not sing the texts of the Mass should recite together the preparatory prayers with the Confession (to *Oremus* exclusively), the *Kyrie*, *eleison*, the *Gloria* and Creed, the *Sanctus* and *Agnus Dei*. In reciting these prayers: (a) the clergy recite them in pairs, the person who is nearer the altar begins the recitation, and in the *Confiteor* he says *vobis fratres, vos fratres*, and *Misereatur vestri*; the one who is farther from the altar replies and in the *Confiteor* he says *tibi, Pater* and *te, Pater* and answers *Misereatur tui*. If there are an odd number present, one group will be composed of three, the person in the centre begins the recitation and the other two answer. (Z>) The prayers should be recited in the subdued voice and as far as possible the clergy should take care not to recite the prayers faster than the sacred ministers nor lag behind them, (c) While the *Gloria*, Creed,⁵⁰ and *Agnus Dei* are said together, not alternately, the *Kyrie* and the *Sanctus*⁵¹ arc recited alternately.

⁴⁴ Not, therefore, e.g., when the celebrant makes the sign of the cross in the Canon (e.g., during the prayer *Supplices*).

⁴⁵ See p. 191.

⁴⁶ C. E. II, viii, 46.

⁴⁷ See p. 194.

⁴⁸ «The breast is not struck at the *Domine, non sum dignus* before the Communion of the celebrant. This is regarded as his private prayer. (Cf. S. R. C. 35354.)

⁴⁹ C. E. II, viii, 32, 36, 39, 52.

⁵⁰ S. R. C. 3248-50, 3507.

⁵¹ According to some rubricians the first person says *Sanctus*, the second replies *Sanctus*, the first continues *Sanctus, Dominus Deus Sabaoth* (as in the singing of *Te Drum*) and both recite *pleni sunt caeli*. etc.

Arriving Late in or Leaving the Choir

19. One who arrives in choir after Mass has begun makes due reverence to the altar, kneels, says a short prayer, and reverences again to the altar, then to the celebrant (if he is seated), and finally to the clergy in choir, bowing first to the side of greater dignity.⁵² One who leaves the choir before the end of Mass may say the short prayer kneeling at his place in choir and then, having left it, make the due reverences to the altar, the celebrant, and the clergy in choir.

20. No one should, if possible, enter or leave the choir while the more solemn parts of the Mass are going on, or at moments when the clergy are bound to special reverence. Hence one should not enter the choir nor leave during the aspersion, the Confession, the recitation in choir of the *Kyrie*, *Gloria*, Creed, *Sanctus*, or *Agnus Dei*, or during the singing of the prayers or of the Gospel; nor while the part of the choir to which he belongs is being incensed or is receiving the Pax; nor at the Blessing; nor at moments when all who are in choir are bowed or are making a genuflection.

II. At Solemn Mass

1. In the sacristy the clergy form two lines, those of higher rank being nearer the celebrant, those of lower rank nearer the door.

2. On a signal from the M.C. they make a moderate bow to the cross or chief image of the sacristy, with the sacred ministers, and form a procession.”

3. At the entrance to the church, if the *Asperges* is not to take place before Mass, the person nearer the holy-water stoup presents holy water, with the tip of the second finger of the right hand, to his companion and both make the sign of the cross together,

4. In the procession to the altar, each pair walk abreast and close together. They remain about a pace behind the pair in front, and they *keep this fixed distance,*** whether the procession goes slow, or fast, or even stops.

5. On arrival at the altar, even if the Blessed Sacrament is not present, each pair genuflect; they bow to each other,⁵⁵ go to their places,⁵⁵ and

⁵² C.E. I, xviii, 4; SRC. 3059”, and see p. 425.

” If there be an odd number at the end, three walk abreast. Only the celebrant or bishop may walk alone in a procession. (S.R.C. 1552, 2955.)

⁵⁴ This is the secret of a good procession. It can never be broken up or telescoped, if this rule is observed.

⁴⁴ This is the Roman practice.

■Should the clergy be already in choir before Mass, they rise on the approach of the sacred ministers and bow in response to their salutation.

remain standing. They do not again genuflect when the sacred ministers reverence to the altar. When the Blessed Sacrament is not present, prelates and cathedral canons bow low and do not genuflect.

6. Those in choir stand throughout the *Asperges*,” even when the sacred ministers kneel at the beginning. When sprinkled, each bows and makes the sign of the cross.

The Beginning of Mass

7. When Mass begins all, except prelates” and singers, kneel and recite the prayers.” They rise only when the celebrant has said *Oremus*.

8. When the Introit has been sung they may sit if the incensation is still going on. They stand for the recitation by the celebrant of the Introit and *Kyrie*⁰ and then sit⁸¹ when a sign is given by the M.C.

9. They stand for the intonation and the recitation of the *Gloria*, and sit as soon as the celebrant is seated. If, however, the celebrant does not go to the sedile, they sit as soon as the celebrant has finished the recitation of the *Gloria*. They uncover and bow when the sacred ministers do so.

10. They stand just before the celebrant rises, or just before *Dominus vobiscum*, if there is no *Gloria* or if the celebrant does not sit. They bow to him when he salutes them and ordinarily remain standing⁸² for the singing of the prayers. They bow at *Oremus*, at the Holy Name, etc.

11. They sit during the Epistle, Gradual, etc., until the deacon is about to sing *Dominus vobiscum* before the Gospel.” At the singing of words which require a genuflection” they uncover, rise, genuflect, and sit again.

12. During the Gospel all stand and face towards the deacon and make the small signs of the cross with him.

13. They sit during the sermon after the celebrant has sat and rise immediately before the celebrant rises.

14. They stand for the intonation and recitation of the Creed, genuflect slowly with the celebrant at the words *Et incarnatus est*, etc., and sit when the celebrant has sat. They uncover and bow their heads (kneel and bow, *if standing'*) when the words *Et incarnatus est are sung.*** They rise just before the celebrant rises; they bow to him when he salutes them, and remain standing until he has sung *Oremus* and then sit.

^{4*} CE. II, xxxi, 4 (cf. S.R.C. 3029”).

^{3'} R.M., n. 520. Canons when vested at a pontifical Mass stand (C.E. II, viii, 32).

^{4"} Sec p. 453.

«“S.R.C. 3631».

⁰¹ Should the celebrant go to sit for the singing of the *Kyrie* they do not sit until he has sat down.

e; Sec p 450.

«’ They uncover when the deacon and subdeacon bow to them before going to the place where the Gospel is sung.

^{6<} See p. 452.

·» Sec p. 451.

The Offertory

15. They rise when the deacon genuflects before coming to incense the clergy. Just before being incensed each one bows to the next one who is to be incensed, and to the deacon before and after he incenses him. When each order of the clergy has been incensed those of that order may sit.⁰⁶ All may sit if there is an interval between the end of the incensation of the choir and the conclusion of the Secrets.

16. When the celebrant sings *Per omnia saecula saeculorum*, all rise. They bow at *Gratias agamus*. They recite the *Sanctus*, bowed. After making the sign of the cross at *Benedictus*, they kneel.

The Consecration

17. When the celebrant bows for the words of consecration all bow and remain bowed⁷¹ until the Elevation of the chalice is over, when they stand.

18. They recite *Agnus Dei*, bowed and striking the breast at each response. Afterwards they receive and give the Pax.⁰⁸

19. If Holy Communion is given: (a) for those who are going to Holy Communion see p. 509, § 10; (6) those who do not communicate kneel for the Communion.”

20. When Holy Communion is not given, all who are in choir sit immediately after the consumption of the Precious Blood.

The End of Mass

21. Just before the celebrant sings *Dominus vobiscum*,¹⁰ all rise and stand for the Postcommunion prayers.

22. All kneel and bow for the Blessing and make the sign of the cross. Prelates and cathedral canons bow the head deeply⁷¹ and do not kneel.

23. All stand for the last Gospel, making the small sign of the cross at the beginning, and genuflecting at *Et Verbum caro factum est*, if these words occur.

24. On leaving their places in choir the clergy reverence to the altar” and return in procession to the sacristy. There they form into two lines as before Mass and on the arrival of the sacred ministers they bow with them to the cross or principal image of the sacristy. They then bow to the celebrant and retire.

⁰⁶ See p. 426.

I

^{eT} They should, however, look up at the Sacred Host and chalice when they are elevated; and it is in accordance with the mind of the Church to say the ejaculatory prayer “My Lord and my God.”

^{0H} See p. 429.

n. 521 b.

⁷⁰ The clergy should be standing when thus addressed by the celebrant.

HR.M., n. 520.

⁷² There is no mutual bow; nor do they take holy water when leaving the church.

PART III. THE RITE OF SOLEMN MASS

Chapter VIII

THE PREPARATIONS FOR SOLEMN MASS

In Missa solemn! inissalc apertum super altare, calix veto, ct alia necessaria praeparentur in credentia cooperta linteo, antequam sacerdos veniat ad altare.l

I. In the Sanctuary

1. The *Caeremoniale** supposes that the Blessed Sacrament is removed from the altar, if solemn Mass is to be celebrated at the altar where It is reserved, and that It is placed temporarily in a side chapel. This is the presumption even when the celebrant is not a bishop. In practice, however. this is very often not feasible, and the rubrics of the Missal¹ take for granted that the Blessed Sacrament is sometimes present.

2. When It is removed, the conopaeum must be taken off the tabernacle and, if necessary, its door should be left slightly open to indicate clearly the absence of the Blessed Sacrament.

3. If It be present the conopaeum may always be white, but it is better to have it the colour of the Office of the day.⁴

4. The altar is ornamented according to the dignity of the feast which is being celebrated. The frontal, if used, will be of the colour of the day,' or for a votive solemn Mass, of the colour of the Mass. Between the

¹ R. II, 5.

*I. xii, 8.

² E.g., R. IV, 6.

⁴ S.R.C. 3035*°. In the case of a solemn votive Mass, it is more correct to have the conopaeum the colour of the Mass.

^s C.E. I. xii. 11.

candlesticks reliquaries or images of the saints in the form of busts made of silver or other suitable material, may be placed,[®] and, for great feasts, flowers may be used? They should, however, be used *with great moderation* and, ordinarily, four vases placed between the candlesticks will be sufficient.

5. Six candles* are lighted for solemn Mass on Sundays and on greater feasts; four suffice on lesser days.⁰

6. The altar cards are placed on the altar as for low Mass. The Missal, open⁸ at the Introit of the Mass to be celebrated, is put on its stand at the Epistle corner. The *Caeremoniale* supposes all books used in solemn functions to be covered with a silk cover of the colour of the Mass;⁹ sometimes the bookstand instead is covered with a veil of the proper colour. The Missal should be carefully marked beforehand.¹²

7. On the Epistle side, close to the altar (*juxta altare*)¹³ is placed the sedile or bench. This should be without arms. It may have a low back, over which the vestments are allowed to fall when the sacred ministers sit. The seat of the celebrant must not be higher than that of the deacon and subdeacon; and cushions must not be used except for a prelate who is celebrant. The use of separate chairs is expressly forbidden.¹⁴ The sedile is covered with a cloth covering of green (violet if the vestments be violet or black) or of the colour of the Mass. A small bench or stools may be placed in some convenient place, behind the sedile, for the servers.

On the Credence

8. The chalice is prepared in the centre of the credence. It is prepared as for low Mass⁵ (p. 212), and it has on top of it the burse containing the corporal.*[®] The table is covered with a linen cloth which hangs to the floor on all sides.*⁶

⁰ C.E. I, xii, 12.

³ *Ibid.*

⁸ They should be plain white candles. Painted candles are reserved to the Pope.

⁹ C.E. I, xii, 24. The rubrics do not suppose the presence of any other candles *on the altar*, except a seventh candle for a pontifical (nonrequiem) Mass when celebrated by the Ordinary. The *Caeremoniale* speaks of candles placed *in alto loco, in frontispicio tribunae* — usually on the altar rail — especially if a cardinal celebrates and the place is suitable for the purpose (I, xii, 20). If, then, on very great occasions other candles be lit, they should be placed *away* from the altar itself.

⁵ R. II, 5.

¹¹ I, xii, 15.

¹ JH

¹³ The commemorations, the Preface — the solemn or the ferial chant, according to the occasion — and, if necessary, the prayers for the putting in of incense and the incensation of the altar at the Offertory.

¹³ C.E. I, xii, 22; S.R.C. 3104'.

¹⁴ Regarding the form of the sedile there are many decrees of S.R.C., i.e., 320, 743, 1320, 2135', 22893, 2621«, 31044, 3804'', 4214 (cf. C.E. I, ix, 1; xii, 22; II, iii, 4; I.C. §25).

¹⁵ At solemn Mass, however, the humeral veil replaces the chalice veil (cf. C.E. I, xii, 19, and II, viii, 60). This is laid folded beside the chalice. It will be needed at the end of Mass.

¹⁶ Even if the Creed does not occur in the Mass the corporal must be spread on the altar at the Offertory (S.R.C. 4054').

¹⁷ R. II, 5; C.E. I, xii, 19.

9. On the right-hand side are placed the bell and the Epistolary and Evangelarium (see Glossary, p. 609), marked at the Epistle and Gospel of the Mass.

10. The cruets, finger bowl, and towel are placed on the left-hand corner of the table.

11. If Holy Communion is to be given, a ciborium is prepared and put behind the chalice. If the clergy¹ are to receive Holy Communion, a communion cloth is made ready on the credence.

12. If the *Asperges* is to take place, the aspersory with the aspergil, and a book or card with the prayers are left on the credence.

13. The objects prepared on the table are covered with the humeral veil,² which the subdeacon will wear in the course of the Mass. Care must be taken to see that there is space at each corner of table for the acolytes' candles.

14. If it is customary to use a reading stand for the singing of the Epistle and Gospel, this is covered with a veil of the colour of the Mass.³ It is put in some convenient place on the Epistle side.

II. In the Sacristy⁴

1. The vestments for the celebrant, which are prepared as for low Mass (p. 208), are laid on the centre of the vesting bench in the sacristy. To the right of them, on the same bench,⁵ are made ready those for the deacon, i.e., the dalmatic, stole, maniple, cincture, alb, and amice; to the left the vestments for the subdeacon, i.e., the tunicle,⁶ maniple, cincture, alb, and amice.

2. When the *Asperges* is to take place, a cope will be prepared for the celebrant in place of the chasuble. In this case the chasuble and the maniples of all three sacred ministers are placed on the sedile.

3. Usually the sacred ministers bring their birettas with them; if they do not, a biretta must be left ready for each of them.

4. In the sacristy are prepared the two candles for the acolytes, the torches,⁷ the thurible and incense boat,⁸ and a supply of burning charcoal and tongs.

If there are priests (or deacons) to communicate, stoles of the colour of the Mass, or white (S R C. 3499'), must also be at hand.

¹ Some authors suggest for greater convenience, placing the burse on top of the chalice outside the humeral veil. The *Caeremoniale* (I, xii, 19) says, however, *eaque omnia* [the things on the credence] *cooperientur velo pulchriori*.

«C.E. I, xii. 18.

»SRC. 2703.

² When the dalmatic and tunicle are correctly made, the tunicle is the shorter and less ornate, and its sleeves are somewhat narrower and longer than those of the dalmatic (C.E. I. X. 1).

» R. VIII. 8; C.E. I. xii. 20.

³ Or this may be left on the credence.

5. If the *Asperges* is to take place and holy water blessed, the aspensory with the aspergil is prepared.

6. Surplices are laid ready for the M.C., the thurifer, the acolytes, and torchbearers.

III. The Vesting of the Sacred Ministers

1. In good time before solemn Mass, the acolytes, in slippers, cassock, and surplice, light the candles at the high altar and their own candles in the sacristy. If only one acolyte lights the altar candles, he begins²¹ on the Epistle side with the candle nearest the cross. Having lighted the candles on that side, he bows at the centre (or genuflects) and lights those on the Gospel side, beginning with the one nearest the cross.²⁰ The acolytes assist the deacon and subdeacon to vest.

2. The thurifer sees that the charcoal is lighted and the thurible ready²⁷ and that the incense boat is at hand (if he is not to carry the aspensory), unless the boat has been left on the credence.

3. The M.C., in cassock and surplice, sees that everything is in order for the Mass. Should the celebrant desire it he will bring him the Missal, that he may look over what he has to sing. The M.C. should oversee the vesting of the sacred ministers, with special attention to their albs (cf. p. 215).

4. The subdeacon²⁰ looks over the Epistle (and other lessons that he may have to chant) and sees that the chalice is correctly prepared. While he washes his hands he says the prayer *Da, Domine, virtutem*. In vesting, he puts on the amice, alb, and cincture in the way that is prescribed for the celebrant at low Mass (sec p. 213 ff). After passing the tunicle over his head, he inserts first the right arm and then the left, and ties the strings. He does not put on the maniple²⁰ until he has assisted the celebrant to vest.

5. The deacon looks over any text that he has to sing, and the chant of the Gospel, of *Ite, missa est* (or *Benedicamus Domino*) — according to the music of the Ordinary of the Mass that is to be followed that day. He should know by heart the prayer *Munda cor meum* and *Offerimus tibi*. He washes his hands, while reciting the prayer *Da, Domine, virtutem*, and is assisted in vesting by the first acolyte. He puts on the amice, alb, and cincture in the same manner as the celebrant does when vesting for low Mass (sec p. 213 ff). He kisses the cross on the stole and places

²¹ After bowing to the altar cross, or genuflecting if the Blessed Sacrament is present. S.R.C. 4198.J.

²⁷ There should be a good quality of *well-lit* charcoal in it.

²⁰ The *Caeremoniale* devotes a special chapter to the duties of the subdeacon (a canon) and another to those of the deacon (a canon) at pontifical Mass (C.E. I, x and ix).

» Cf. C.E. I, x, 2 and II, viii, 23.

it on his left shoulder, bringing it across his chest and back, and fastening the ends (the right laid over the left) with the loose end of the cincture under his right arm.³⁰ He passes the left end of the cincture through the part that is tied around his waist. He then puts the dalmatic on over his head. He inserts first the right arm and then the left, and ties the strings. He does not put on the maniple," until he has assisted the celebrant to vest?²

6. The celebrant should look over the chant of the prayers and the Preface and the intonation of the *Gloria in excelsis* and Creed (if these occur) according to the Ordinary that is to be sung. He then washes his hands, and vests³³ with the aid of deacon and subdeacon.^{3*} The deacon after kissing the cross in its centre, presents the amice; both the deacon and subdeacon assist the celebrant in putting on the alb and cincture; the subdeacon presents the maniple, after kissing the cross in the centre of it; the deacon hands the stole, likewise after kissing the cross, and places his hand on the back part of it to keep it in place at the base of the celebrant's neck, while the celebrant puts on the chasuble (which should cover the stole).

7. When the celebrant is vested the deacon and subdeacon put on their maniples and take their birettas.

8. If the *Asperges* is to take place, the celebrant puts on a cope instead of the chasuble, and neither he nor the deacon nor subdeacon wears the maniple. This is put on at the sedile after the *Asperges*.

9. The putting of incense into the thurible before leaving the sacristy is no part of the rite of an ordinary solemn Mass. It belongs to the rite of a pontifical Mass when there is a solemn procession to the altar.³³ Where the usage has become a custom *praeter rubricas* it may be retained. The celebrant, assisted by the deacon, then puts in and blesses the incense in the ordinary way.³⁰

J°C.E. I, ix, 1.

³¹ Cf. C.E. I, ix. 1 and II, viii, 23.

3- While the vesting prayers are prescribed for the celebrant only, it is proper that the deacon and subdeacon should say them also when putting on each vestment for which they are appointed. For the tunicle the subdeacon, for the dalmatic the deacon, may use the prayer used by a bishop when he puts on these vestments. These prayers are found at the beginning of the Missal after the prayers of preparation for Mass.

³¹ As for low Mass. See p. 211 sqq.

⁵⁴ They are to help the celebrant to vest even if they are canons, unless there is a custom to the contrary (S.R.C. 3866').

>> CE. II. viii. 23 and 25; S.R.C. 2776-.

³⁰ See p. 415 f.

Chapter IX

THE BEGINNING OF SOLEMN MASS

I. The Procession to the Altar

Ipse autem procedit cum diacono et subdiacono, qui capite cooperto simul cum eo tenent manus iunctas ante pectus; acolythi vero ante cos deferunt candelabra cum candelis accensis, quae deinde collocantur super credentia: et cum pervenerit ante infimum gradum altaris, ibi medius inter diaconum a dextris, et subdiaconum a sinistris, antequam ascendat ad altare, facit cum ipsis (ut infra) Confessionem?

1. On a signal from the M.C. the thurifer takes the thurible³ and incense boat. He carries the former, open, in his right hand, and the boat in his left, held on his breast? The acolytes get their candles. The first acolyte walks at the right of the second and holds his candlestick with his right hand at the knob and his left under the foot; the second acolyte holds the knob with his left hand and places his right under the foot of the candlestick? Both must see that they hold the candles *exactly upright* and *at the same height*. The rubrics do not mention a cross-bearer in this procession,¹ but if it is customary to have one, the custom may be retained. The cross-bearer, in cassock and surplice, walks between the acolytes. He carries the cross, with his right hand above his left, so that the figure of the Crucified faces forward? he neither genuflects nor bows while carry-

* R. II, 5.
1 Unless this is prepared near the altar, or unless there is the *Asperges*, when the thurifer may carry the aspersion and aspergil.
2 See p. 412.
3 C.E. I, xi, 8 The acolytes should take particular care to hold their candles erect at all times.
4 C.E. (I. XV, 8; II, viii, 24) speaks only of the cross of the cathedral chapter or of an archbishop carried by a subdeacon vested in tunicle, in the procession for pontifical Mass. The Roman Ritual directs a cross to be carried in the great public processions of the liturgical year (X, i, 5).
5 During the Mass the cross is placed in a stand or against the wall near the credence.

ing the cross. The two acolytes, with the cross-bearer, if there is one, take their places behind the sacred ministers for the reverence to the image of the sacristy. The thurifer stands behind them, ready to lead the procession? He may stand between the acolytes if there is no cross-bearer, or he may stand to the right or left of them if the position of the entrance to the church should require this position. If there are torchbearers, they line up by two's before* the acolytes.

2. When directed by the M.C., the sacred ministers descend from the platform of the vesting bench and stand in a line, with the deacon to the right, the subdeacon to the left of the celebrant. Uncovered, they face the crucifix or the chief image of the sacristy.

3. On a signal from the M.C. the celebrant and all others bow to the image of the sacristy. Then the deacon and subdeacon bow their heads to the celebrant and all three put on their birettas. In the procession the subdeacon walks first, then the deacon, and finally the celebrant.

4. Should the celebrant be in cope, the deacon and subdeacon walk beside him holding the edges of the cope, turning in the orphreys, so that they, and not the lining, are visible. If the sacred ministers are obliged to turn around to leave the sacristy, they should swing around in line so that the deacon and subdeacon retain their proper places.

5. The thurifer leads the procession towards the sanctuary walking at a moderate pace. The acolytes, if obliged to turn around, turn in such a way as to keep their correct places. The torchbearers, with hands joined, turn towards each other (if obliged to turn around) and walk in pairs.

6. The clergy walk two by two behind the acolytes and torchbearers, those of lower rank coming first. If the clergy be very numerous the sacred ministers may remain at the vesting bench and make their bow and join the procession when the M.C. gives the signal. This will be given when most of the clergy have already left the sacristy.

7. The place of the M.C. in the procession is not fixed? He may, if necessary, go in front to open gates or clear a way. Usually, however, he precedes the subdeacon, or he may walk at the left of the celebrant and a little before him.

8. At the door of the sacristy (or at the entrance to the church) the torchbearers and clergy may take holy water, the one nearer the stoup handing the water to his companion. The M.C. passes the holy water (if convenient¹⁰) to the subdeacon and deacon, who uncover. The deacon, turning by his right, passes it to the celebrant who also uncovers. All three then make the sign of the cross and put on their birettas again. If the *Asperges* is to take place, holy water is not taken by anyone.

9 Cf. C.E. I, XV, 8.
10 So as to be behind them when they turn around to leave the sacristy.
11 Cf. C.E. II, iii, 1 and S.R.C. 2578»; see p. 406. 12 Cf. S.R.C. 2514«.

9. If on the way to the altar it is necessary to make a special reverence, the thurifer and acolytes line up before the altar where it is to be made, and beside them or in front of them, the celebrant between the deacon (on his right) and the subdeacon, will stand and uncover.¹¹ (a) if the Blessed Sacrament be exposed, or Holy Communion is being distributed, or the Elevation of a Mass is taking place, or Benediction is being given, all make a double genuflection,¹² except the cross-bearer (who never genuflects) and acolytes who do not genuflect when accompanying the cross. In the first two cases they then rise at once and proceed on their way; in the other two instances they remain kneeling until the chalice or monstrance has been replaced on the altar. (A) If they pass before an altar where the Blessed Sacrament is in the tabernacle or where a relic of the Passion (e.g., a relic of the True Cross³) is exposed for veneration, all make a simple genuflection, (c) Should they pass before the high altar, or before an altar where an important relic of a saint or an image is being specially venerated on occasion (e.g., on the feast day of the saint) they all bow.¹⁴

10. If the altar is approached from behind, and the sanctuary may be entered from either side, the procession goes out by the Gospel side and returns, after Mass, by the Epistle side.”

The Arrival in the Sanctuary

11. *If the clergy are already in choir* before the arrival of the procession, immediately on entering the choir the thurifer passes to the right, the acolytes separate, the first going to the right after the thurifer, the second to the left. The M.C. passes to the left, followed by the subdeacon. The deacon goes to the right and the celebrant stands in the middle. All stand in a line just within the entrance to the choir. When the subdeacon reaches his place he hands his biretta to the M.C. When the celebrant arrives the deacon takes his biretta — kissing both the hand and the biretta. Meanwhile the M.C. passes behind the celebrant and on arriving at the right of the deacon, he takes from him both his own and the celebrant's birettas.

12. At a signal from the M.C. all bow to the clergy in choir, first to the side of greater dignity, which is, ordinarily, the Gospel side.” After bowing to the other side, all proceed in a line to the foot of the altar. There, when directed by the M.C., they reverence to the altar. The celebrant bows low when the Blessed Sacrament is not present,ⁱ and genuflects *in piano* when It is. In either case,” however, all the others

¹¹ In the case of Exposition, on the signal of the M.C. they uncover when they come within sight of the Blessed Sacrament.

¹² See p. 197.

«² S.R.C. 2390«, 3201«.

«« Sec p. 219 IT.

«•See p. 221. But if the deacon and subdeacon are canons they bow low only, if the Blessed Sacrament is not there.

¹¹ S.R.C. 3029”.

’«See p. 219.

«« R. 11, 2.

genuflect *in piano*. Then the celebrant begins the Mass." The second acolyte goes across the sanctuary, without any further genuflection, to join the first acolyte, and both follow the thurifer towards the credence. They place their candlesticks — one at each comer at the back — on the credence,²⁰ and kneel before it for the preparatory prayers (until the celebrant ascends the altar). The thurifer may remain standing either between the acolytes at the credence, or close to the steps at the Epistle side, facing the Gospel comer.*¹ The M.C. puts the birettas on the sedile, each at the place where its owner will sit, and then kneels a little behind and to the right of the deacon for the preparatory prayers.

13. *If the clergy come in the procession* to the altar, the thurifer and acolytes on arrival in the sanctuary, go to the foot of the altar and genuflect. The thurifer may then go directly to his place near the credence, or he may stand at the foot of the steps at the Epistle side, or he may wait beside the first acolyte until the celebrant arrives at the foot of the altar." The acolytes separate and go to stand at each comer of the altar in front, where they face one another until the sacred ministers reach the foot of the altar. They then turn to face the altar and genuflect when the ministers make their reverence."

14. The clergy genuflect in pairs, bow to each other, and go to their places. Prelates and canons, however, do not genuflect when the Blessed Sacrament is not present but bow low. The M.C., subdeacon, deacon, and celebrant form a line on entering the choir and, without any bow to the clergy', go at once to the foot of the altar, and make the proper reverence. The M.C. may take the birettas either at the entrance to the choir, or on reaching the foot of the altar.

15. *If there are no clergy in the procession*, on arrival in the sanctuary the thurifer, followed by the first acolyte, goes directly to the Epistle comer. The second acolyte, followed by the subdeacon, goes to the Gospel corner. The M.C., followed by the deacon, goes to the side of the first acolyte; and the celebrant comes to the middle. The deacon, with the usual ceremonial kisses, takes the celebrant's biretta and passes it to the M.C. to whom he had previously given his own. The subdeacon may place his biretta on the altar steps. At a signal from the M.C. all make the proper reverence and the celebrant begins Mass (unless the *Asperges* is to take place*⁴). The acolytes and thurifer go to their places (as described above) and the M.C. gets the subdeacon's biretta and puts all three birettas on the sedile.

v' If the *Asperges* is to take place, see p. 391.

>>R. II, 5.

¹¹ Such details are not authoritatively fixed. Each M.C. is free to arrange them as he thinks best. It is a question of practical convenience.

"If he is carrying the aspensory, he must wait at the Epistle comer in front, and in this case he is at the left of the first acolyte.

>>>Cf. C E II. iii. 2.

'«See p. 391.

16. Should the sanctuary space be limited the acolytes with the thurifer between them may line up behind the sacred ministers to genuflect.

17. If the procession enters from either the Gospel or Epistle side of the altar the acolyte and sacred ministers on that side will step back to allow others to pass to their place, and will bow to the celebrant as he passes. In such a case the bows to the clergy may be made first on the side where the procession enters, and to the other side when the procession has somewhat advanced on the way to the foot of the altar. But if the sacred ministers enter close to the altar, as they do when they come directly from behind it, they may first make a reverence to the altar, and then, turning partly to each side of the choir they salute it, beginning with the side of greater dignity.²⁴

II. The Preparatory Prayers

1. The deacon and subdeacon make the sign of the cross with the celebrant²⁵ and answer the verses of the psalm in the medium (or subdued) voice. They bow at *Gloria Patri* and make the sign of the cross together at *Adiutorium*. When the celebrant bows at the *Confiteor* they stand erect.

2. At the words *vobis, fratres* and *vos, fratres* the celebrant — remaining deeply bowed — turns a little²⁷ first to the deacon and then to the subdeacon.²⁸ He remains bowed while they bow towards him and say *Misereatur tui*, etc. After answering *Amen*, he stands erect.

3. The deacon and subdeacon, deeply bowed, recite the *Confiteor*, turning to the celebrant at *tibi, Pater* and *te, Pater*²⁹ and striking their breasts³⁰ three times at *mea culpa*. They remain bowed down while the celebrant says *Misereatur vestri*, etc., during which he bows first towards the deacon and then towards the subdeacon.³¹ Having answered *Amen* the deacon and subdeacon stand erect, and make the sign of the cross with the celebrant at *Indulgentiam*. All three bow for *Deus, tu conversus*, etc., up to and including *Oremus*.

4. During the preparatory prayers the M.C. kneels *in piano* at the right of the deacon (some rubricians say he kneels on the lowest step at the Epistle side, facing the Gospel side) and makes the responses, bows,

²⁵ Cf. C.E. II, xxx, 1.

²⁶ When once the celebrant has made the sign of the cross neither he nor the ministers are to pay any attention to what happens (even to the Elevation) at another altar (R. III, 4).

²⁷ Without moving his feet.

²⁸ C.E. II, viii, 31.

²⁹ C.E. I, ix, 1.

³⁰ This is done with the open palm of the right hand. The left hand is held flat under the breast.

³¹ Cf. C.E. II, viii, 31.

and signs of the cross, with the deacon and subdeacon. If near enough to the altar the acolytes (kneeling) also make the responses; if they are too far away they recite the prayers to one another.

5. If the thurifer did not carry the thurible in the procession to the altar, he gets it and the incense boat during the preparatory prayers. If the thurifer is in the sanctuary for the prayers of preparation, he may stand or kneel according to custom.

H. Incensation of the Altar

1. Having said *Oremus* the celebrant, deacon, and subdeacon go up to the altar together³² beginning the ascent with the right foot. The celebrant recites the prayers *Aufer a nobis*, and *Oramus*, and kisses the altar. The deacon and subdeacon do not genuflect.”

2. After *Oremus* the M. C. and acolytes rise. The M.C. may go to the Epistle side where he stands at the foot of the steps ready to move the Missal for the incensation, or he may follow the sacred ministers up, and from a distance,³³ standing on one of the steps, supervise the putting in of the incense, ready to intervene with a direction if necessary.

3. As the sacred ministers ascend the altar in front, the thurifer goes up from the Epistle side, and — when the celebrant has kissed the altar — the thurifer hands the incense boat to the deacon. Incense is put in and blessed as described on pages 414 ff. Meanwhile the subdeacon remains in his place at the left of the celebrant, and turned somewhat towards him.

4. When incense has been put in and blessed, the thurifer steps aside and closes and fastens the thurible. He receives back the boat in his left hand, and with his right, he hands the thurible to the deacon as explained on page 413. He then descends on the Epistle side, puts aside the boat, and stands with joined hands, facing the Gospel side.

5. The deacon hands the thurible to the celebrant who incenses the cross and the altar, as described on pages 420 ff. The deacon and subdeacon assist him,³⁴ the deacon supporting him with his left hand held under the celebrant's right arm,*[®] and the subdeacon with his right

Nearly all authors direct the deacon and subdeacon to lift the celebrant's alb when he begins to ascend. The rubrics say nothing of this; indeed, instead of being a help, it is more likely to be a hindrance.

“Cf. S.R.C. 4027.

¹¹ The rubrics do not mention the M. C. in connection with the incensation of the altar. It is explicitly stated that the thurifer hands the boat *to the Deacon* (C.E. I. xxiii. I; II viii 14) and that the deacon, when incense has been put in, hands it back to *him* (C.E. I. ix. 1).

¹² R. IV. 7; C.E. I. xxiii, 11.

hand under the celebrant's left arm.³ If the celebrant's chasuble extends to the wrists, the deacon may raise it a little on the right arm if it hinders the celebrant. The deacon and subdeacon genuflect each time that the celebrant bows low or genuflects.

6. While the celebrant is incensing the cross the M.C. or the thurifer takes the Missal stand,⁵⁸ and turning to the right, goes down to the floor at the Epistle side. He stands there facing the Gospel corner, while the *table* of the altar is being incensed on the Epistle side. When the celebrant has gone to incense the table on the Gospel side, the Missal stand is replaced at the Epistle corner, parallel to the edge of the altar.

7. When the celebrant has finished the incensation of the altar, the deacon steps down for greater convenience to the step below the footpace at the Epistle corner and receives the thurible from him. With his right hand he takes the chains close to the bowl, just above where the celebrant's right hand has hold of them; he kisses the celebrant's right hand. He then takes the top of the chains in his left hand and grasping the disk he kisses it as he receives it."³⁹

8. The deacon and subdeacon descend together to the foot of the steps on the Epistle side. They turn towards one another and face the celebrant, who stands, with joined hands, facing due south (i.e., with his left side to the altar). The M.C. stands behind the deacon and subdeacon, and the thurifer to the right of the deacon but a little behind him.

9. The deacon and subdeacon, and the M.C. and thurifer behind them, bow to the celebrant, who makes a slight bow in return. The deacon incenses him, ordinarily with three double swings (see p. 417) and all bow once more. The deacon gives the thurible to the thurifer who places it aside *open* near the credence. Or he may take it to the sacristy, in which case he genuflects before his departure and again on his return. He adds fresh charcoal to it if necessary.⁴⁰ His place is between the acolytes at the credence.

³⁹ Cf. C.E. I, X, 2. Nearly all rubricians are silent about this aid to the celebrant of which C.E. speaks, but direct the deacon and subdeacon to raise the chasuble. There is not a word about this in the rubrics — but there are explicit directions about aiding the celebrant by supporting his arms (cf. also C.E. I, viii, 2). The C.E. (I, ix, 5) does direct the deacon to raise the sleeve of the Bishop's *dalmatic* at the incensation of the *oblata* and at other times, but there is no mention of the chasuble, except at the Elevation. Raising the chasuble, as it is commonly made nowadays, is not only meaningless but unsightly and unbecoming as well. Naturally, if the celebrant were wearing a chasuble of such ample proportions that it impeded the free movement of his right arm, it would be part of the assistance which the deacon is directed to give him, to raise the chasuble on the celebrant's right arm (cf. C.E. I, ix, 5).

⁴⁰ It is not necessary to close the Missal.

He is then holding the thurible in the correct way for the incensation of the celebrant.

⁴⁰ It is important to keep a sufficient supply of *well-lit* charcoal in the thurible.

IV. The Introit

Deinde celebrans, diacono a dexteris eius, subdiacono a dexteris diaconi stantibus in latere Epistolae, legit antiphonam ad Introitum et *Kyrie*, cléison.⁴¹

1. After being incensed the celebrant turns to the Missal. The deacon goes up and stands on the right of the celebrant,⁴² on the step below the footpace. The subdeacon with his hands joined stands on the right of the deacon either *in piano*, or on one of the steps, if they be many. He should be near enough to hear the celebrant, who reads in a subdued voice because of the singing. When the deacon and subdeacon are in their places the celebrant, signing himself, begins the Introit in the silent voice.⁴³ The deacon and subdeacon make the sign of the cross with him, and bow as often as the celebrant docs.⁴⁴ When he has finished the Introit, the celebrant, still at the Epistle comer, says *Kyrie, eleison*** in a subdued voice⁴⁰ and the deacon and subdeacon reply.

2. The M.C., after the incensation of the celebrant, goes to the top step and stands by the Missal to aid the celebrant. He points out the Introit with his right hand fully opened and the palm turned towards the celebrant. He bows when the celebrant bows and he may answer the *Kyrie, eleison* with the deacon and subdeacon. When the celebrant begins this the M.C. signals by bowing to the clergy in choir to recite the prayer.

3. When the singing of the *Kyrie* is protracted, the sacred ministers may go to the sedilia and sit.⁴⁷ As they leave the altar from the comer, and not from the centre, they make no reverence, but, conducted by the M.C., they go *per brevior* to the sedilia, as described on page 404. On their return, *per longior* (p. 405), they make due reverence to the choir and to the altar, after which the celebrant goes up to the middle, the deacon stands behind him on the first step and the subdeacon behind the deacon,⁴⁸ on the floor, or on a step when there are more than three. The M.C. goes to the Epistle comer, where he stands on the highest step beside the altar until the *Gloria in excelsis* has been intoned.

⁴¹ R. IV. 7.

⁴² Authors say that the celebrant, deacon, and subdeacon are to stand in a kind of semicircle. The subdeacon should turn partly towards the book.

⁴³ Cf. R.M.. n. 513 *e*.

⁴⁴ S R C. 4057s.

⁴⁵ It is becoming not to begin this until the choir has finished the singing of the Introit.

⁴⁰ Cf. R M.. n. 513 *d*.

⁴⁷ R.M., n. 523.

⁴⁸ R IV. 7.

Chapter X

FROM THE GLORIA IN EXCELSIS
TO THE GRADUAL

I. Gloria in Excelsis

Cum vero intonat hymnum *Glôria in excelsis Deo*, diaconus et subdiaconus, unus post alium, stant a tergo celebrantis: postea ascendunt ad altare, et hinc inde, diaconus a dexteris, subdiaconus a sinistris, cum celebrante hymnum submissa voce prosequuntur usque ad finem. Quod etiam servatur cum dicitur *Credo*; et cum dicitur *Dominus vobiscum*, oratio, praefatio, et Pater noster, diaconus et subdiaconus similiter stant unus post alterum a tergo celebrantis.¹

1. Towards the end of the singing of the last *Kyrie* but one, the M.C. gives a sign to the deacon and subdeacon to take their places in a line behind the celebrant, and they move around so that the three stand *unus post alium*. When the singing of the last *Kyrie* has been begun the M.C. bows to the celebrant as a sign to go to the middle of the altar. The deacon and subdeacon move with him and stand behind him, *unus post alium*.

2. After the singing of the *Kyrie*, the celebrant,² with the same gesture of the hands as at low Mass' intones the *Gloria in excelsis*. He should sing the correct intonation, as found in the Missal (or Gradual), according to the Ordinary of the Mass which is being sung on the occasion. If he needs a book for this, the M.C. may place the Missal near him — open at the correct intonation — or hold a book or card for him.⁴ As the celebrant sings *Deo*, he bows to the cross.

¹ R. IV, 7.

² After receiving his note from the organist, if the chant is being accompanied. It is useful to play softly in advance the opening notes of the intonation for the celebrant.
» P. 189.

⁴ It is useful to have the intonations on the altar cards which are used for solemn Mass or printed on a special card for the use of the celebrant and deacon.

3. The deacon and subdeacon bow with the celebrant at the word *Deo*, and, without any additional genuflection or bow, go up to the side of the celebrant. The deacon waits until the subdeacon ascends to his side, and both arrive together beside the celebrant, the deacon at his right, the subdeacon at his left.⁵ The celebrant awaits their arrival, and then all three together⁶ recite the hymn, beginning *et in terra*, in the subdued voice. They bow at *Adoramus te, Gratias agimus*, at the Holy Name (twice), and at *suscipe deprecationem nostram*. At the concluding words they make the sign of the cross/

4. If they are to sit, the celebrant bows low,⁵ or genuflects when the Blessed Sacrament is present, at the conclusion of the *Gloria*. The deacon and subdeacon genuflect, and all three go to the sedile as described on page 404. They return *per longiorem*⁹ and stand *unus post alium* at the altar for *Dominus vobiscum*.¹⁹ If, however, they do not sit, the deacon and subdeacon remain at the side of the celebrant²⁰ until the chant of the *Gloria* is almost ended. Then without any genuflection or bow, they resume their positions *unus post alium* behind the celebrant for *Dominus vobiscum*.

5. The M.C. remains at the Epistle corner of the altar for the intonation of the *Gloria*.¹² He bows his head at *Deo*, and goes to stand at the right of, but somewhat behind, the deacon for the recitation of the hymn. He also may recite it, and he bows and signs himself when the sacred ministers do so. If the sacred ministers do not go to the sedilia, the M.C. returns at the end of the recitation to the Epistle corner and stands there on the highest step, facing the celebrant. If they do go to sit the M.C. conducts them. During the singing of the *Gloria* he stands²¹ at the right of the deacon, a little before him so that he may be easily seen by all in choir, and bows to the sacred ministers when they are to uncover and bow. He then bows his head during the texts at which a bow is to be made, and afterwards signs to the ministers to put on their birettas. Towards the conclusion of the *Gloria* he bows to the deacon and subdeacon to rise, then to the celebrant, and conducts the sacred ministers back to the altar (see p. 405). He genuflects *in piano*, when they reverence to the altar, and then takes his place near the Missal, on the top step at the Epistle corner.

6. If, as the sacred ministers are about to go to the sedilia, a text is

¹ R. iv. 7.

² S R C. 3248s. The celebrant regulates the pace.

³ S R.C. 4057s

• Sec p. 202.

⁴ Sec p. 405.

⁵ R. IV. 7; V. 5.

¹¹ Or they may go behind him *unus post alium* immediately after they have recited the *Gloria*.

■ Unless he has to present a book or card to the celebrant.

is Or he may sit (S.R.C. 279, 350, 2071, 2578¹. . .) on a stool, not on the sedilia, to the right of the deacon.

to be sung at which a bow should be made, the M.C. detains them at the altar where they make the bow. If, however, they are already on their way when the words are sung, they may stop and bow, although they need not do so. Finally, if one of these texts is about to be sung as they reach the sedilia, they pause and bow towards the altar until the singing is finished, and then sit.

7. When the singing of the *Gloria* is finished, or when the *Gloria* does not occur, immediately on reaching the middle of the altar from the Epistle comer, the celebrant kisses the altar, turns to the congregation, opens and rejoins his hands as at low Mass,^{14*} and sings *Dominus vobiscum*. He then goes to the Missal to sing the prayers, the deacon and subdeacon standing *unus post alium* behind him.¹⁸

II. The Prayers

1. The celebrant sings the prayer or prayers in the festal or ferial tone,¹⁸ according to the occasion, and with the same gesture as at low Mass.¹⁷ The M.C. assists him, pointing out the prayers and turning the pages, if necessary. The choir, not the deacon and subdeacon, replies at the conclusion of the prayers, singing *Amen*. Should *Flectamus genua* occur, the deacon, erect, sings it, and all then kneel¹⁸ for a brief time of prayer.” The deacon then sings *Levate* while kneeling and all rise, and the celebrant sings *Oremus* and the prayer(s). When the prayers are finished the celebrant and deacon go to the sedilia to sit and listen to the Epistle.¹⁰

2. The deacon and subdeacon, standing *unus post alium* behind the celebrant during the prayers, bow, with the celebrant, at *Oremus*, or the Holy Name or the name of Mary or of the saint whose feast is being celebrated or commemorated. When *Amen* has been sung at the end of the last prayer the deacon accompanies the celebrant to the sedilia for the Epistle.

III. The Epistle

In Missa solennini subdiaconus circa finem ultimae orationis accipit ambabus manibus librum Epistolarum, deferens illum supra pectus, et, facta altari genuflexione in medio, vadit ad partem Epistolae contra altare, et cantat Epistolam, quam celebrans sedens auscultat. Epistola cantata, celebrans redit ad librum,

»» See p. 188.

*= R IV, 7.

>0 See p. 443.

See p. 233.

»* The celebrant lays his hands on the table of the altar to support him and to help him to rise (M6-, R. V. 4).^v

>» M«, V, 5.

»» M«, VI, 4.

et subdiaconus facit iterum genuflexionem in medio ac vadit ad celebrantem, et genuflectens osculatur eius manum, et ab eo benedicitur, praeterquam in Missis defunctorum?’

1. During the last prayer the M.C. takes the Epistolary (or Missal) from the credence.^{21*} He carries it with the opening towards his right, so that when he presents it to the subdeacon, the opening will be turned to the latter's left. Coming to the subdeacon's right, he bows to him and presents the book. The subdeacon bows in return,²⁴ and takes the book in both hands. He may hold it with both hands at the lower corners, with his thumbs behind the book, and his fingers in front; or he may hold the left corner and lay his right hand on the back of the Epistolary, and place the upper part against his breast.²¹ The M.C., after handing the book to the subdeacon, passes behind him and stands at his left, but a little behind. If in the conclusion of the prayer the Holy Name occurs, both bow. Having done this, or in any case at the words *in imitate*, etc., if the Holy Name does not occur, the subdeacon, with the M.C. still at his left,²⁰ goes to the middle of the choir. There (*in medio*²¹) both genuflect to the altar, and if the clergy are in choir, they salute them. They bow first to the Gospel side and then to the Epistle side. Then they go and stand on the right side of the choir facing the altar, or, preferably, facing the people²⁰ for whose instruction the Epistle is being sung.²⁹ Where it is cus-

R. VI, 4.

¹³ The rubrics do not state that the book is to be *handed* to the subdeacon — *accipit . . . librum Epistolarum* (R. VI, 4), *accipiens librum* (C.E. I, x, 2; II, viii, 40) are the words used. Hence there is nothing to prevent the subdeacon himself from taking the book from the credence. The common practice is, however, for the M.C. or an acolyte to present it to him.

²⁴ One mutual bow is the more correct practice. A few rubricians prescribe a bow before and after, but the act of handing the Missal is much too brief for two bows.

²⁵ *Deferens illum supra pectus*, say the rubric (R. VI, 4). The majority of rubricians interpret this as meaning that the upper part of the book is rested on the subdeacon's breast; some, however (e.g., Martinucci, Vavasseur), seem to direct the subdeacon to hold the book, *before* his breast, not, apparently, against it.

²⁰ C.E. I, x, 2; II, viii, 40.

²¹ R. VI, 4. Should the subdeacon make the reverence to the altar at the foot of the steps he will genuflect on the lowest step; the M.C. genuflects *in piano*.

²⁸ This is now permissible (reply of S.R.C. of 24 July, 1961). *Contra altare* in the rubric (R. VI, 4) is very vague. It is also used of the deacon singing the Gospel (R. VI, 5) and he does not stand facing the altar.

²² The rubric (R. VI, 4) says that the subdeacon genuflects to the altar *in medio*, and the *vadit ad partem Epistolae contra altare*, it does not say *in cornu Epistolae*; while the *Caeremoniale* (II, viii, 40) says that the subdeacon sings the Epistle *a latere sinistro* [i.e., looking *from* the altar) *altaris*. Nearly all rubricians take for granted, or definitely state, that the subdeacon, when he chants the Epistle, stands *at the foot of the altar*, on the Epistle side, where he had stood during the prayers. But (n) originally the Epistle and Gospel were both sung *away* from the altar (and may still be where it is the custom. C.E. II, viii, 40; cf. I, xii, 18 and S.R.C. 9) at the amboncs. The present rite keeps, as far as may be, this tradition for the Gospel by directing that the sacred ministers and others go in procession to sing it at a distance from the altar. Why should not the rubrics in reference to the chanting of the Epistle be so interpreted as to maintain the tradition for this liturgical act also? They certainly do not state that the Epistle is to be sung at the *foot of the altar*, (b) The rubric directs the subdeacon

tomary, the older practice of singing the Epistle at an ambo may be retained;¹⁰ or the book may be placed on a lectern,¹¹ and the subdeacon while chanting the Epistle will place his hands on the lower edges of the book as the celebrant does at the altar.

2. The Epistle is sung in the tone appointed in the Roman Gradual.¹² During it the subdeacon and the M.C. at his side genuflect or bow according to the general rules, e.g., he bows his head if the name of the saint of the day should occur in the body of the Epistle, but not in the *title*.¹³

3. At the close of the Epistle,¹⁴ the M.C. and the subdeacon go to the middle of the choir, salute the clergy (bowing first to the Gospel side), move forward towards the altar, genuflect, and go around to the Epistle corner of the altar. The subdeacon goes up and kneels¹⁵ on the edge of the footpace.¹⁶ He tilts the top of the Epistolary forward a little so that the celebrant may conveniently lay his hand on it. As he does so the subdeacon kisses the hand, and then, with bowed head, receives the celebrant's blessing. The subdeacon rises, and hands the Epistolary, with a bow, to the M.C. He then stands at the right of the Deacon (as at the Introit) while the celebrant reads the Gradual, etc. Then the subdeacon takes the Missal, descends the steps obliquely, genuflects on the lowest step,¹⁷ and, ascending to the altar, places the Missal on the table, a little to the left of the centre, in the place it will occupy during the Offertory and Canon.¹⁸ He then waits on the footpace for the putting in of incense.

4. The celebrant at the conclusion of the Epistle returns — either by the longer way, when he reverences to the altar at the foot of the steps,

to genuflect *in medio*, (which certainly does not necessarily mean at the foot of the altar steps), before and after singing the Epistle. Is not this exactly because the rubric supposes him *to leave the immediate ambit of the altar* and later to return? Why should he genuflect if he is to chant the Epistle at the foot of the steps, where he is already standing, and does not leave the altar? (c) The place to sing the Gospel is described (R. VI, 5) in similar terms, *ad locum Evangelii contra altare versus populum*, and this is never interpreted as meaning *at the foot of the altar steps* on the Gospel side, (d) The Epistle is intended for the instruction of the entire assembly and it is desirable that it should be sung in a position where it can be heard by all without difficulty. Hence it would seem that it is more in keeping with the directions of the rubric, with ceremonial tradition and practical convenience, to sing the Epistle *at a distance from the altar*. Merati (in his commentary on Gavanti's *Thesaurus*) writes *sistunt* [the subdeacon and M.C.] *in loco aliquantulum distante a gradibus Altaris* (p. 185); while Vavas seur-Stercky (I. p. 626), though giving the common view that the subdeacon stands where he stood for the prayers, adds *à une certaine distance des degrés*. Formerly the Epistle was sung by a lector and in the ordination of a lector up to this day, the bishop bids him: *Dum legis, sta in alto loco ecclesiae ut ah omnibus audiaris et videaris*.

¹⁰ C.E. II, viii. 40.

¹¹ Covered with a veil the colour of the day. Cf. C.E. I. xii, 18

¹² Sec p. 445.

¹³ S.R.C. 3767«. Cf. p. 201.

¹⁴ At the end of the chanted Epistle *Deo Gratias* is not said.

«S.R.C. 34917. He only bows if he is a canon ministering in his own church.

••S.R.C. 4077 .

¹⁵ If there are more than three steps he need not descend to the foot to genuflect.

¹⁶ M«, R. VI, 5.

or by the shorter way (when he does not reverence) according to the position of the sedilia — with the deacon to the Epistle corner and awaits the coming of the subdeacon. When he arrives the celebrant turns to him, places his left hand below his breast,³⁹ and lays his right hand, palm downwards, on the top of the Epistolary. When the subdeacon has kissed the hand, the celebrant joins his hands for a moment,⁴⁰ replaces the left under his breast, and, saying nothing, he makes with his right the sign of the cross over the subdeacon. He then turns to the Missal and reads, silently,⁴¹ the Gradual, etc., up to *Munda cor meum* exclusively, assisted by the deacon. He then moves to the center of the altar and waits there while the subdeacon moves the Missal and the deacon places the Evangelarium on the altar.⁴²

5. The M.C. accompanies the subdeacon (on his left) to the Epistle corner of the altar, and stands *in piano* while the subdeacon receives the blessing. He then takes the Epistolary from the subdeacon. He bows as he does so and goes down to the foot of the altar near the credence.⁴³

6. The thurifer and acolytes stand⁴⁴ at the credence during the prayers, and may sit for the chanting of the Epistle and what follows. During the singing of the Epistle or Gradual the thurifer prepares the thurible for use at the Gospel.

³⁹ See p. 477, note 9.

•°R. VII. 5.

•¹ R M., n. 513 *e*.

•= M"2, R. VI, 4, 5.

•³ If a different book, an *Evangelarium*, is to be used for the singing of the Gospel, he gets it from the credence.

•• Except at certain ferial Masses (cf. p. 451).

Chapter XI

THE GOSPEL, SERMON, AND CREED

Postea celebrans in medio altaris exspectat donec subdiaconus inissalc in latere Evangelii collocaverit et diaconus librum Evangelionim in medio altaris deposuerit; deinde incensum imponit et benedicit more solito. Postea diaconus, genuflexus in supremo gradu, inclinatus dicit: Munda cor meum, et accipiens librum Evangelionim de altari, petit benedictionem a celebrante similiter genuflexus in superiori gradu altaris; et osculata illius manu, praecedentibusthuriferario, et duobus acolythis cum candelabris accensis de credentia sumptis, vadit cum subdiacono a sinistris ad locum Evangelii contra altare versus populum, ubi subdiacono libnim tenente medio inter duos acolythos tenentes candelabra accensa, dicit: *Dominus vobiscurn*, iunctis manibus. Cum dicit: *Sequentia, etc.*, signat librum in principio Evangelii, frontem, os et pectus: postea ter libnim incensat, hoc est in medio, a dexteris, et a sinistris, et prosequitur Evangelium, iunctis manibus. Interim celebrans post datam diacono benedictionem retrahens se ad latus Epistolae, ibi stat, iunctis manibus. Et cum diaconus dicit: *Scquēntia sancti Evangēlii*, sacerdos etiam signat se: et cum nominatur *IESUS*, caput inclinat. Finito Evangelio sacerdos osculatur librum a subdiacono sibi delatum, dicens: Per *Evanglica dicta, etc.*, et a diacono ter incensatur.¹

I. The Preparation for the Gospel

1. When the celebrant moves to the centre of the altar the deacon descends on the Epistle side and goes towards the credence. He receives,^{2*}

¹ R. VI, 5.

² The rubric does not say that the book is presented to him, it says *sumpto libro Evangeliorum* (C.E. II, viii, 42) and so he may take it himself from the credence, or according to the common practice, he may receive it from the *M.C.*; but the rubric *does say* that on his way to the altar table with it he is to make the “due reverences” (C.E. J, ix, 2). These are explained in II, viii, 42 (cf. I. ix, 3) as a reverence to the bishop (in pontifical Mass, naturally) and *to the altar*. Now if the rubric directs the deacon to reverence to the altar at the middle, is it not because it supposes him to come to the middle from a *place outside the immediate ambit of the altar*? Hence it would seem that it is more correct for the deacon to receive the book near the credence table, than at the *foot of the steps on the Epistle side of the altar*.

with a bow, the *Evangeliarium* from the M.C. He carries it *ante pectus*,¹ held fairly high, the opening facing to his left, and goes to the front of the altar steps, saluting on his way the clergy in choir, first on the Épistle side and then on the Gospel side.⁴ He genuflects on the lowest step and going up to the altar, places the book — the opening to the left — on the middle of the altar table? He then assists the celebrant to put incense into the censer as before the Introit.* After that he kneels on the top step, and, bowed and with hands joined, says *Munda cor meum*, etc. The subdeacon descends to the foot of the altar in front, and a little toward the Gospel side awaits the deacon.

2. The thurifer, keeping the thurible open, goes down by the steps at the Epistle side, and puts the incense boat on the credence. At a signal from the M.C. he leads the acolytes, carrying their candles, to the middle, before the altar.

3. Having recited the prayer, the deacon rises, goes to the altar, takes the *Evangeliarium* with both hands — holding it erect as before. He kneels before the celebrant and asks for the blessing in an audible voice/ saying *lube, domne, benedicere*. He bows his head as he receives it, kisses the celebrant's hand when he lays it on top of the book, rises, bows to the celebrant, turns by his left, and goes to the foot of the steps, where he stands at the right of the subdeacon.

4. When the deacon kneels to receive the blessing the celebrant turns towards him without, however, turning his back fully on the altar. With joined hands he says the prayer of blessing, *Dominus sit in corde tuo*, etc., as in *Ordo Missae*. While saying *In nomine Patris*, etc., he places his left hand under his breast,¹ and with his right he makes the sign of the cross over the deacon.² He then lays his hand on the top of the book to be kissed by the deacon. The celebrant rejoins his hands and goes at once to the Epistle comer, where he stands facing the altar until the singing of the Gospel begins.

5. Meanwhile the M.C. and thurifer lead the acolytes carrying their candles to the middle, before the front steps of the altar, where they

¹ The rubrics of C.E. describe the deacon (I, ix, 2; II, viii, 42, 44) as carrying the book to the altar and to the place of the Gospel *ante pectus*, in contrast to the subdeacon, *supra pectus* (R. VI. 4), and it uses (he same words to describe the way the subdeacon is to hold the book during the singing of the Gospel (I. x, 3; II, viii, 44). In this latter case it is certainly not leaned against the subdeacon's breast. Merati notes this difference in the rubrics; and several modern rubricians, in consequence, direct the book to be carried as described in the text above. Many writers, however, assume that the deacon carries it as the subdeacon may (leaning against his breast).

⁴ Cf. C.E. I, ix, 2; II, viii, 42.

⁵ *Ordo Missae*; C.E. I, ix, 2; II, viii, 42; S.R.C. 40771.

«Cf. p. 414.

¹ *"Intelligibili voce"* (C.E. II, viii, 44)

² Sec. p. 415, n. 54.

³ It is the celebrant, not the deacon, who says *Amen* at the end of the form (*Ordo Missae*).

arrange themselves according to the usage of the church (see §6).

6. When the deacon, subdeacon, M.C., thurifer, and acolytes assemble at the foot of the altar before the singing of the Gospel the rubrics do not determine the positions which they occupy and so rubricians propose one of the following formations:

S-D
 T-MC
 A2·A|

MC-S-D
 A2*T-A

S-D
 A2-A|
 T-MC

A2-MC-S-D-T-A'

The particular grouping adopted will depend on the size and shape of the space that is available and on the usage of the church. Formation I groups those taking part in the procession in the proper order of their rank (the highest being nearest the altar; the one higher in rank of each pair being on the right-hand side). The other arrangements are perhaps more convenient for forming the procession later. Obviously, Formation IV requires a wide sanctuary.

7. Towards the end of the singing of the Gradual, or *Alleluia*, or Tract, or Sequence, on a signal from the M.C. all genuflect — the deacon and subdeacon on the lowest step. If the clergy are in choir, all those who form

• Or the M.C. may, momentarily, at the foot of the altar stand on the left of the thurifer, so that when they turn around later, he will find himself on the thurifer's right (the correct place).

the Gospel group turn somewhat to the right and on this occasion bow first to the Epistle side, because they are going to move off towards the Gospel side, then turning to the left they bow to the Gospel side and proceed on their way.

II. The Place of the Gospel

1. To understand the ceremonies that follow and to perform them in the most accurate way, it is necessary to recall that formerly the Gospel was, and is even today in some places,¹⁰ sung at an ambo placed near the people, away from the altar, often halfway down the church. Accordingly, there was *a procession to* this place before, and *a procession back from* it after the chanting of the Gospel. Hence, even where the ambo is no longer in use, and even where a large space is not available, to maintain the tradition, and in accordance with the rubrics¹¹ which suppose a procession to a place at some distance, the Gospel ought to be sung *at a distance²² from the altar*. Like the Epistle, it is intended for the instruction of the entire assembly. Consequently, the deacon addresses the congregation, singing to them the liturgical greeting, *Dominus vobiscum*, which invites their attention and cooperation and their reply.¹ By singing the Gospel as near the congregation as possible, the people are not only instructed but they are also reminded of the active part which they are supposed to take in the great "action" of the Mass.

2. Rubric VI, 5, of the Missal says that the deacon goes *ad locum Evangelii contra altare versus populum*. *Contra altare* means in front of,¹⁴ not behind (where there might be another choir) nor at the sides of the altar. *Versus populum* at first sight suggests that the deacon is to face the people, for whom the Gospel is primarily intended and to whom he addresses himself at the beginning of the rite, as he did formerly from the ambo. The *Caeremoniale*, however, gives the correct interpretation of the rubric, for in II, viii, 44, it says *Subdiaconus . . . vertens renes non quidem altari, sed versus ipsam partem dexteram,¹² quae pro Aquilone*

¹⁰ C.E. II, viii, 45.

¹¹ These have not been changed even though the ambo is no longer universally used. Thus, C.E. II, viii, 45 states: *procedunt ad Evangelium cantandum hoc ordine. . . . Cum pervenerit ad locum. . . .* And after the singing of the Gospel: *Diaconus et alii cum debitis reverentiis eodem ordine revertuntur*. C.E. II, viii, 44, 47, directs a reverence to be made to the altar before departing and on returning.

Where lack of space in the sanctuary prevents this, there is no reason why the Gospel group should not, when possible, be formed *outside* the altar rails.

¹⁵ It is one of the few occasions when the deacon may use this sacerdotal formula in the presence of a priest.

× Cf. C.E. II, ii, 6; Hi. 6.

The *Caeremoniale* always refers to the Gospel side as the "right-hand side," i.e., in reference to the arms of the crucifix on the altar, not to the congregation which is facing the altar. *Aquilo*, the north wind, is used by metonymy for the North.

figuratur. When the subdeacon stands with his back to the north side of the church, the deacon will face directly north, and thus will be partly facing the people;¹⁶ at the same time he will not turn his back, even partly, to either the altar or the Bishop if he is present at his throne, either to the right or left of the deacon.¹⁷

3. When all have made due reverence to the altar and to the clergy, if present, the M.C. takes his place at the head of the procession and directs it to the place where the Gospel is sung.¹⁸ The thurifer follows¹⁹ or, if customary, he may walk with the M.C. on his right. The acolytes follow, and last of all the deacon with the subdeacon on his left.²⁰ On reaching the place where the Gospel is sung the M.C. and thurifer, standing some distance apart, take up their places facing directly north.” The acolytes pass either around the thurifer or between him and the M.C., turning around in such a way as to allow the first acolyte to retain his place at the right of the second, they separate and stand facing directly south, the first opposite the thurifer, the second opposite the M.C. The subdeacon passes between the thurifer and M.C. and takes his place between the acolytes and a little in advance of them. The deacon stands between the thurifer and M.C., but a little in front of them. The formation, therefore, is shown on page 478.

III. The Chanting of the Gospel

1. The deacon opens the book and places it in the hands of the subdeacon, who holds it” open with both hands. He holds it at the bottom, and in such a way as not to prevent the deacon from turning a page if necessary. The top is held before his face,” at a height which will be convenient for the deacon, according to his stature. The subdeacon should not rest the book against his forehead, but, when feasible, it is well to hold it before his eyes, to prevent his staring at the deacon. While holding the book the subdeacon, with the acolytes at his side,²⁴ does not bow

¹⁶ See note 21, *infra*.
¹⁷ The practice of facing the people is permissible (S.R.C. 24 July 1961).
¹⁸ For the "Gospel group" may be placed either between the throne and the altar, or between the throne and the congregation.
¹⁹ C.E. II, viii, 44.
²⁰ *Ibid*.
R. VI, 5. When the subdeacon turns around towards his left he must pass behind the deacon, in order to arrive at his left side.
²¹ The rubrics suppose the church to be orientated, i.e., to have the altar at the east end, the main entrance at the west end. The Gospel on left-hand side of the church (facing the altar), then, is considered the northern side, whatever way it may in fact face.
²² S.R.C. 2425s, 4054’.
²³ So rubricians interpret *ante pectus* of C.E. I, x, 3 and II, viii, 44.
²⁴ «C.E. I, xi. 8.

or genuflect but stands immovable,²¹ since, as *Caeremoniale*, I, x, 3, says, he represents the lectern.

2. If a lectern be used for the singing of the Gospel, the M.C. or an acolyte will arrange it beforehand on the north side of the sanctuary, at some distance from the altar. It should be covered with a silk cloth of

W

Singing of the Gospel

the colour of the vestments,” and on it is placed the book. During the singing the subdeacon stands behind it and places his hands on the edges of the book as if he were holding it.²⁷

3. If the Gospel be sung at an ambo, the subdeacon stands at the right of the deacon and ministers to him, hands him the thurible, and turns the pages if necessary.”

4. With joined hands the deacon sings *Dominus vobiscum*. The thurifer closes the thurible and hands it to the M.C. When the choir has

²⁵ C.E. I, x, 3; II, viii, 46; R M., η. 519.
²⁶ C E. I, xii, 18; II, viii. 45.
²⁷ *Ibid*. SR.C. 2454’, 4054’.
²⁸ C.E. II, viii, 45. At the end of the Gospel sung at a lectern or on an ambo, the deacon hands the book, open, to the subdeacon to carry to the celebrant.

answered *Et cum spiritu tuo*, the deacon places his left hand palm downwards on the left-hand page of the book,²⁰ and with the front (soft part) of the thumb of his right hand, the fingers of which are extended and held together, he signs a small cross at the beginning of the Gospel¹⁰ while he sings the word *Sequentia* or *Initium*, etc. Then, placing his left hand below his breast, he signs his forehead with the thumb of his right, singing *sancti Evangelii*; while he signs his lips he says nothing, but while signing his breast, he sings *secundum* (e.g.) *Marcum*.¹¹ He receives the thurible from the M.C.³² and incenses the book with three double swings, bowing before and after. He first incenses in the middle, then to his left³⁴ and finally to his right, and returns the thurible to the M.C.” who passes it to the thurifer.³⁰ During the singing of the Gospel the deacon, the M.C., and thurifer follow the general rule about bows.³¹ If a genuflection be necessary, the deacon genuflects towards the *Evangelarium*, the celebrant and all others towards the altar.^{38*}

5. When the deacon begins to sing, the celebrant, at the Epistle corner of the altar, turns towards him. He makes the sign of the cross at *Sequentia*. He follows the general rule about bows at names³⁰ that may occur in the Gospel, and he turns towards the altar⁴⁰ and, if he is on the footpace, lays his hands on the table before making any genuflection that may be called for.

IV. The End of the Gospel

1. The deacon sings the Gospel according to one of the chants given in the Roman Gradual⁴¹ and keeps his hands joined all the time, even though the book be on a lectern. When he has finished, the subdeacon lowers the open⁴² book, laying it against his left arm, and the deacon points out to him the beginning of the pericope. He goes to the celebrant,⁴³ and out of respect for the Gospel text that he is carrying, he

«Cf. S.R.C. 2572".
« R. VI, 5; C.E. I, ix, 2; II, viii, 46.
"Cf. p. 191.
« C.E. II, viii, 46.
30 The thurifer opens the thurible but does not swing it, lest the incense needed for incensing the celebrant be entirely burned, and in order that the deacon may not be annoyed by the fumes.
37 P. 199sqq.
ss R.M., n. 519.
«At the Holy Name he bows his head (R. VI, 5) but no longer towards the altar cross.
4°R.M., n. 519.
41 See p. 445.
42 C.E. I; x, 4; II, viii, 46. *Laus tibi, Christe* is not said after the Gospel when it is sung.
43 The subdeacon should move off slowly to enable the deacon and others to fall in behind him.

33 S.R.C. 40572.
»« C.E. I, ix, 2; II, viii, 46.
35 *Ibid.*

makes no reverence on the way, nor does he bow to the celebrant when he reaches him.⁴⁴ He presents the open book to the celebrant, indicating with his right hand — fully open, palm upward — the beginning of the Gospel. The celebrant takes the book with both hands and kisses the beginning of the text of the Gospel, while saying *Per Evangelica dicta*, etc.⁴⁵ The subdeacon again takes the book, closes it,⁴⁶ bows to the celebrant, and goes to the foot of the altar steps. On his way, he gives the *Evangelarium* to the M.C. with a bow.

2. When the deacon has pointed out the beginning of the text to the subdeacon, he moves aside a little to allow the subdeacon to pass. The M.C. follows the subdeacon; after him (or at his left) the thurifer, then the acolytes, and finally the deacon.⁴⁷ Arriving before the altar, the M.C. and thurifer stand a short distance away from the foot of the steps to allow space for the deacon. The acolytes take their places behind them. The deacon goes and stands at the middle, at the foot of the steps. When all are in their places they genuflect at a signal from the M.C. The deacon genuflects on the lowest step. He takes the thurible from the thurifer and incenses the celebrant with three double swings,⁴⁸ he and the thurifer bowing before and after. He then hands back the thurible and without any further genuflection goes to the top step and takes his place behind the celebrant for the intonation of the Creed.

3. The M.C. receives the *Evangelarium* from the subdeacon, genuflects with the thurifer and acolytes,⁴⁹ and leads them to the credence, where he lays aside the Gospel book. The thurifer puts away his thurible and adds charcoal if required; the acolytes place their candlesticks on the credence, and stand before it; the M.C. goes to the top of the steps on the Epistle side and signs to the celebrant to intone the Creed, or to sing *Dominus vobiscum*, if there is no Creed. If the sermon is delivered at this point, he signals to the sacred ministers to reverence to the altar, and then leads them to the sedile.

V. The Sermon

1. In the early Roman liturgy the homily followed the singing of the Gospel at Mass, and the rubrics⁵⁰ suppose a sermon as a normal part of

41 C.E. I, X, 4, 11, viii, 46.
42 R. VI. 5. *Ordo Missae*.
43 C.E. I, x, 4; II, viii, 46.
44 Those who take part in the singing of the Gospel should return to the altar in procession, even if the distance be short. *Diaconus et alii*, says C.E. II, viii, 47, *codern ordine revertuntur*. The deacon should incense the celebrant from the foot of the altar—not from the place where the Gospel was sung, which is *supposed*, at least, to be a distance from the altar.
45 See p. 418.
46 Or the acolytes — according to the common practice — may go to the credence, after having genuflected on their return to the altar after the Gospel.
47 R. VI. 6; C F I. vii, 4, xxii; viii. 48; R.M., n. 474.

the rite of a solemn Mass. When a sermon is preached in Mass it is to be preached immediately after the Gospel?¹ A funeral oration, however, or a sermon for an extraordinary occasion, such as the publication of a jubilee, or on the occasion of some great public event, ought to be preached after Mass.⁵² The Ceremonial supposes the sermon to be on the Gospel of the day,⁸¹ but it may be on other subjects also?*

2. If the celebrant himself preaches, he may do so either from the footpace, at the Gospel comer, or from the pulpit. If he preaches in the pulpit the M.C. leads him both in going and on his return?⁵ During the sermon the deacon and subdeacon sit at the sedile in their usual seats. At the end of the sermon they meet the celebrant at the foot of the altar, genuflect on the lowest step when he bows low or genuflects, and take their positions *units post alium* for the Creed or *Dominus vobiscum*.

3. If the preacher be other than the celebrant,⁵⁰ the latter after being incensed bows low at the middle of the altar?⁷ The deacon and subdeacon genuflect at his side, and they go *per breviorē*, to the sedile. At the sedile the sacred ministers sit covered; but they stand, uncovered, if the Gospel is read before the sermon. They uncover for the opening prayer, if there be one, for the sign of the cross, and for the announcement of the preacher's text if it be from Sacred Scripture. At mention of the Holy Name, the name "Mary," and the name of the saint whose feast is being celebrated,⁵⁸ they remove their birettas and rest them momentarily on the right knee. If the preacher salutes the sacred ministers, they may respond by raising their birettas?⁰

4. The preacher wears a surplice, unless he is a Regular who preaches in the habit of his Order. If customary, he may wear a stole,⁸⁰ of the colour of the day?¹ Prelates and canons within their diocese⁰² wear their

⁸¹ R. VI, 6. With the permission of the Ordinary the celebrant of Mass may preach from the altar after his Communion, and before the Communion of the faithful (S.R.C. 3009«, 305910, 3529).

⁸² C.E. I, xxii, 5, 6.

⁸³ C.E. I, xxii, 2.

»«Cf. C.J.C. 1345, 1347.

⁸⁸ Many rubricians direct the celebrant to remove his chasuble and maniple if he goes to the pulpit. There is no rubric which orders this. When the bishop preaches at pontifical Mass, he does so clad in the Mass vestments; if the assistant priest replaces him he is bidden to preach *sic paratus* (i.e., in his cope, C.E. I, vii, 4). When the subdeacon goes to sing the Epistle, or the deacon the Gospel at an ambo, they are not directed to remove even the maniple. From the standpoint of rubrics, therefore, there is no reason why the celebrant should remove his chasuble and maniple to perform an act which is part of the liturgy.

⁸⁸ A special faculty, granted, ordinarily, by the Ordinary, either permanently or on occasion, is needed in order lawfully to preach (C.J.C. 1328, 1337, 1341).

⁸² Sec p. 203. The celebrant genuflects, of course, if the Blessed Sacrament is present.

⁵⁸ They do this the first time that any of these names is mentioned; afterwards it suffices to bow the head (covered) for the Holy Name and to bow the head slightly for the other names.

«•S.R.C. 1772«.

•o S.R.C. 268221, 3157«, 3185.

«i S.R.C. 3157«, 37641».

« C.J.C. 409. J 2.

usual choir dress/4 The preacher is not to seek a blessing*5 except from the Bishop when he is present at the Mass. If, however, there is an established custom to do so even in the absence of the bishop, he may follow the custom/’ In such a case, he will ask the blessing of the celebrant after the latter has been incensed. The preacher kneels and says *lube, domne, benedicere*. The celebrant uses the same response as when he blesses the deacon, except that for *Evangelium suum* he substitutes the words *verba sancta sua*, and adds while making the sign of the cross, *In nomine Patris*. etc." In going to the pulpit the preacher genuflects before the altar. A prelate or a canon in his own church bows low if the Blessed Sacrament be not present. If he passes the celebrant on his way he bows to him.

5. In the pulpit the preacher uncovers, makes the sign of the cross, kneels facing the altar, and, where it is customary, recites the Angelical Salutation/8 After he has announced his text or read the Gospel he puts on his biretta.” He uncovers and bows his head at the Holy Name, the name of Mary, or that of the saint of the day the first time any of these names occur. At the end of the sermon he may, if it be customary, bless the people, provided the Bishop or a higher prelate is not present. On returning from the pulpit the preacher makes the proper reverence to the altar, and bows to the celebrant, if he is still at the sedile.

VI. The Creed

Postea stans in medio altaris versus ad Cnicensi, incipit, si dicendum sit. Credo, I
stantibus post cum diacono et subdiacono, deinde ad altare accedentibus et I
cum co prosequentibus, ut dictum est ad Gloria in excelsis/®

1. When the deacon and subdeacon are in their places behind him. .
the celebrant intones71 the Creed, if it is to be sung, with the same gesture
as at low Mass. The deacon and subdeacon bow their heads with the I
celebrant at the word *Deum*, and then go to his sides to recite the Creed '
with him.72 All three bow their heads at the words *Iesum Christum* and]
simul adoratur and make a slow genuflection during the recitation of the i
words *Et incarnatus est*, etc. The deacon and subdeacon support the cele-
brant by placing the hand which is nearer him under his elbow. They make
the sign of the cross together at the concluding words of the Creed.

64 C.E. I. xxii, 2; II. viii. 51. !
«7 Cf. C.E. II. xix, 7; S.R.C. 2162», 2882. 2907'.», 316P, 3434».
•«S.R.C. 3334', 3535«, 3855®, and cf. 3831.
«7 SRC. 3334=.
«7 C.E. I, xxii. 3.
«* Ibid.
'«R VI, 5. I
7" There are four ordinary forms of the plainsong Creed (and two forms *ad libitum*), but the intonation for three of them is the same.
77 They should observe what is noted about (p. 471) the recitation of the *Gloria in excelsis*. I

2. If they arc to sit, the celebrant bows low,⁷³ or genuflects when the Blessed Sacrament is present. The deacon and subdeacon genuflect, and follow the M.C. *per brevior* to the sedilia, where they sit.⁷⁴ At the words *lesum Christum* and *simul adoratur*, and during the singing of the entire passage from *Et incarnatus est* to *Et Homo factus est*,⁷⁵ they uncover and bow their heads.⁷⁸

3. // *they do not sit*, or if the choir should reach *Et incarnatus est* before they do so, the deacon and subdeacon remain in their places beside the celebrant when the recitation of the Creed is finished.⁷⁷ At the words *descendit de caelis*, at a signal from the M.C., the celebrant and subdeacon turn by their right, the deacon by his left, and all three go to the top step and kneel at the edge of the footpace.⁷⁸ During the singing of *Et incarnatus est*, they also bow their heads.⁷⁹ They then return to the altar, where the deacon genuflects⁸⁰ and goes to get the corporal. When he returns with it, he again genuflects, and while he spreads it, the celebrant and subdeacon move aside a little.

4. At the three Masses on Christmas Day, and at solemn Mass on the Feast of the Annunciation, the ministers rise at the words *descendit de caelis*, at a signal from the M.C., and go and kneel either on the lowest step of the altar in the front or at the Epistle side, or before the sedile.⁸¹ They bow while the choir sings *Et incarnatus est*.⁸² They do not genuflect before or after kneeling but they genuflect, as usual, at the altar when the words *Et incarnatus est* are pronounced in the *recitation* of the Creed." If the feast of the Annunciation be transferred to another date, the obligation to kneel is likewise transferred to the day when the feast is celebrated."

5. During the intonation, recitation, and singing of the Creed, the M.C. acts at the altar or at the sedile as directed for the *Gloria in excelsis*.⁸³ While *Et incarnatus est* is sung, he and all others who may be standing kneel and bow. If he is seated, he only bows.⁸⁰

» See p. 203.

⁷⁴ As described on p. 404.

⁷⁵ R.M., n. 518 *b*; C.E. I, xxi, 3; 11. viii, 53; S.R.C. 1421s, 1476', 15942, 2960s, 33992, 3860.

⁷⁶ R.M., n. 518 *b*; S.R.C. 2915e. ■

⁷⁷ The Mass may not be continued, however, during the singing of the Creed (S.R.C. 1936, 3104', 4242).

⁷⁸ See note 75.

⁷⁹ S.R.C. 2915®.

⁸⁰ Cf. p. 402.

⁸¹ Cf. C.E. II, viii, 53.

« R.M., n. 518 *b*; C.E. II, viii, 53; S.R.C. 2915®, 2960=.

« S.R.C. 4281».

⁸⁴ S.R.C. 1268.

⁸⁸ Cf. p. 471.

⁸⁰ Cf. p. 451; S.R.C. 3029s.

The Spreading of the Corporal

Cum vero in symbolo cantatum fuerit: *Et incarnatus est*, diaconus accepta bursa de credentia, ambabus manibus eam defert elevatam cum solitis reverentiis ad medium altaris, in quo explicat corporale, et revertitur ad celebrantem. Cum non dicitur *Credo*, subdiaconus defert bursam simul cum calice, ut infra dicitur.*'

6. When the singing of *Et Homo factus est* is finished the deacon and subdeacon uncover and rise at the signal from the M.C. The subdeacon holds his biretta with both hands before his breast, and faces the deacon. He remains standing during the time that the deacon is away.* The acolytes and thurifer, if seated, rise also*' and remain standing until the deacon is again seated. The acolytes attend to the vestments of the deacon and subdeacon when they sit.

7. The deacon places his biretta on the sedile and goes to the credence, bowing to the celebrant, if he is obliged to pass him.*0 From the table he takes the burse,01 which he carries in both hands horizontally at the height of his eyes,0! with the opening turned towards himself. He goes unhurriedly'13 and unaccompanied"4 to the altar. He bows to the celebrant if he passes him on the way, salutes the clergy in choir·5 (first on the Epistle side, then on the Gospel side), and genuflects on the lowest step before going up to the altar.

8. At the altar the deacon holds the burse erect on the table with his left hand, with the opening towards the Epistle side. With his right hand he extracts the corporal. Laying his left hand momentarily on the table, with his right he puts the burse on the Gospel side, " its opening facing the middle, somewhere (e.g., leaning against a candlestick) where it will not be in the way.07 With both hands he spreads the corporal in the middle of the altar,08 opening it first towards the Gospel side, next towards the Epistle side, then the fold that opens towards the back of the altar, and finally the fold that opens towards himself (the inmost fold on which

» R. VI. 7.

\$»C.E. 11, viii, 54; cf 1, xviii, 8; viii, 3. He may, however, sit when the deacon has gone to the altar, and rise when he returns to the sedile.

'«Cf. C.E. I, xviii. 9, 10.

««Cf. C.E. I. xviii, 13.

»« R VI, 7; C.E. I, ix, 3; II, viii, 54.

«= *Ibid.*

91 *Gravi et decoro incessu* (C.E. I, ix, 3); *cum decenti mora et gressu* (C.E. II, viii, 54).

»< C.E. I, ix, 3.

< Cf. R VI, 7; C.E. II, viii, 54.

««C.E. I. ix, 3.

»· *Ibid.*, and II, viii, 54.

About an inch from the front edge, to prevent its being caught by the manipule or chasuble

the Sacred Host will partly lie). Next, if necessary, he may draw the Missal near, placing the stand close to, but not on, the corporal. Then the deacon, with joined hands, genuflects and returns *per brevior* to the sedile.” He receives his biretta from the M.C. or from an acolyte, bows slightly to the subdeacon and both sit.

9. Towards the end of the Creed, the M.C. leads the sacred ministers back to the altar,¹⁰⁰ where after the due reverence they stand *units post alium*. The M.C. goes around *in piano* to the Epistle side. The thurifer prepares the thurible for the Offertory.

10. When the singing of the Creed has ended, the celebrant kisses the altar and sings *Dominus vobiscum*, with the usual gesture. He turns again to the altar by his left, and with joined hands he sings *Oremus* and reads the Offertory antiphon.

11. Should there be no Creed, *Dominus vobiscum* is sung at once after the incensation of the celebrant, or on his return to the altar if there is a sermon. The corporal is brought to the altar by the subdeacon when he brings the chalice.¹⁰¹

” Should the position of the sedile require it, he may return by the front steps. In that case he makes his genuflection on the lowest step, and not at the altar.

¹⁰⁰ Sec p. 405.

¹⁰¹ « R. VI, 7.

Chapter XII

THE OFFERTORY

In Missa solemnī dicto Orémus, diaconus et subdiaconus accedunt ad altare in latere Epistolae; diaconus amovet calicem, si est in altari, vel, si est in credentia, ut magis decet, accipit eum de manu subdiaconi, qui illum cum patena et hostia, coopertum palla et velo a collo sibi pendente manu sinistra tenens, et alteram manum superponens velo, ne aliquid decidat, de credentia detulit, comitatus ab acolytho ampullas vini et aquae portante; ipse diaconus calicem detegit, et dat patenam cum hostia celebranti, osculando eius manum: subdiaconus extergit calicem purificatorio; diaconus, accepta ampulla vini de manu subdiaconi, imponit vinum in calice: subdiaconus interim ampullam aquae ostendens celebranti, dicit: Benedicite, *Pater reverénde*; qui facto versus eam signo crucis, dicit orationem: Deus, qui humanae, etc., interim subdiaconus infundit paululum aquae in calicem; diaconus illum celebranti dat, et pedem calicis tangens, seu brachium dexteram Celebrantis sustentans, cum eo dicit: Offerimus tibi, Domine, etc., quem postea positum in altari, ut supra, palla cooperit. Subdiacono deinde stanti in latere Epistolae ponit in dextera manu patenam, quam cooperit extremitate vel ab eius humero pendentis: qui vadit post celebrantem ante medium altaris, et, facta genuflectione, ibi stat, sustinens eam elevatam usque ad finem orationis dominicae, ut dicetur?

I. The Beginning of the Offertory

1. The celebrant, with his hand joined, chants *Oremus* and reads the Offertory verse silently.¹ He then waits with hands joined or placed palm downwards on the table of the altar. The deacon and subdeacon bow their heads at *Oremus*, and the former goes to the right of the celebrant, where he waits with hands joined. The subdeacon genuflects

¹ R. VII, 9.

² R.M., n. 513 e).

on the lowest step of the altar and goes to the credence. There, aided by the acolytes,² he puts on the humeral veil in such a manner that the right side hangs down somewhat longer than the left.' He then takes the unveiled chalice in his left hand at the node, and with his right he draws the humeral veil around it. He lays his hand lightly on top of the veil, to keep in place the purificator, paten, host, and pall, all of which are covered by it. If the Creed was not sung he takes the burse also. If there are small hosts to be consecrated, the M.C. will take the ciborium (veiled) to the altar and give it to the deacon. The subdeacon, turning by his left, goes up the side steps at the Epistle comer, and places the chalice on the altar⁴ to the right of the deacon. The first acolyte with the cruets follows the subdeacon to the altar.

2. The deacon helps the subdeacon to unveil the chalice. He spreads the corporal, if it had not been previously spread. The subdeacon *hand?* the chalice to the deacon who takes off the pall and places it aside. If there is a ciborium on the corporal he uncovers it. Taking the paten in both hands, he kisses the edge" of it. He presents it to the celebrant, and kisses his right hand as he does so.⁷ If there is a ciborium (or lunette in a case) the deacon uncovers it. The celebrant offers the host, places it on the corporal, and slips the paten partly under the corporal,⁸ as in low Mass, even though the paten will presently be handed to the subdeacon. Meanwhile the subdeacon holds the chalice at the node with his left hand, and with his right he wipes it with the purificator. He does this quietly and without raising his right elbow unduly. Immediately after the offering of the host, if there is a ciborium the deacon covers it and places it at the right side of the corporal towards the back of the altar? Then taking the chalice and purificator from the subdeacon, the deacon holds the chalice with his left hand at the node, laying the folded purificator over his thumb in such a way that it falls down over the base of the chalice to catch any drops of wine or water that may accidentally fall. The subdeacon receives the wine cruet from the acolyte (or directly from the tray), and hands it to the deacon, who pours wine into the chalice, under the eye of the celebrant,⁹ who may by a nod

- C.E. I, x, 5.

³ *Ibid.*, and II, viii, 60.

· C.E. II, viii, 60.

⁵ For the rubrics (R. VII, 9 and C.E. I, x, 5) say that the deacon is to receive the chalice from the hand of the subdeacon.

⁰ C.E. I, ix, 4.

⁷ The best way to hold the paten, so that the celebrant may take it without difficulty, is to balance it on the fingers of both hands placed *underneath* it, those of the right hand under the part farthest from the deacon, those of the left under the nearer part (the part where the *foot* of the cross on the host is). The deacon then presents it while keeping his left arm close to his side, so as not to impede the celebrant.

» C.E. II, viii, 61.

⁹ C.E. II, xxix, 2, directs the deacon to hold the ciborium raised a little while the celebrant is offering the host.

»⁰ Cf. C.E. II, viii, 62.

indicate when sufficient wine has been poured in. Then” the subdeacon, who has taken the water cruet in his right hand (his left laid on his breast), holds up the water, and bowed towards the celebrant, asks him to bless it saying, *Benedicite, Pater reverende*. The celebrant first joins his hands¹² then places his left hand on the altar” outside the corporal and with his right makes the sign of the cross over the water. Then” with hands joined, he recites the prayer *Deus qui humanae substantiae*. The subdeacon pours a small quantity¹⁵ of water” into the chalice which is still held by the deacon.

The Offering of the Wine

The deacon wipes away with the purificator” any drops that may be on the sides of the chalice. He raises the chalice in both hands. His right hand is placed under the cup above the node, and his left under the foot of the chalice. He kisses the foot” of the chalice and presents” the sacred vessel to the celebrant, kissing his right hand as he does so. Then, he places his left hand under his breast, while he touches the foot of the chalice with his right or supports the right arm of the celebrant” during the offering of the wine. With his eyes fixed on the cross,³¹ he recites with the celebrant the prayer *Offerimus*. Meantime the subdeacon gives back the water cruet to the acolyte, who bows and takes the cruets to the credence; the subdeacon waits with joined hands.

3. When the celebrant has replaced the chalice on the altar, the deacon covers it with the pall.²² He then takes the paten and places it in the subdeacon's right hand with the concave part facing him; he covers it with the part of the veil that hangs from the subdeacon's right shoulder. The deacon lays the purificator, folded in two, beside the corporal.

”So *interim* of the rubric (R. VII, 9) must be interpreted, if the celebrant is to pay attention to the pouring in of the wine, and this interpretation is suggested by C.E. I. ix, 5; II, viii, 62.

’ R. VII, 5.

» R. III, 5.

” R. VII, 9; C.E. II, viii, 62.

Sec p. 250.

¹⁰ Should a cleric not a subdeacon replace the subdeacon (see p. 398), the deacon is to wipe the chalice and put in the water (S.R.C. 4181*).

‘■Cf. S.R.C. 2572««.

C.E. I, ix, 5; II, viii, 63.

¹⁸ He should keep his left arm close to his side, in order not to impede the celebrant in taking the chalice.

u R. VII, 9; C.E. I. ix, 5; II, viii, 63.

¹¹ Thus many rubricians, because the celebrant is to look heavenwards while reciting this prayer (R. VII, 5).

No rubric requires the celebrant to place his hand on the foot of the chalice whenever the deacon covers or uncovers it, but some authors recommend the practice for greater safety.

« R. VII, 9; C.E. II, viii, 63. The subdeacon himself and the M.C. may aid in veiling the paten (C.E. I, x, 6). The rubrics make no mention of wiping the paten beforehand with the purificator, or of holding it with this.

4. The subdeacon, turning towards his left, goes down by the shortest way to the foot of the steps in the middle. He genuflects,²⁴ on the lowest step, and stands there until the *Pater noster*, with the veiled paten held aloft.²⁵ At the foot of the altar the subdeacon does not bow nor genuflect,²⁶ but he does kneel for the Elevation. Whenever he moves (e.g., on going down to the foot of the altar, on ascending for the *Sanctus*), or makes any response (e.g., at *Orate, fratres* or *Sanctus*), or is incensed, or kneels, he lowers the paten and holds it, momentarily, against his breast. When holding the paten raised he may support his right hand by placing the left under the elbow, or he may place the left under his breast.

5. The M.C. has little to do at the Offertory except, standing *in piano* on the Epistle side,²⁷ to watch that all is being correctly carried out, and to intervene with a direction, if necessary. He may unveil the chalice at the credence for the subdeacon, and if a ciborium or lunette is to be used he should carry it to the altar and present it to the deacon. He may also assist the subdeacon to veil the paten²⁸ before he carries it to the foot of the altar.

II. The Incensation

Dicto Veni, sanctificator, ut supra, celebrans, ministrante diacono naviculum, et dicente: Benedicite, Pater reverende, ponit incensum in thuribulum, dicens: Per intercessionem beati Michaelis Archangeli.™ He should put in a quantity of incense, as it will be needed not only to incense the oblata and altar, but also the sacred ministers, acolytes, clergy, and people.

2. The celebrant receives the thurible, and without any previous bow to the cross,³³ he incenses the oblata. While doing this he holds against his breast³⁴ his left hand which grasps the disk of the thurible. He raises the thurible above the chalice, and makes the sign of the cross with it over both chalice and host just as he would make the sign of the cross with his hand over both.” In other words, he traces the downstroke of the cross from about the middle of the pall to the near edge of the host, then the transverse stroke along a line drawn between the pall and the host. He does not, however, lower the thurible when forming the transverse line. While making the first cross he says in the subdued voice:³⁵ *Incensum istud*; while making the second, *a te benedictum*; at the third, *ascendat ad te, Domine*. Then, lowering the thurible to about the height of the node of the chalice, he describes a circle three times around both the chalice and the host, the first and second from the right to left,” the third from left to right (i.e., clockwise). While making the first circle, he says *et descendat super nos*; while making the second and third he adds *misericordia tua*. The celebrant should make a slight pause between each cross and each circle that he traces with the thurible.**

3. During the incensation of the oblata, cross, and altar, the deacon assists the celebrant by placing his left hand under the celebrant's arm.” His right hand, when not occupied, is held under his breast. If the dalmatic or chasuble is so ample as to impede the free movement of the celebrant's right arm, the deacon may raise it a little, with his left hand.’³⁸ While the celebrant incenses the oblata, however, the deacon lays his right hand (i.e., the tips of the longest fingers) on the foot of the chalice.”

¹¹ R. VII, 9; S.R.C. 40272-2. The rubrics of C.E. (either in I, x or II, viii) make no mention of this reverence.

²⁴ The rubrics simply say *elevatam*. Some rubricians say it should be raised to the height of the eyes; others think that it suffices to hold it before the breast.

²⁴ Cf. C.E. I, x, 6; S.R.C. 2474.

²⁷ Some rubricians direct him to stand at the left of the celebrant at the altar

²⁴ C.E. I, x, 6.

²⁸ R. VII, 10.

1. The celebrant says the prayers *In spiritu humilitatis* and *Veni, sanctificator*, as at low Mass. Then he puts in incense, the deacon ministering to him (sec p. 414). On this occasion he uses a special form of blessing, *Per intercessionem beati Michaelis Archangeli.™* He should put in a quantity of incense, as it will be needed not only to incense the *oblata* and altar, but also the sacred ministers, acolytes, clergy, and people.

2. The celebrant receives the thurible, and without any previous bow to the cross,³³ he incenses the *oblata*. While doing this he holds against his breast³⁴ his left hand which grasps the disk of the thurible. He raises the thurible above the chalice, and makes the sign of the cross with it over both chalice and host just as he would make the sign of the cross with his hand over both.” In other words, he traces the downstroke of the cross from about the middle of the pall to the near edge of the host, then the transverse stroke along a line drawn between the pall and the host. He does not, however, lower the thurible when forming the transverse line. While making the first cross he says in the subdued voice:³⁵ *Incensum istud*; while making the second, *a te benedictum*; at the third, *ascendat ad te, Domine*. Then, lowering the thurible to about the height of the node of the chalice, he describes a circle three times around both the chalice and the host, the first and second from the right to left,” the third from left to right (i.e., clockwise). While making the first circle, he says *et descendat super nos*; while making the second and third he adds *misericordia tua*.** The celebrant should make a slight pause between each cross and each circle that he traces with the thurible.

3. During the incensation of the *oblata*, cross, and altar, the deacon assists the celebrant by placing his left hand under the celebrant's arm.” His right hand, when not occupied, is held under his breast. If the dalmatic or chasuble is so ample as to impede the free movement of the celebrant's right arm, the deacon may raise it a little, with his left hand.’³⁸ While the celebrant incenses the *oblata*, however, the deacon lays his right hand (i.e., the tips of the longest fingers) on the foot of the chalice.”

³³ C.Rdo Missae, see p. 415 *supra*.

R. VII, 10; C.E. I, xxiii, 10.

³³ See p. 416.

³¹ See p. 193.

³⁴ Some authors (e.g., de Herdt) say “secretly” (and of R.M., n. 513 e). But (a) the rubrics do not say so, they say simply *dicit*; (b) the rubrics make no distinction between the voice in which the deacon asks the blessing of the incense (and this is certainly not in the “secret” voice) and the voice in which the celebrant pronounces the blessing and the prayer during the act of incensation.

³⁵ I.e., he begins the circular incensation on the side (i.e., on his right) where he finishes the cross incensation.

³⁸ The rubrics (R. VII, 10; C.E. I, xxiii, 10) here explicitly determine the division of the words in this manner.

³⁷ C.E. I, ix, 5 and sec p. 468, note 37.

³⁸ Cf. C.E. I, ix, 5.

*. R. VII, 10; C.E. I, xxiii, 10; ix, 5.

4. When he has incensed the *oblata*, the celebrant bows low to the cross (or genuflects when the Blessed Sacrament is present) and incenses it as at the beginning of Mass (p. 420 if). The moment he begins to incense the cross he commences the prayer *Dirigatur, Domine*.⁹ After the incensation of the cross, he incenses a relic or image that may be exposed on occasion, over the altar.⁴¹ He incenses the relics or images that may be placed between the candlesticks on the altar, and finally the altar itself, exactly as he had done at the beginning of Mass,⁴² but this time the incensation is accompanied by the prayer *Dirigatur*. This prayer is said during the course of the incensation,⁴³ and the words are so distributed that the prayer and the incensation will be finished at the same time.⁴⁴

5. Before the celebrant incenses the cross the deacon moves the chalice somewhat to the Epistle side but on the corporal. He replaces it in the middle when the incensation of the cross (or of an image or relic placed in the centre over the altar) is finished. The deacon genuflects when the celebrant bows or genuflects before the incensation.

The Incensation of the Celebrant

6. When the incensation of the altar is finished the celebrant hands the thurible to the deacon,⁴⁵ reciting the prayer *Accendat* as he does so. He stands with joined hands at the Epistle comer to receive the incensation. He bows his head slightly before and after to the deacon. Then standing in the same position, he washes his hands and not merely the (ips of the thumb and fingers as at low Mass).⁴⁶

7. The deacon receives the thurible, turns towards his right, goes to the foot of the steps, and faces the celebrant. Holding the thurible at his side, he bows to the celebrant, incenses him with three double swings, and bows again. If the clergy are in choir, the deacon carrying⁴⁷ the thurible at his side and accompanied by the thurifer at his left, goes

⁴⁰UC.E. I, xxiii, 10 and S.R.C. 3213».

⁴¹Sec p. 422.

⁴²Sec p. 422.

⁴³“*Interim*” — R. VII, 10.

⁴⁴C.E. I, xxiii. 11. While the rubrics determine the distribution of the words at the incensation of the *oblata*, they do not fix their distribution at the rest of the incensation. Rubricians differ and usage varies. It would seem best to complete the first part of the prayer, i.e., *Dirigatur . . . in conspectu tuo*, while incensing the cross. The Roman usage is to incense relics and images in silence. The rest of the prayer is then said while incensing the altar, not, however, word by word at each swing of the thurible (as many rubricians suggest), for this is unnatural and too wooden (and the rubrics abstain from prescribing it), but in natural phrases, dividing the prayer according to its meaning, and ending as the incensation ends.

⁴⁵Sec p. 413.

⁴⁶For (a) the rubric does not so define *manus* in R. VII, 10 as it does in R. VII, 6; (/>) the celebrant has just used the thurible, and may have soiled his hands.

If the choir is some distance away, he may give the thurifer the thurible to carry. If there are many to be incensed the thurifer may add incense to the thurible.

to incense them, in the way described on p. 425 if.^{4*} On his return to the altar, he genuflects in the middle and, standing a little to the right of the subdeacon, he incenses him with two double swings, bowing before and after.^{4'} If there are no clergy, he incenses the subdeacon immediately after the celebrant. He returns the thurible to the thurifer and goes to the step below the footpace behind the celebrant.⁴⁰ He does not genuflect, but turns immediately toward his right and is incensed. He bows slightly before and after, and turns again to face the altar.

8. The subdeacon, when the deacon comes to incense him, turns towards him, places the paten against his breast, bows before and after the incensation, and again faces the altar as before.

9. While incense is being put in, the M.C. goes to the Gospel side of the altar. He genuflects as he passes the middle, and waits *in piano*. While the celebrant is incensing the cross or Epistle side of the altar, the M.C. goes up by the side steps and takes the Missal. He goes down to the foot of the altar and stands there facing the Epistle corner while the Gospel side is being incensed. He then replaces the Missal on the altar, setting it at an angle near, but not on, the corporal. He sees that the book is open at the Secret of the Mass and he remains standing by it to aid the celebrant, turning the leaves, pointing out the prayers, etc. When the deacon has been incensed, the M.C. turns towards the thurifer and is incensed, bowing slightly before and after.

10. The thurifer remains standing at the foot of the altar on the Epistle side during the incensation of the *oblata*, cross, and altar. Should the M.C. be engaged, he may cross to the Gospel side to remove the Missal and then return to the Epistle side. He stands behind and to the left of the deacon while he incenses the celebrant and bows when the deacon bows. He accompanies the deacon, on his left, to incense the clergy, and genuflects and bows whenever the deacon does. He stands behind the deacon on his left, while he incenses the subdeacon. He then receives the thurible, and when the deacon, standing on the top step, turns to him, he incenses him with two double swings,⁴¹ bowing before and after. Standing in the same place, he incenses the M.C. with one double swing, with the usual bows. Then he goes near the credence and incenses the acolytes with one double swing to each. He makes one bow to them both, before and after incensing. Next he goes to the middle of the sanctuary (carrying the thurible at his side), genuflects, and goes to the entrance to the choir. He bows to the congregation — first to the middle, then to his left, and finally

< Should *Gratias agamus*, etc. (before the Preface), be sung while the deacon is incensing, he should interrupt the incensation and bow towards the altar. If possible, the incensation should be finished before the Preface is begun.

49 If feasible, the incensation of the subdeacon or deacon should be avoided during *Oratione, fratres*, and its response.

80 C.E. I, ix, 5.

81 P. 417.

to his right — and incenses the people with three *single* swings,” one to the middle, the second to his left, the third to his right.” He bows again, returns to the altar, genuflects, and goes to his place at the credence. He puts the thurible aside and adds fresh charcoal if required.

11. The acolytes assist at the washing of the celebrant's hands. The second pours the water, the first, the one nearer the altar, hands the towel. They bow before and after. They stand before the credence with hands joined, as they are incensed. They bow to the thurifer before and after and the first acolyte on his approach bows slightly to the celebrant, deferring to him the honour of incensation.”

⁴³ P. 416.

⁵¹ If *Gratias agamus* should be sung while he goes to or returns from the incensation, he should turn to the altar and bow.

⁵⁴ Cf. C. E. I, xxiii, 20.

Chapter XIII

FROM THE PREFACE TO THE END OF THE CANON

I. The Preface

Cum dicitur praefatio, diaconus et subdiaconus stant retro post celebrantem: et paulo antequam dicatur Sanctus, accedunt ad altare, ubi cum celebrante hinc inde dicunt Sanctus, et quae sequuntur usque ad Canonem. Deinde diaconus accedit ad sinistram celebrantis, ei assistens dum dicitur Canon, nisi alius sacerdos assistat, quia tunc ipse staret ad dexteram aliquantulum post celebrantem. Subdiaconus vero tunc stat post celebrantem.¹

1. Having washed his hands, the celebrant continues with the Mass. He follows in detail the rite of low Mass until the moment of the kiss of peace, except that (a) *not* he, but the deacon covers and uncovers the chalice, (ft) he sings the conclusion of the last Secret, the introduction to the Preface, the Preface itself, the conclusion of the Canon, the *Pater noster*, and *Pax Domini*, using the festal or the ferial chant,² according to the nature of the Mass; (c) he should not elevate the Sacred Host until the singing of the *Sanctus* is over?

2. The subdeacon places the paten against his breast, and without bowing, replies to the *Orate, fratres* when the celebrant has finished the entire prayer. If, however, the deacon has returned from the incensing and is in his place behind the celebrant, it is he who replies.⁴

3. The deacon and subdeacon stand *unus post alterum* behind the celebrant during the Preface. They bow their heads when he sings *Gratias*

¹ R. VII, 11.

² See p. 444.

³ C.E. II, viii, 70.

⁴ Some rubricians say that both deacon and subdeacon recite the response. The rubrics are silent on the point.

agamus, etc., and bow also if the Holy Name, or the name Mary or Joseph occurs in the Preface.

4. Towards the end of the Preface, on a signal from the M.C., the Deacon and subdeacon, without genuflecting,⁵ go to the sides of the celebrant. There they bow and say the *Sanctus*^{6*} with him in the subdued voice/ In going up the deacon does not move until the subdeacon is in line with him. The subdeacon lowers the paten against his breast. At *Benedictus* the deacon alone^{8*} makes the sign of the cross with the celebrant. The subdeacon without any genuflection or bow, returns to his place at the foot of the altar and once more raises the paten. The deacon, standing on the highest step, genuflects on the edge of the footpace at the middle and goes to the left of the celebrant. He assists him at the book, pointing out the prayers and turning the pages? He may retire a little at the *Memento* of the living (and, later on, at that of the dead). The deacon does not bow his head when the celebrant does so during the Canon (e.g., at the name of the saint of the day), as this is said secretly.

5. The M.C. assists the celebrant at the book during the Secrets and Preface. If necessary, he gives a sign to the organist to cease playing when the celebrant reaches the end of the Secrets. Towards the end of the Preface he bows to the deacon and subdeacon, directing them to come to the sides of the celebrant. The M.C., bowed, recites the *Sanctus* with the sacred ministers. He turns the pages of the Missal to find the beginning of the Canon for the celebrant. He then goes down the steps on the Gospel side and crosses to the Epistle side *in piano*. He genuflects at the middle, and kneels¹⁰ or stands on the floor at the Epistle side.

6. The first acolyte rings the bell, three times, at the *Sanctus*.¹¹ When the prayer has been recited both acolytes kneel before the credence.

II. The Canon

In Missa solcmni ad finem praefationis accenduntur duo saltem intorticia ab acolythis, quae exstinguuntur post elevationem Calicis, nisi aliqui sint communi* candi, et tunc exstinguuntur post Communionem. In diebus etiam ieiuniorum, et in Missis defunctorum tenentur accensa usque ad Communionem. Cum autem celebrans dicit: Quam oblatiōnem, etc., diaconus accedit ad eius dexteram, et ibi in superiori gradu altaris genuflexus, cum Sacramentum elevatur,

⁵ S.R.C. 4027.

If there is a custom that the subdeacon (in spite of the rubric. R. VII, 11) should not ascend to say the *Sanctus*, it may be retained (S.R.C. 2682°). The subdeacon then, bowed, recites the prayer at the foot of the altar.

° Cf. R.M.. n. 513 d.

* Cf. S R C. 4057®.

" This is best done with the left hand, taking hold of the page *at the top* towards the corner, so as not to hinder the reading of the celebrant.

¹⁰ Cf. C.E. II. viii, 69.

>> S R C. 4377.

fimbrias planctae elevat, et quando opus est, se erigens, Calicem discooperit et cooperit, et cum celebrante genuflectit. Subdiaconus genuflectit in loco suo. Thuriferarius genuflexus in latere Epistolae ter incensat Hostiam, cum elevatur, et similiter Calicem, posito incenso in thuribulo absque benedictione. . . . Deposito calice, diaconus redit ad librum, nisi alius assistat. Ceteri surgunt, et stant in locis suis.”

1. While the thurifer is incensing the people, the torchbearers come to the centre of the sanctuary and stand in a line before the altar, leaving a space for the thurifer in the middle. When he arrives they genuflect with him and bow to the clergy. The bow is ordinarily made first to those on the Gospel side, then to those of the Epistle side. Preceded by the thurifer they go to the sacristy for their torches.” After¹ the *Sanctus* the thurifer leads them back to the sanctuary where they again line up with the thurifer in the middle. They genuflect, bow to the clergy on either side and to one another.² They then kneel either in a line before the altar, behind the subdeacon, or at each side of the altar, facing one another,” their torches in the hand away from the altar (i.e., if facing the altar, for those on the Gospel side, in the left hand; for those on the Epistle side, the right). The thurifer goes to the Epistle side and stands there at the foot of the steps.

2. At *Quam oblationem* (a) the deacon passes to the right of the celebrant,” genuflecting on the edge of the footpace at the middle, as he does so; (b) the M.C. rises if he has knelt and puts incense into the thurible. The incense is not blessed. When the thurifer has closed the thurible, he and the M.C. kneel on the lowest step at the Epistle side, the thurifer at the right of the M.C.; (c) the first acolyte rings the bell” once.

3. When the celebrant bows for the words of consecration,” the deacon kneels on the edge of the footpace to the right of, but close to, the celebrant; the subdeacon kneels on the lowest step in the middle, and both bow.

¹ R. VIII, 8.

² Sec p. 409. The M.C. (or a second M.C. if there is one) may lead the torchbearers in and out, but it is more convenient for the thurifer to do this. It is desirable, when it is feasible, that the torchbearers should have left the sanctuary before the celebrant begins the chant of the Preface to avoid distracting those present at such an important part of the Mass.

³ Cf. C.E. II, viii, 68.

⁴ I.e., those on one side of the thurifer bow slightly to those on the other side.

⁵ C.E. II, viii, 68. The arrangement will depend on the shape and size of the sanctuary. If the torchbearers kneel before the altar, they should be so placed as not to impede the view of the congregation.

⁶ If there is a ciborium or lunette he draws it forward on the corporal and uncovers it.

⁷ S.R.C. 4377. Or he may do this at *Hanc igitur*.

⁸ Cf. C.E. II, viii, 69. As the singing of the *Sanctus* should be finished before the Elevation (C.E. II, viii, 70) the celebrant may have to wait before pronouncing the words of consecration (M.P. 5 22).

4. When the celebrant raises the Sacred Host, and not sooner,” the deacon raises the chasuble a little*¹ with his left hand and drops it again as the celebrant lowers the Sacred Host. Both the deacon and subdeacon should look at the Sacred Host and chalice when they are raised up. As the celebrant rises from his second genuflection, the deacon goes to the celebrant’s right. He covers the ciborium or lunette, if there is one, and uncovers the chalice. Then, turning towards his left, he goes again to the first step, kneels,** and bows. As the celebrant elevates the chalice, the deacon raises the chasuble. As the celebrant lowers the chalice the deacon rises and goes to his side, covers the chalice, and genuflects with the celebrant. He goes at once to the left of the celebrant; he does not genuflect when passing the middle but does so on his arrival.*²

5. During the Elevation the subdeacon kneels, bowed, with the paten on his breast. He looks up at the Host and chalice when the celebrant holds them aloft. When the celebrant and deacon rise from their genuflection after the Elevation of the chalice, he rises and stands, holding the paten aloft once more.

6. During each Elevation, the thurifer (or M.C.), kneeling, incenses the Host and the chalice, with three double swings. He bows before and after each incensation. After the Elevation he joins the torchbearers, genuflects with them, and leads them away.

7. The M.C. and the acolytes remain bowed during the Elevation, except to look up at the Host** and chalice when raised. The first acolyte rings the bell at each genuflection of the celebrant and at each Elevation, or continuously.*³ All rise when the Elevation is finished.*⁴

8. After the Elevation the torchbearers rise, and when the thurifer has joined them, they make a single,” not a double, genuflection. Without bowing to anyone they follow the thurifer to the sacristy and put away their torches. But when Holy Communion is distributed” and on certain penitential days’⁵ they remain in the sanctuary’ till after Communion. On their return, in procession, they genuflect before the altar and go to their

« R. VIII, 8; C.E. II, viii, 69; S.R.C. 3535’.

» This direction is in view of an ample chasuble of heavy material.

« He does not genuflect before ascending because he has just risen from his knees; nor before returning, because he kneels again almost at once (cf. S.R.C. 4027).

« S.R.C. 4027’.

’ < There is an indulgence of seven years for saying, "with faith, piety, and love," the ejaculation "My Lord and my God" (Pius X, June 12, 1907).

“ R. VIII, 6.

’ R. VIII, 8; C.E. II, viii, 71.

” S.R.C. 4135’.

» R. VIII, 8. When Holy Communion is given they remain until the ciborium has been replaced in the tabernacle (cf. C.E. II, viii, 71); on fasting days they remain until the celebrant has consumed the Precious Blood.

’ Cf. R.M., n. 521 c and sec p. 409 (cf. p. 451).

places.¹⁰ The thurifer returns to his place at the credence between the acolytes.

In Missa solemnī cum celebrans dicit: Per quem /race *omnia*, etc., diaconus, facta Sacramento genuflexione, accedit ad dexteram celebrantis, et quando opus est, discooperit Calicem, et cum celebrante adorat, similiter cooperit, et iterum genuflectit.¹¹

9. The deacon does not bow when the celebrant bows low at *Supplices*, nor docs he strike his breast at *Nobis quoque peccatoribus*.¹² At *Per quem haec omnia* he genuflects¹⁴ and goes to the right of the celebrant.¹⁴ He uncovers the chalice at *praestas nobis*, and genuflects with the celebrant. While the latter makes the signs of the cross with the Sacred Host, the deacon places the tips of the second and third fingers of his right hand on the foot of the chalice, ¹ while holding the left hand under his breast. When the celebrant has laid down the Sacred Host the deacon covers the chalice and genuflects with him.

"If space be limited and if they return from behind the altar (and not through the choir) they may make this genuflection at the side, or sides, of the altar near their places.

¹⁰ R. IX, 4.

¹¹ He is not bound to (S.R.C. 35351), but he may, since these words are spoken aloud (Cf. S.R.C. 4057s).

From this on the rule of S.R.C. 4027 (sec p. 554) regarding the genuflections of the deacon and subdeacon when the Blessed Sacrament is present on the altar, is in force.

¹²He does not genuflect on arrival (S.R.C. 4027), because he is about to genuflect with the celebrant, after having uncovered the chalice.

¹⁴C.E. I, ix. 5.

Chapter XIV

FROM THE PATER NOSTER TO THE COMMUNION

I. Pater Noster

Cum incipit: Pater noster, idem [diaconus] vadit retro post celebrantem, facta prius Sacramento genuflexione, ubi stat, dum dicitur oratio Dominica.¹

In Missa solcmni diaconus stans retro post celebrantem cum in oratione dominica dicitur: Et dimitte nobis debita nostra, facta ibidem genuflexione, vadit ad dexteram celebrantis, et subdiaconus circa finem orationis Dominicae, facta itidem genuflexione, revertitur ad altare, et stans in latere Epistolae porrigit patenam diacono, qui eam discooperit, et Purificatorio abstergens dat celebranti, illius manum osculando, ct quando opus est, discooperit et cooperit calicem, et cum celebrante adorat. Subdiaconus. reddita patena ct deposito velo, quod ab liumeris ejus pendeat, genuflectit, et descendit retro post celebrantem.²

1. During the singing of the *Pater noster*, the celebrant need not keep his eyes on the Sacred Host (R. X, 1), if he wishes to look at the music. At the end of the prayer he waits for the choir to sing *Sed libera nos a tnalo*, and then adds *Amen*, silently.' He receives the paten from the deacon and continues the Mass.

2. The deacon bows his head at *Oremus* before the *Pater noster*, and when the celebrant begins this prayer — and not sooner⁴⁶ — the deacon genuflects, descends to the top step, and without genuflecting again,' stands there behind the celebrant. At *Et dimitte nobis* he and the sub-deacon⁴⁶ genuflect on the step and go to the right of the celebrant, the

¹ R. IX, 4.

² R. X, 8

³ *Ordo Missae* (but see p. 275, note 3).

⁴ R. IX, 4.

⁵ S.R.C. 4027.

⁶ R. X, 8 says *circa finem orationis* for the subdeacon, and C.E. I, x. 6 and II, viii, 73 interpret this as at *Et dimitte nobis*.

deacon beside him, and the subdeacon on the deacon's right. The subdeacon hands the paten still veiled to the deacon, who uncovers it,⁷ and wipes the concave side, and the outside also if necessary, thoroughly with the purificator. When the celebrant has answered *Amen* to *Sed libera nos a malo*, and begins the prayer *Libera nos*,⁸ the deacon presents the paten to him. In doing so he rests the edge on the altar, and holds it erect with the purificator, either with the right hand alone or with both hands, whichever he finds the more convenient. As the deacon presents the paten to the celebrant he kisses it,⁹ on its upper edge, and then kisses the celebrant's hand. The deacon does not make the sign of the cross when the celebrant signs himself with the paten. He remains at the celebrant's right, uncovers and covers the chalice at the proper times, and genuflects with him.

3. When the subdeacon has given the paten to the deacon an acolyte removes the humeral veil from his shoulders. He genuflects and goes to the foot of the altar where he stands without any further genuflection.¹⁰

4. When the deacon and subdeacon genuflect on the step at *Et dimitte nobis*, one of the acolytes genuflects" at the foot of the steps on the Epistle side, goes up near the footpace, and takes the humeral veil from the subdeacon's shoulders. He genuflects with the subdeacon, goes to the credence, folds the veil, and puts it aside on the table.¹² or on the sedile.

II. Agnus Dei

Et cum dicitur: Pax *Dômini*, iterum genuflectens [Subdiaconus], accedit ad sinistram celebrantis, ct simul dicunt: *Agnus Dei*. Deinde facta ibidem Sacramento genuflexione, redit post celebrantem. Diaconus vero a dextris gemflexiis exspectat pacem: ct cum celebrans osculatur altare, ipse se erigens simul osculatur illud extra corporale, et a celebrante dicente: Pax *tecum*, complexus accipit pacem sinistris genis sibi invicem appropinquantibus, et ei respondet: *Et cum spiritu tuo*. Postea iterum Sacramento in altari adorato, vertit se ad subdiaconum retro post celebrantem, ct similiter dat ei pacem. Subdiaconus accepta pace a diacono et facta altari genuflexione, comitatus ab acolytho vadit ad chorum, ct dat pacem primo cuiusque ordinis, dignioribus prius, deinde minus dignis; ct reversus ad altare, facta genuflexione, dat pacem acolytho qui ipsum comitaverat, qui ct aliis acolythis circa altare dat pacem: deinde subdiaconus vadit ad dexteram celebrantis, ct quando opus est, discooperit calicem, accipit ampullam vini, et infundit, quando celebrans vult purificare. Diaconus post datam pacem subdiacono vadit ad librum: ct, dum celebrans se communicat, stant ipse et subdiaconus profunde inclinati versus Altare.¹³

⁷ R. X, 8 and C.E. II, viii, 73.

⁸ C.E. I, ix, 5.

⁹ C.E. I, ix, 5; II, viii, 73.

¹⁰ °SR.C. -4027

¹¹ Cf. S.R.C. 39751.

¹² Not in the centre, which must be left free *for* the chalice.

¹³ R. X. 8.

1. When the celebrant sings *Pax Domini*, the subdeacon genuflects on the lowest step, and goes to the left of the celebrant. Neither the deacon nor subdeacon answer *Et cum spiritu tuo*, as this response (like *Sed libera nos*) is sung by the choir. The celebrant, deacon, and subdeacon, bowed, recite *Agnus Dei* together, in a subdued voice. At *miserere nobis* and *dona nobis pacem*, they strike their breasts.¹⁴*When doing so the celebrant lays his left hand on the corporal, and the deacon and subdeacon place their left hand on their breast.

2. After *Agnus Dei* the deacon kneels* on the footpace at the celebrant's right, while the latter, bowed, recites the first of the three prayers in preparation for the Communion. The subdeacon genuflects, and goes to stand at the foot of the steps behind the celebrant. He does not genuflect on his arrival there."

III. The Kiss of Peace

1. The celebrant recites the prayer *Domine Iesu Christe, qui dixisti*, kisses the altar, and without any genuflection, he turns to the deacon, and gives him the kiss of peace." In giving it he says *Pax tecum*. He turns back to the altar, and without genuflecting continues Mass. In giving the Pax he takes care not to disjoin his thumbs and index fingers when he lays his hands on the deacon's shoulders.

2. When the celebrant has finished the recitation of the prayer *Domine Iesu Christe, qui dixisti Apostolis tuis*, the deacon rises, and standing, with joined hands at the celebrant's right, he kisses the altar when the celebrant docs. Next, turning to the celebrant, he bows and embraces him" while replying *Et cum spiritu tuo*. Then, standing erect, he bows to the celebrant, turns to the altar, genuflects, descends *in piano*, turns to the subdeacon, and, without any previous genuflection" or bow, he gives him the kiss of peace.²⁰*Then, having bowed to the subdeacon, he genuflects with him on the lowest step, and goes up to stand at the left of the celebrant. He does not genuflect on his arrival there.³ He docs not recite *Domine, non sum dignus* with the celebrant, nor docs he strike his breast.²²

3. The subdeacon receives the kiss of peace from the deacon, standing at the deacon's life and facing the Epistle side of the sanctuary. He

¹⁴ See p. 194.

¹⁴ No rubric directs the deacon to bow, nor to recite the prayer (but he may recite it silently).

¹⁵ °S.R.C. 4027.

¹⁶ Sec p. 429.

¹⁷ Sec p. 429.

¹⁸ °S.R.C. 4027.

¹⁹ Sec p. 429.

²⁰ S.R.C. 4027.

²¹ Cf. S.R.C. 3535s. The recitation of this prayer at this part of the Mass is in preparation for the celebrant's Communion alone.

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then genuflects with the deacon, on the lowest step, and with the M.C. or an acolyte at his left,²³ goes to give the kiss of peace to the clergy in choir. He begins on the side of greater dignity²⁴ and follows the order that was followed at the incensation. It suffices to give the kiss to the first person of each order²⁴ on each side, beginning with those of higher rank.²⁴ The subdeacon doesnot salute the choir on arriving, but he docs genuflect to the altar wherever he has to cross the middle of the choir. On his return to the altar the subdeacon genuflects on the lowest step, turns to the person who accompanied him, who should now be on his right, and gives him the kiss of peace. He genuflects again on the step, and goes to the right of the celebrant, not genuflecting on arrival.² He does not strike his breast at *Domine, non sum dignus*. He and the deacon bow low²⁸ while the celebrant receives the Sacred Host. When the celebrant has finished his adoration after receiving the Host, the subdeacon uncovers the chalice, and genuflects with the celebrant. The deacon and subdeacon bow low while the celebrant drinks the Precious Blood.

4. At *Per quem haec omnia* the M.C. replaces the deacon at the left of the celebrant. When the subdeacon comes to say the *Agnus Dei* he makes way for him and stands on his left. Bowed, he recites *Agnus Dei* with the sacred ministers, and when the subdeacon genuflects the M.C. genuflects with him. He descends on the Gospel side and goes around to the middle, where he stands somewhat behind and to the left of the subdeacon. When the latter goes to give the kiss of peace to those in choir, the M.C. genuflects with him and accompanies him on his left. On returning to the altar he genuflects at the right of the subdeacon and receives the kiss of peace, bowing before and after, and answering *Et cum spiritu tuo*. He again genuflects with the subdeacon, and going to the credence gives the kiss of peace to the thurifer (if he is at the credence). He passes it to the first acolyte, who in turn passes it on to the second.^{2*} Immediately after the celebrant has received the Sacred Host, the first acolyte carries the cruets to the altar. He genuflects at the foot of the steps,” and on the top step he bows low while the celebrant drinks the Precious Blood.

²¹ So rubricists interpret R. X, 8. In a pontifical Mass it is the M.C. who accompanies the Assistant priest (C.E. II, viii, 75).

²² See p. 425.

²³ Sec p. 430.

²⁴ So the rubric R. X, 8.

²⁷ If there are no clergy in choir, the subdeacon receives the kiss of peace from the deacon, and without genuflecting he at once gives the kiss to the M.C. He then genuflects and goes to the right of the celebrant.

²⁸ R. X, 8.

²² If there are other altar servers elsewhere (e.g... torchbearers on the Gospel side) the M.C. or one of the acolytes may go to give them the kiss of peace. In this matter age and understanding must be considered.

⁵⁰ S.R.C. 3975¹.

Chapter XV

HOLY COMMUNION

Si in Missa solenni fiat Communio, omnia servantur, ut supra, sed prius communicet diaconum et subdiaconum, deinde ceteros per ordinem. Interim a choro canitur antiphona ad Communionem.¹

1. If Holy Communion is to be given, the celebrant, after he has drunk the Precious Blood, places the chalice to the Epistle side on the corporal and the subdeacon covers it. The deacon and subdeacon change places. If the ciborium is in the tabernacle they genuflect, the deacon on the top step, the subdeacon on the bottom one, when passing the middle of the altar. If, however, the ciborium containing Particles is on the altar, they genuflect before leaving their places, and again on arriving at the sides of the celebrant.² In this case, however, so as not to make two genuflections one immediately after the other, they wait until the deacon has uncovered the ciborium and then genuflect with the celebrant.

2. If the ciborium is in the tabernacle, the deacon opens it. The celebrant and subdeacon withdraw a little towards the Gospel comer, and all three genuflect. The celebrant genuflects with his hands on the altar on the corporal, the deacon and subdeacon a little behind him with their hands joined. The deacon unveils the ciborium, placing the veil outside the corporal, and uncovers it. He places the cover on the corporal³ (if there is space).

3. On a signal from the M.C.⁴ those among the clergy who are to

¹ R. X, 9.

² S.R.C. 4027.

^{*} On uncovering a ciborium which contains consecrated Particles it is better, if space permits, to place the cover on the corporal, as it may have come in contact with the Sacred Hosts.

⁴ If there are only a few clergy, the signal will be given immediately after the consumption of the Precious Blood. If there is a large number, it will be given earlier. In no case, however, should it be given during the celebrant's Communion.

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communicate come to the centre of the choir, and form in pairs into two lines before the altar, those of highest rank being in front.* Priests or deacons among them wear a stole of the colour of the Mass (or white*), which the thurifer (or M.C.) may hand them.⁷ When the communicants are in their places before the altar, on a signal from the M.C. they kneel* and remain kneeling until the celebrant has finished the third *Domine, non sum dignus*. If the communicants are too numerous to assemble at one time before the altar, those of lower rank remain kneeling in their places. They come out later when there is room for them and form in pairs before the altar.

4. Those who are in choir and who are not to communicate remain standing⁹ during the prayers before Holy Communion, but they kneel during the distribution of Holy Communion.¹⁰

5. Those who are to communicate look up at the Sacred Host and strike their breasts at each *Domine, non sum dignus*.

6. Shortly before the time for Communion, the first acolyte gets the Communion cloth, while the second acolyte goes to the foot of the steps on the Gospel side of the altar. Before *Ecce Agnus Dei* both acolytes genuflect¹¹ *in piano*, go up to the footpace, one on each side, and — aided by the M.C. — they spread the cloth and hold it at the comers with both hands before the Communicants.¹²

7. If the deacon and subdeacon are not to communicate they genuflect in their places,¹³ change sides at the altar, and go to stand beside the celebrant; the deacon gets the paten. But if they are to receive Holy Communion they go and kneel side by side on the edge of the footpace in the middle.¹⁴ They receive before all others.¹⁵

8. The celebrant awaits the arrival of the deacon and subdeacon at his sides (when they do not communicate) and then, without any further genuflection,¹⁶ turns around and, with a Host raised over the ciborium, says *Ecce Agnus Dei* and *Domine, non sum dignus* three times. If the deacon

» Cf. C.E. II, xxix, 6.

« R.R. V, ii, 4; S.R.C. 3499«.

⁷ If there are not stoles for all the priests and deacons, those who receive first on coming away from the altar, take off their stoles and hand them to those who are approaching to communicate.

» C.E. II, xxix, 3.

⁸ C.E. II, xxix, 3.

>°R.M.. n. 521 b.

ft Cf. S.R.C. 3975«.

¹² If there be but a few communicants, some rubricists say that it suffices to hold the paten. This, however, can no longer be held since the Instruction of the Sacred Congregation of the Sacraments (March 26, 1929) specifically requires an altar cloth in addition to the communion plate or paten.

¹³ S.R.C. 4027.

¹⁴ Should the subdeacon be a priest he does not put on a stole to receive Holy Communion (cf. S.R.C. 3029*4).

¹¹ C.E. II, xxx, 4.

« R. X, 6.

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and subdeacon are to receive Communion the celebrant turns around once they are kneeling on the edge of the footpace and gives them Communion. During the distribution of Communion the deacon at the celebrant's right holds the paten¹⁷ under the chin of each communicant.

9. If the deacon and subdeacon communicate, they rise together as soon as they receive the Sacred Host.¹⁸ The deacon goes to the celebrant's right, and on his way lifts aside the end of the cloth held by the second acolyte (at the Gospel side); he passes, and then restores the cloth to the acolyte. He takes the paten from the altar to hold under the chin of the communicants. The subdeacon descends a step or two and goes to the celebrant's left. On the way he takes the end of the cloth held by the first acolyte, passes, hands back the cloth and stands on the celebrant's left.

The Communion of the Clergy

10. After the third *Domine, non sum dignus* the communicants rise. As soon as the deacon and subdeacon have left the edge of the footpace after communicating, the first pair kneel in the middle on the footpace to receive the Sacred Host. If the deacon and subdeacon do not communicate, the first pair go up immediately on arising from their knees. They need not genuflect first. When the first pair of communicants has left the foot of the altar, the second pair succeed them, genuflect at once and ascend when the first pair rise from their knees at the footpace. These latter, having received Holy Communion, rise, the one on the right moves a pace to the right, the one on the left a pace to the left, they turn towards each other and descend. On the floor, the person at the Epistle side turns back to the altar by his right, the one at the Gospel side by his left, and genuflect in a line¹⁹ with the third pair of communicants, who are now at the foot of the altar. After genuflecting, the first communicant on the right turns by his left, the other by his right and they go to their places

¹⁷ At a pontifical Mass the rubric directs the subdeacon to hold the paten at the celebrant's left (C.E. II, xxix, 3) and, according to the rubricians he is to hold it under the chin of each communicant. From this arose the custom, in spite of D. 1572²² which forbids it, of the deacon at a nonpontifical Mass holding the paten under the chin of the communicants. Rubricians allowed the practice where it had become established (cf. S.R.C. 1210), but some suggested — probably to try to restore the difference that the rubrics make between a pontifical and nonpontifical Mass — that a Communion plate, and not the paten of the Mass, should be used. However, the Instruction of 1929 (III, §5) recognizes the practice of the deacon holding the paten under the chin of the communicants at solemn Mass (cf. *Decretum in Lucionem* of 1854, § 20).

» They need not genuflect as they have just risen from their knees.

« There is no rubric which prescribes this genuflection, and it seems incongruous when the person who genuflects is himself bearing the Sacred Host. However, it is the direction given by *Caeremoniale Romano — Seraphicum* and all other authors, and it has been confirmed (because of common usage and to secure uniformity) by a private reply of S.R.C. (July 18, 1942) to a query from the diocese of Sabaria (Austria). The rubrics do direct the celebrant (e.g., on Maundy Thursday) to genuflect to the Blessed Sacrament shortly after he himself has received the Sacred Species.

in choir. Each pair of communicants acts in exactly the same manner until all have received Communion. If there should be three persons in the last group, all three ascend and descend together.

11. The *M.C.*, the thurifer, and the acolytes receive Holy Communion on the footpace after the clergy.²⁰ The *M.C.* then kneels on the lowest step at the Epistle side, and the thurifer and the acolytes at the credence until the ciborium has been replaced in the tabernacle and its door closed. They then stand.

The Communion of the People

12. After the Communion of the clergy and those who are engaged in the service of the altar, the celebrant, accompanied by the deacon (with the paten) and the subdeacon, goes to the Communion rail to give Holy Communion to the laity.²¹ He begins with the first communicant at the left end of the Communion rail.

13. When the sacred ministers turn to go back to the altar from the Communion rail, the deacon remains at the celebrant's left, leaving the subdeacon on his right, if the Sacred Particles which remain are to be consumed and not put into the tabernacle. But if the ciborium is to be replaced in the tabernacle, the deacon and subdeacon change places behind the celebrant, when the sacred ministers turn from the Communion rail, so that the deacon will again be at the celebrant's right.

14. When the celebrant has placed the ciborium, and the deacon had laid the paten on the corporal, the deacon and subdeacon genuflect with joined hands, if the remaining Sacred Particles are to be consumed²² at once by the celebrant. While he receives them the deacon and subdeacon bow;²³ the paten and ciborium are then purified.²⁴ If, however, the Hosts are to be reserved, on arriving back at the altar, the sacred ministers do not genuflect;²⁵ the deacon covers and veils the ciborium, and puts it into the tabernacle. The sacred ministers then genuflect and the deacon closes and locks the tabernacle door. The deacon and subdeacon change places, genuflecting, on the step, only when they pass the middle of the altar.²⁶

15. When the tabernacle door is closed, the *M.C.* and acolytes rise, and the first acolyte takes the cruets to the subdeacon on the footpace.

²⁰ » C.E. II, xxx. 4; cf. S.R.C. 4271*, 4328.
²¹ si Sec p. 314 A1. Should there be no Communion rail, the acolytes must hold the Communion cloth at the entrance to the choir for the Communion of the people.
²² » Sec p. 320.
²³ << R. X. 8
²⁴ = ' Sec p. 289 if.
²⁵ << See p. 320.
²⁶ » S.R.C. 4027.

Chapter XVI

FROM THE POSTCOMMUNION TO THE
END OF THE MASS

I. The Ablutions

In Missa solemnī diaconus defert libram missalis ad latus Epistolae, deinde vadit retro post celebrantem, subdiaconus vero vadit ad latus Evangelii. ubi calicem mundat, aptat cum purificatorio, patena et palla cooperit, plicat corporale, reponit in bursam, et illam ponit super calicem coopertum velo, quam collocat in altari, vel super credentia ut prius: postea redit ad locum suum retro post diaconum: qui cum dicit: Ite, missa est, cum celebrante vertit se ad populum.'

1. The celebrant, having consumed the Precious Blood, at once holds out the chalice to the subdeacon and receives the wine for the first ablution. If Holy Communion had been distributed, he purifies the paten into the chalice. He receives the second ablution at the middle of the altar,² placing the chalice on the table of the altar outside the corporal. When he has drunk it, and wiped his mouth, he lays the purificator across the mouth of the chalice, but does not wipe it.

2. Should the celebrant have to celebrate another Mass he will act as explained on page 371 ff dealing with bination.

3. The subdeacon ministers the cruets but does not kiss them. With his right hand he pours in for the first ablution about the same quantity of wine that had been put into the chalice at the Offertory; and for the second ablution a little wine and a good quantity of water,' according to

² » R. XI. 3.
³ » S.R.C., Jan. 29, 1947 (ad IV).
⁴ ' He pours in the water with his right hand, having first replaced the wine cruet on the tray.

the wish of the celebrant. These are poured over the celebrant's fingers which are held across the mouth of the chalice.⁴ The subdeacon gives back the cruets to the acolyte⁵ who bows and returns them to the credence without genuflecting, since the Blessed Sacrament is no longer on the table of the altar.

4. During the ablutions, the deacon finds the *Communio* in the Missal, and when the subdeacon is ready he transfers the book to the Epistle corner. In doing so he genuflects on the top step as he passes the middle. He places the Missal stand parallel to the front edge of the altar. At the same time the subdeacon goes to the left of the celebrant. He goes down to the floor and genuflects, with the deacon, on the lowest step. Meanwhile the second acolyte, with the folded chalice veil laid across his outstretched hands, comes to the middle and genuflects behind the subdeacon, when the latter genuflects. He goes around *in piano* to the Gospel side, ascends the steps, and places the veil on the altar near the subdeacon. Then, turning by his left, he goes down again at the Gospel side, comes around, genuflects in the middle *in piano*, and goes to his place at the credence.

5. The subdeacon on arrival at the celebrant's left, holds the chalice at the node and quietly but carefully dries it with the purificator.[®] He lays the latter across the mouth of the chalice, and places on it the paten and pall. He folds the corporal by first folding the front fold, then the back one, then the one on his right, and finally that on his left. He places it in the burse which he holds erect on the altar with his left hand. He veils the chalice, places the burse on top of it with the opening towards himself, and carries the chalice,⁷ with the veiled part facing outwards, to the credence. He goes down by the front steps and genuflects on the lowest step as he passes the middle? He then goes and stands *in piano*, behind the celebrant and deacon. He does not genuflect if they are at the Epistle corner, but does if they are at the middle.[®]

If, however, the celebrant is to celebrate another Mass immediately after,

* Should the subdeacon be delayed in the giving of the Pax to those in choir, the deacon takes his place and ministers the cruets. He genuflects before leaving the celebrant's left and again on arrival at his right. He does this only when the Precious Blood is still in the chalice, otherwise he genuflects at the middle only. He returns to the left of the celebrant when the subdeacon returns to the altar.

⁸ The subdeacon may then, if the celebrant waits for him, lay the purificator across the celebrant's fingers, which are held over the chalice, so that he may take it more easily.

« While doing so he should keep his elbows close to his side.

⁷ The rubrics make no mention of veiling the chalice with the humeral veil when carrying it (C.E. II, viii, 77 says *sine tamen velo humerali*'), or when it is placed on the credence. The rubric (R. XI, 3) says it may be left on the altar, but the better way (and that alone given in C.E. II, viii, 77) is to remove it to the table.

* If a cleric not in major orders is replacing the subdeacon (see p. 398), he may not during the Canon touch the chalice or cover or uncover it; nor may he wipe it after the ablutions. The celebrant must do this, but the cleric may veil it and take it to the credence (S.R.C. 41812-4).

[®] See p. 402.

the subdeacon *does not* wipe the chalice. Instead, he at once covers it with the purificator, paten, pall, veil, and empty burse, and leaves it *on the corporal* on the altar, or places it on the credence *on a corporal*.

6. The celebrant, after the ablutions, continues the Mass as at low Mass, except that the Postcommunion prayers are sung. The M.C. assists him at the Missal. When the deacon has placed the Missal at the Epistle comer, he stands behind the celebrant on the top step. He bows with him and moves to the middle and back again when the celebrant does so. When the Postcommunion prayers are finished the M.C. closes the Missal with the opening towards the middle.

II. Ite, Missa Est

The celebrant, having sung *Dominus vobiscum*, remains facing the congregation. While the choir sings the response,¹⁰ the deacon turns by his right, without first genuflecting, and at the centre of the altar he faces the people, and sings *Ite, Missa est*.¹¹ The celebrant and deacon then turn by the left together and face the altar. If, however, *Benedicamus Domino* is to be sung, because a liturgical procession is to follow Mass,¹² the celebrant turns back to the altar after singing *Dominus vobiscum* and the deacon sings *Benedicamus* facing the altar. In this latter case there is no blessing or last Gospel.”

III. The Blessing and Last Gospel

In Missa solemnī celebrans, eadem voce et modo quo in Missis lectis, semel tantum benedicit populo, nisi sit Episcopus vel alius ut infra: et dicto Evangelio secundum Iohannem, discedit cum ministris ordine et modo quo venerat.¹⁴

1. When the chant of *Deo gratias* is finished, and not sooner, the celebrant gives the Blessing aloud” as in low Mass. While the celebrant recites *Placeat* the deacon and subdeacon kneel” on the edge of the footpace in the middle.¹⁷ The M.C. kneels on the lowest step at the Epistle side. The thurifer and acolytes kneel before the credence. AU sign themselves and

¹⁰ Cf. C.E. I, ix, 7; II, viii, 78.

”Normally the melody will be that corresponding to that of the *Kyrie, eleison* sung at Mass.

> RM, n. 507.

” R.M., nn. 508, 510 a.

R. XII, 7.

¹⁷ R.M., n. 573 c.

¹⁴ SRC 3002*. If, however they are canons in their own church, they bow low.
it π is better to kneel apart, leaving the middle free for the celebrant so that he be not cut off from the people whom he is blessing, nor impeded in the act, if the footpace be narrow.

answer *Amen* at the end of the Blessing. The organ should be silent that the entire congregation may hear the Blessing. That is why it is to be pronounced in the clear voice.

2. After the Blessing all rise. The subdeacon follows the celebrant to the Gospel corner, stands at his left on the top step during the Gospel (read silently¹⁸ except for *Dominus vobiscum*, and the last words so that the subdeacon may respond) and makes the responses. He may hold the altar card if the celebrant wishes to read from it. If so, he does not sign his forehead, etc., nor genuflect at *Et verbum caro factum est*. If he does not hold the card he makes the signs of the cross and genuflects when the celebrant does. At the end of the Gospel he answers *Deo gratias*. The deacon may stand where he is on the top step, but turned towards the Gospel corner, or he may join the group (standing on the celebrant's right or, better still, at his left as at the Introit).¹⁹ He signs himself at the beginning of the Gospel and genuflects at *Et Verbum caro factum est*.

3. If the last Gospel is proper (this occurs now only at Masses on Palm Sunday at which palms are not blessed),²⁰ the subdeacon goes up the front steps immediately after *Ite, missa est*, takes the Missal stand, turns by his left, descends, genuflects on the lowest step, and going up the front steps, places the Missal stand at an angle on the Gospel side. He then goes to his place beside the deacon for the Blessing, which the celebrant must not give until the subdeacon is in his place. The latter assists at the Missal. He says the responses, signs his forehead, and bows or genuflects as the celebrant does. At the end of the Gospel he closes the Missal.²¹

4. During the last Gospel, the thurifer leads the acolytes, with their candles, and the cross-bearer if there is one, to the middle of the sanctuary.²² If the procession is to leave by the entrance to the choir, the thurifer stands behind the acolytes, so that he may lead; but if the sacred ministers are to depart at either side of the sanctuary or behind the altar, the thurifer will take his place in front of the acolytes. All three genuflect at *Et Verbum caro factum est*. In the meantime the M.C. gets the birettas and stands at the Epistle corner at the foot of the steps. He may leave the subdeacon's on the step at the Gospel side or he may hand it to him later, when he has disposed of the other two.

5. After the last Gospel the sacred ministers need not go to the middle of the altar,²³ but may descend at once to the foot. If they do go to the middle they need make no reverence to the cross, since they do not cross

¹⁸ R.M., n. 513 *e.*,

¹⁹ The rubrics are silent and rubricists differ.

²⁰ R.M., n. 509.

²¹ See p. 298, n. 12.

²² They should arrive shortly before *Et Verbum caro*, if the Gospel is that of St John, and thus avoid two genuflections close together.

» Cf. S.R.C. 3637s.

the middle, but descend at once. The celebrant and subdeacon turn towards their right, the deacon towards his left. If, however, they do reverence to the cross (which is permitted),²⁴ the deacon and subdeacon genuflect²⁵ and the celebrant bows low, or genuflects if the Blessed Sacrament be present.

6. At the foot of the altar the deacon receives the celebrant's biretta from the M.C., and hands it to the celebrant, kissing the biretta and his hand.²⁶ He then takes his own biretta from the M.C.

7. The sacred ministers the M.C., the thurifer, and the acolytes reverence to the altar. The celebrant bows low²⁷ or if the Blessed Sacrament is present, he genuflects *in piano*. All others genuflect *in piano*.²⁸ After the reverence the sacred ministers put on their birettas²⁹ and return to the sacristy in the order in which they entered the sanctuary.

8. If, however, the clergy are in choir and leave at the end of Mass they genuflect in pairs and follow the thurifer and acolytes who have genuflected and started off at a signal from the M.C. The sacred ministers wait at the foot of the altar and do not reverence until the M.C. directs them to do so. They then join the procession.

IV. The Return to the Sacristy

1. On the way back to the sacristy, the same reverences are made, if necessary, as were made on coming to the altar.³⁰

2. On entering the sacristy the thurifer and acolytes stand somewhere near the crucifix or image of the sacristy. The clergy arrange themselves in two lines in the sacristy. The junior members remain nearer the entrance, and the senior members nearer the crucifix. The sacred ministers on arrival at the entrance take off their birettas and proceed to the part of the sacristy near the crucifix or chief image and near the vesting bench. On a signal from the M.C. all reverence to the crucifix or image.³¹ The sacred ministers may then bow to the clergy on each side, and the deacon and subdeacon bow to the celebrant.

3. The deacon and subdeacon remove their maniples and assist the celebrant to unvest, or the M.C. may do this, if it be the custom. The acolytes assist the deacon and subdeacon to remove their vestments.

... *Ibid.*

²⁴ For the reverence is to the cross of the altar *in actu functionis*.

²⁵ Authors are not in agreement; many of them direct the sacred ministers to reverence before receiving their birettas.

²⁶ TR. XLI, 6.

²⁷ Cf. S.R.C. 268247.

²⁸ If the clergy are present and remain in choir, the sacred ministers, M.C., thurifer, and acolytes reverence to the altar, and turning they bow first to the clergy on the Gospel side, then to those on the Epistle side. The sacred ministers do not put on their birettas until they have left the choir.

²⁹ Seep. 219.

³⁰ Seep. 203.

Appendix A

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS*

PART OF THE MASS	CELEBRANT*	DEACON	SUBDEACON	MASTER OF CEREMONIES
Veiling	1. Look over the prayers and Preface, and the intona- tions of the <i>Gloria</i> and Creed. 2. Wash hands. Vest as for a low Mass.	1. Look over the Gospel and the music of <i>Ite, missa est</i> (or <i>Benedicamus</i>). 2. Wash hands, put on amice, alb, cincture, stole (over left shoulder), and dalmatic. Assist C. to vest. Put on maniple (unless <i>Asperges</i>).	1. Look over the Epistle. 2. Wash hands. Put on amice, alb, cincture, and tunicle. Assist C. to vest. Put on maniple (unless <i>Asperges</i>).	1. See that all is ready at the altar and at the credence. 2. Oversee vesting with special attention to the ar- rangement of albs.
Holy Water Blessed	3. If holy water blessed, it is done in alb and stole, according to the form of Missal or Ritual. Afterwards cope put on.	3. Assist at blessing on C's right. Hand salt.	3. Assist at blessing on C.'s left.	3. Direct the ceremony of the blessing. Then sec that thurifer (with aspersory) and acolytes (with candles) arc in their places.
Departure	4. Take biretta. Bow to image of sacristy. Cover.	4. Take biretta. Bow with C. to image of sacristy. Cover and precede C.	4. Take biretta. Bow with C. and D. to image of sac- risty. Cover and precede D.	4. Give signal for depar- ture and for bow to image. Bow.
At the Sacristy Door	5. Uncover and receive holy water (if no <i>Asperges</i>) Ψ .	5. Uncover, hand holy water to C. (if no <i>Asperges</i>) then Ψ .	5. Uncover and receive holy water Ψ (if no <i>As- perges</i>).	5. Hand holy water to D. and S.D.
Arrival in the Sanctuary	6. At foot of altar uncover, bow low. (C.P.: Uncover at entrance to choir, bow to clergy on Gospel and on Epistle sides.)	6. At foot of altar, un- cover, give biretta to M.C. and receive that of C. (with kisses), G. (C.P.: Uncover at entrance to choir, bow to clergy on Gospel and on Epistle sides.)	6. At foot of altar un- cover (biretta on step or to M.C.) and G. (C.P. Un- cover at entrance to choir, bow to clergy on Gospel and on Epistle sides.)	6. Receive birettas of D. and C., and later <i>of</i> S.D., and put on sedile. (C.P.: Receive birettas at entrance to choir and bow to clergy.)
<div><div>• Abbreviation!: C. = Celebrant. D. = Deacon. S.I). = Subdeacon. S.M. = Sacred Ministers. 0 = Genuflection (for D. and S.D., when at the altar, on the lowest step, except on arrival in sanctuary and before leaving it. when the genuflection is in <i>piano</i>. For M.C. always <i>in piano</i>).</div><div>C.P. = If clergy ar; present in choir. = Large sign of the cross. = Small sign of the cross (on forehead, <i>lips</i>, and brexsl). The synopsis (for the celebrant) supposes the Bleswd Sacrament not present. If it be present, for each low bow to the altar the celebrant make* a tfrnuflction.</div></div>				

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
<i>Asperges</i>	7. If <i>Asperges</i> takes place, kneel on lowest step, receive aspergil, sprinkle altar (3), meanwhile intone antiphon.	7. Kneel with C., receive aspergil and hand to C. (kisses).	7. Kneel on lowest step with C.	7. Sec that aspersory- bearer hands aspergil to D.
Sprinkling Altar	8. Rise, sprinkle D. and S.D.— Bow low and go to sprinkle clergy.	8. When sprinkled, bow and Ψ ; rise with SO. when he has been sprinkled. G.	8. When sprinkled, bow and Ψ ; rise with D.— G. and accompany C.	8. Rise with D. and SO. and lead S.M. to choir for the sprinkling of the clergy'.
Sprinkling Clergy	9. Bow. Sprinkle clergy, on Gospel side and on Epistle side, while reciting psalm with D. and S.D.	9. Accompany C., holding cope, and renewing holy water when necessary. Bow to clergy with C.	9. Accompany C. on his left, holding cope. Bow to clergy when C. bows.	9. Lead S.M. to the side of greater dignity (p. 425) and from side to side until sprinkling terminates.
Sprinkling People	10. Go to entrance to choir (or through the church) to sprinkle people.	10. /Xccompany C. and bow when he bows.	10. Accompany C. and bow when he bows.	10. Lead S.M. to entrance to choir (or around the church).
Sprinkling Acolyte.	11. On return to altar sprinkle M.C., thurifer, and acolytes. Bow low to altar. Standing at foot of altar sing verses and prayer. Bow and go to sedile.	11. Receive back aspergil (with kisses), G. and stand at foot of altar, holding the book for C., G. and go to sedile with C.	11. G. with C. and D. and stand at foot of altar, hold- ing book for C., G. with D. and go to sedile.	11. Lead S.M. back to altar. When sprinkled bow and Ψ . Hand book to D. for C.
At Sedile	12. Take off cope and put on chasuble and maniple. 13. Return to the foot of the altar, bow low and be- gin Mass. (C.P.: On the way from sedile bow to clergy on Epistle side, then on Gospel side.)	12. Put on maniple. 13. Return to the foot of the altar with C., G. when he bows. (C.P.: Bow with C. to clergy on Epistle and Gospel sides.)	12. Put on maniple. 13. Return to the foot of the altar with C. (on his left), and G. when he bows. (C.P.; Bow with C. to clergy on Epistle and Gospel sides.)	12. Lead SM.. to sedile and aid C. to vest. 13. Return to altar with S.M. — G. when they rev- eneo. Kneel on right of D. (CT.: Direct S.M. to bow to clergy* on Epistle and Gospel sides.)
Ptalm <i>Judica Gloria Patri</i>	14. *1- Recite psalm with D. and S.D. Bow. Repeat ant. Ψ at <i>Adiutorium</i> .	14. Ψ Answer psalm. Bow. 4* at <i>Adiutorium</i> .	14. Φ Answer psalm. Bow. Ψ at <i>Adiutorium</i> .	14. Ψ Answer psalm with D. and S.I). Bow. Ψ at <i>Adiutorium</i> .

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
<i>Confiteor</i> (1)	15. Bow low — bow to D. and S.D. at <i>vobis, fratres</i> and <i>vos, fratres</i> ; strike breast at <i>mea culpa</i> .	15. Stand erect.	15. Stand erect.	15. Remain kneeling erect
<i>Misereatur Tui</i>	16. Remain bowed. Answer <i>Amen</i> .	16. Bow towards C. and say <i>Misereatur tui</i> .	16. Bow towards C and say <i>Misereatur tui</i> .	16. Bow towards C. and say <i>Misereatur tui</i> .
<i>Confiteor</i> (2)	17. Stand erect.	17. Bow low and recite <i>Confiteor</i> , bowing towards C. at <i>tibi, Pater</i> and <i>te, Pater</i> , and striking breast al <i>mea culpa</i> .	17. Bow low and recite <i>Confiteor</i> bowing to C. at <i>tibi, Pater</i> and <i>te, Pater</i> , and striking breast at <i>mea culpa</i> .	17. Bow low and recite <i>Confiteor</i> bowing to C. at <i>tibi, Pater</i> and <i>te, Pater</i> , striking breast at <i>mea culpa</i> .
<i>Misereatur Vestri</i>	18. Recite the prayer.	18. Remain bowed. Answer <i>Amen</i> .	18. Remain bowed. Answer <i>Amen</i> .	18. Remain bowed. Answer <i>Amen</i> .
<i>Indulgentiam</i>	19. ψ Recite the prayer.	19. Erect, Answer <i>Amen</i> .	19. Erect, Answer <i>Amen</i> .	19. Kneel erect, ψ . Answer <i>Amen</i> .
<i>Deus tu Con-versus</i> , etc.	20. Bow to <i>Oremus</i> (inclusive).	20. Bow to <i>Oremus</i> (inclusive) and make responses.	20. Bow to <i>Oremus</i> (inclusive) and make responses.	20. Bow to <i>Oremus</i> and make responses.
<i>Aufer a Nobis</i>	21. Ascend to altar and kiss it while reciting <i>Ora-mus te, Domine</i> .	21. Ascend on right of C.	21. Ascend on left of C.	21. Go around to the Epistle side <i>in piano</i> .
Incensation	22. Put in and bless incense. Receive thurible. Bow. Incense cross (3). Bow. Incense altar on Epistle side, Gospel side, and Epistle side. Bow when passing middle.	22. Present incense boat (with kisses), bowed, saying <i>Benedicite, Pater reverende</i> . Hand thurible to C. (with kisses). Assist during incensation, putting left hand under C.'s elbow. G. whenever he bows.	22. Turn towards C. while he puts in incense. Assist at incensation, putting right hand under C.'s elbow. G. whenever he bows.	22. Oversee putting in of incense (from a distance, ready to assist if necessary). Remove Missal for incensation of Epistle corner of altar and later replace it.
Celebrant Incensed	23. Stand at Epistle corner, and receive incensation. Bow before and after.	23. Receive back thurible (with kisses), descend, bow, incense C. (3), bow and	23. Descend with D. Stand on his left. Bow to C. before and after incensation.	23. Stand behind D. and S.D. and bow with them to C. before and after his in-

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

part of the mass	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Introit	24. ψ Read Introit. Bow at <i>Gloria Patri</i> .	24. Go to right of C. on top step, 4*, bow when C. bows.	24. Stand to right of D., <i>in piano</i> (or on step), Ψ , bow when C. bows.	24. Assist C. at Missal, and bow when C. bows.
<i>Kyrie, Eleison</i>	25. Recite at Epistle corner. Move to middle at signal of M.C.	25. Answer <i>Kyrie, eleison</i> . Move to behind C. (on top step) at signal of M.C. and then to middle with C.	25. Answer <i>Kyrie, eleison</i> . Move <i>in piano</i> behind D. at signal of M.C., and to middle when C. and D. go there.	25. Answer <i>Kyrie, eleison</i> . Towards the end of second last <i>Kyrie</i> , sign to D. and S.D. to go <i>unus post alium</i> . At beginning of last <i>Kyrie</i> sign to S.M. to go to middle.
<i>Gloria in Excelsis</i>	26. Intone al middle when <i>Kyrie</i> over, with same gesture as at low Mass. At <i>Deo</i> , bow. Recite with D. and S.D. Bow at <i>Adoramus te, gratias, etc., Iesu Christe, suscipe deprecationem nostram. ψ at <i>cum Sancto Spiritu</i>.</i>	26. At <i>Deo</i> bow. Go to right of C. and recite the prayer with him, bowing whenever he bows, ψ at <i>cum Sancto Spiritu</i> , etc.	26. At <i>Deo</i> bow. Go to left of C. and recite the prayer with him, bowing when he bows, ψ at <i>cum Sancto Spiritu</i> , etc.	26. Stand at Epistle corner for intonation of <i>Gloria</i> . Bow at <i>Deo</i> and stand behind D. for recitation of the prayer, bowing when SM. bows.
To the Sedilo	27. Having finished the hymn, bow low and go to sedile between D. and S.D. Sit, receive biretta, and cover.	27. G. when C. bows. Accompany him (on his left) to sedile. Raise chasuble when he sits. Present biretta to C. (with kisses). Receive own biretta. Bow to S.D. Sit and cover.	27. G. when C. bows. Accompany him (on his right) to sedilo. Raise chasuble when he sits. Receive biretta. Bow to D. when he bows, sit and cover.	27. G. with D. and S.D. and lead S.M. to sedile. Hand C.'s biretta to D. Hand D.'s biretta to him. Stand at D.'s right partly facing the congregation.
End of <i>Gloria</i>	28. Uncover and bow during singing of <i>Adoramus te</i> , etc., on signal from M.C. Uncover and rise at signal and return to altar <i>per longiorem</i> . Bow low and go up to middle. (CT.: Bow on the way first to the Epistle side and then to the Gospel side.)	28. On signal from M.C. uncover and bow at <i>Adoramus, te</i> , etc. At signal of M.C. towards end of <i>Gloria</i> , uncover and rise before C. Take C.'s biretta (kisses). Accompany C. to foot of altar. G. Ascend to top step behind C. (C.P.: Bow with C. first to Epistle side and then to Gospel side.)	28. On signal from M.C. uncover and bow at <i>Adoramus te</i> , etc. At signal of M.C. towards end of <i>Gloria</i> , uncover and rise with D. Accompany C. (on his left) to foot of altar. G. Stand at middle <i>in piano</i> behind D. (C.P.: Bow with C. and D. to the Epistle and Gospel sides of the choir.)	28. Bow to S.M, to uncover and bow at <i>Adoramus te</i> , etc. Towards end of <i>Gloria</i> signal to D. and S.D. to rise, and then to C. Accompany S.M. to foot of altar. G. (<i>in piano</i>). Go to book at Epistle corner. (C.P.: Direct S.M. to bow, on their way to the altar, first to the Epistle, then to the Gospel side.)

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS				
PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
<i>Dominus</i> <i>Vobiscum</i> The Prayers	29. Kiss altar, turn, sing the greeting, go to book. Sing prayer(s)» bowing at <i>Oremus</i> and Holy Name and at name of B.V.M. or saint of the day.	29. Follow C. to book and stand behind him on top step. Bow when he bows. When prayers finished go to C.'s right.	29. <i>In piano</i> follow C. and D. to the book and stand behind them. Bow when C. docs. During last prayer receive book from M.C., bowing.	29. Assist C. at book, turning leaves and indicating prayers. Bow when he bows. When last prayer is begun, go to credence for Epistolary and present to S.D. with a bow.
Epistle	30. Go to sedile and sit for Epistle. Return to altar immediately after. On arrival of S.D. place hand on top of Epistolary' and then bless S.D. Read Gradual, etc.	30. Sit with C. for Epistle. Assist C. at reading of Gradual, etc., bowing, as and when, he bows. When C. finishes reading, stand behind him on top step.	30. Having bowed to cross if Holy Name occurs in conclusion of prayer, go to middle, G. (C.P.: Bow to clergy on Gospel and Epistle sides.) Go down choir. Sing Epistle. Return to altar. (C.P.: Bowing to choir.) G. Go around to Epistle side, go up, kneel on footpace, kiss C.'s hand placed on book, bowed receive blessing, rise, give book to M.C. Transfer Missal to centre of altar table.	30. Bow to cross with ST), if Holy Name occurs in conclusion of prayer. Accompany S.D. on his left to centre. G. (C.P.: Bow to clergy' on Gospel and Epistle sides with S.D.) Go with S.D. to the place of the Epistle and stand on his left. After Epistle return to altar with S.D. (C.P.: Bow to choir.) G. — when S.D. goes up to C., remain at foot. Take Epistolary from S.D.
After Epistle Reading of Gospel	31. Having read Gradual, etc., move to centre of altar for putting in incense.	31. Descend on Epistle side and get <i>Evangelarium</i> . Come around to front steps, G., go up and place book on altar in middle.	31. At centre of altar await putting in of incense.	31. Present <i>Evangelarium</i> to D. with a bow (unless he takes it from the credence). Sec that thurifer and acolytes (with candles) are ready.
Incense in	32. Put in and bless incense at centre.	32. Bowed, present boat to C. saying <i>Benedicite, Pater reverende</i> , and receive it back (kisses).	32. Face towards C. while incense is put in.	32. Direct thurifer to go up (with the boat and thurible) for incense.

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS				
PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
The Blessing of the Deacon	33. When D. kneels to receive the blessing turn to him, say prayer <i>Dominus sit in corde tuo!</i> etc. Saying <i>In nomine Patris</i> make sign of cross over D. and then lay right hand on top of book. Move to Epistle corner.	33. Kneel on edge of footpace and recite <i>Munda cor meum</i> . Rise to get book. Kneel on footpace before C. and say <i>lube, domne, benedicere</i> . Bowed, receive blessing and kiss C.'s hand. Bow to C.; descend to foot of steps and stand on right of S.D. On signal from M.C., G. (C.P.: Bow to Epistle and then to Gospel side) and go to the place of the Gospel, walking on the right of S.D.	33. Go to foot of steps and stand a little to the left of middle. On signal from M.C., G. (C.P.: Bow to Epistle and then to Gospel side), accompany D. — on his left — to the place of the Gospel.	33. With thurifer on left, lead acolytes to middle and stand behind (or beside — p. 478) S.D. Towards the end of the Gradual and <i>Alleluia</i> (or Traci) signal to D. and SO. to genuflect. G. (C.P.: Bow to Epistle and Gospel sides of the choir.) Lead (with thurifer) the group to the place of the Gospel.
Singing of the Gospel	34. When Deacon begins to sing, turn towards him. + If genuflection, G. towards altar. Bow for Holy Name.	34. Facing north, place book, opened, in hands of S.D. Sing Gospel, + Incense (3) the book. If genuflection, genuflect towards book. Bow to book at Holy Name, or name of the saint of the day (but not if occurring in the title).	34. Turning back to Gospel side of choir, hold book for singing of the Gospel. No genuflection or bow.	34. Stand on right of D. (a little behind). Point out Gospel. + Hand thurible to D. (after <i>Sequentia</i>). Bow to book with him. Receive back thurible.
Conclusion of Gospel	35. On arrival of S.D. with book, take in both hands and kiss beginning of Gospel, saying <i>Per Euangelica dicta</i> , etc. Receive incensation, bowing before and after. Go to middle of altar.	35. On conclusion of Gospel, point out the beginning of the pericope to S.D. Return, in procession, with M.C., thurifer, and acolytes to altar. Stand in middle. G. when C. has kissed book, incense him (3), bowing before and after. Go to top step behind C. for Creed (or to his right, if sermon).	35. On conclusion of Gospel lower book on left arm and go straight to C. (no reverence on the way). Point out beginning of Gospel. When C. has kissed book close it, bow, step aside to right, G., descend on Epistle side. After incensation go around to middle and stand at foot <i>in piano</i> for Creed (or go to C.'s left altar, if a sermon).	35. On conclusion of Gospel, follow S.D. back to altar, leading — with the thurifer — the rest of the group. Stand behind D., and G. when he docs so. After the incensation receive book from S.D. G. with thurifer and acolytes and lead them to credence.

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

PART OF TUB MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Sermon	36. Bow to cross, between D. and S.D. and go to sit as at <i>Gloria</i> . At end of sermon return to altar <i>per longiorem</i> (saluting clergy if present) as at <i>Gloria</i> .	36. G. on right of C. and go to sit as at <i>Gloria</i> . At end of sermon return to altar <i>per longiorem</i> (saluting clergy if present) as at <i>Gloria</i> .	36. G. on left of C. and go to sit as at <i>Gloria</i> . At end of sermon return to altar <i>per longiorem</i> (saluting clergy if present) as at <i>Gloria</i> .	36. G. behind D. and lead S.M. to the sedile as at <i>Gloria</i> . At end of sermon lead S.M. back to altar (saluting clergy, if present) as at <i>Gloria</i> .
Creed	37. Intone Creed (if said) and recite with D. and S.D., bowing at <i>Deum, Iesum Christum</i> , and <i>simul adoratur</i> , and genuflecting (slowly) at <i>Et incarnatus est</i> . Hl. at <i>Et vitam</i> . Bow and go to sedile, as at <i>Gloria</i> . Uncover and bow when directed to by M.C.	37. Stand behind C. on top step. At <i>Deum</i> bow and go to right of C. Recite Creed with him, bowing and genuflecting when he does so. at <i>Et vitam</i> . G. and accompany C. to sedile as at <i>Gloria</i> . Uncover and bow when C. docs.	37. Stand <i>in piano</i> behind D. At <i>Deum</i> bow and go to left of C. Recite Creed with him, bowing and genuflecting when he docs. Hl. at <i>Et vitam</i> . G. and go to sedile as at <i>Gloria</i> . Uncover and bow when C. does.	37. At Epistle corner on top of step for intonation. Bow at <i>Deum</i> . Stand behind D. for recitation of Creed. Bow and genuflect as S.M. do. ✠ at <i>Et vitam</i> . G. and lead S.M. to bench. Give sign when they should uncover and bow. Kneel during <i>Et incarnatus</i> , etc.
After Singing of <i>Et Incarnatus</i>	38. Uncover for <i>Et incarnatus</i> . At signal from M.C. return to altar, <i>per longiorem</i> as at <i>Gloria</i> . (C.P.: Bow to Epistle and Gospel sides of choir.)	38. After singing of <i>Et incarnatus</i> , rise and go to credence for burse. Carry to altar. Bow if pass C.— G. at foot — spread corporal on altar. G. Descend on Epistle side — receive biretta — bow to S.D. sit and cover. At end of Creed return to altar <i>per longiorem</i> .	38. Rise when D. rises and remain standing until he sits (or sit and rise when he returns from altar). Bow when S.D. bows, sit and cover. At end of Creed return to altar <i>per longiorem</i> .	38. Signal to D. to go for burse. Present his biretta when he returns. Towards end of Creed lead S.M. back to altar, <i>per longiorem</i> (bowing to clergy, if present).
Offertory	39. Kiss altar, sing <i>Dominus vobiscum</i> turned to people, and <i>Oremus</i> turned to altar, and read Offertory verse silently.	39. Stand behind C., on top step, for <i>Dominus vobiscum</i> and <i>Oremus</i> , bow and go to his right.	39. Stand <i>in piano</i> behind D. for <i>Dominus vobiscum</i> and <i>Oremus</i> . Bow. G. and go to credence. Put on the humeral veil and carry chalice, etc., veiled, to the D. at the altar.	39. Go around <i>in piano</i> to the Epistle side and oversee the taking of chalice and cruets to altar. Assist S.D. to veil chalice, etc. If ciborium, take it to altar.
Wine and Water Offering of Bread Put In	40. Receive paten from D. and offer bread. Place host on corporal and paten under it. Indicate to D. quantity of wine. Bless water held up by S.D. and say prayer <i>Deus, qui humanae</i> .	40. Take chalice from S.D. Hand paten (with kisses) to C. Pour in wine at will of C. Receive waler into chalice from S.D. Wipe chalice, if necessary. Hand it to C.	40. Hand chalice to D. When he has taken paten, wipe chalice. Hold up wine cruet to C. saying <i>Benedicite, Pater reverende</i> . Put water into wine. Hand back cruets to acolyte.	40. When S.D. and acolyte have gone up to altar, go around to Gospel side (G. at middle) and stand on C.'s left, at the <i>Missal</i> .

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	SIASTER OF CEREMONIES
Offering of Wine	41. Receive chalice from D. Offer wine saying <i>Offerimus</i> , etc. Replace chalice on altar. Recite <i>In spiritu</i> and <i>Veni, sanctificator</i> , making cross over <i>oblata</i> .	41. With right hand under chalice, offer it with C. saying <i>Offerimus</i> , etc. Cover chalice. Hand paten to S.D. and assist him to veil it; place purificator beside corporal.	41. Receive paten from D. and veil it. Go down by front steps, G. at foot, and remain there, holding paten up.	41. Sec that Missal is open at prayers for incensation, and later, for first Secret.
Incconsation of:	42. Put in and bless incense, saying <i>Per intercessionem, etc.</i> Receive thurible and incense <i>oblata</i> (three crosses and three circles, the last left to right) saying <i>Incensum istud</i> , etc. Bow and incense cross (3) saying <i>Dirigatur, Domine</i> . (Incense image or relic over or on altar.) Bow and incense the altar as before the Introit, while continuing the prayer (<i>elevatio manuum</i>). Receive incensation at Epistle comer, bowing before and after.	42. Minister incense boat saying <i>Benedicite, Pater reverende</i> (kisses). Hand thurible (kisses). Right hand on foot of chalice while C. incenses <i>oblata</i> . G. when C. bows, move chalice to Epistle side of corporal. Replace it after incensation of cross. G. when C. bows and assist him at incensation of altar. Take thurible (kisses), go down on Epistle side and incense C. (3), bowing before and after.	42. Remove Missal for incensation of Gospel side of altar, descending with it to the foot of steps. Replace Missal beside corporal when C. has left the Gospel side.	
Washing Hands Incensation of Clergy and People	43. Wash hands at Epistle corner, saying <i>Lavabo</i> , etc. Bow at <i>Gloria Patri</i> . Return to middle and, bowed, say <i>Suscipe, sancta Trinitas</i> ,	43. Accompanied by thurifer go and incense clergy in choir (p. 425). Return to altar, G. and incense S.D. (2). If no clergy, incense S.D. (not genuflecting) after C. Receive incensation (standing on top step).	43. For incensation lower paten to breast, turn to D. and bow before and after.	43. Assist C. at book. After incensation of D. turn towards thurifer and receive incensation, bowing before and after.
<i>Orate, Frates</i>	44. Turned to people recite in subdued voice. Turn to altar and say Secret(s).	44. Answer <i>Suscipiat</i> , etc.	44. Answer <i>Suscipiat</i> , if D. not back.	

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

FAUT OF TUB MASS	an.EBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
The Preface	45. Sing <i>Per omnia saecula</i> , etc., and Preface. Bowed recite <i>Sanctus</i> with D. and S.D., at <i>Benedictus</i> . Begin Canon.	45. Towards end of <i>Sanc-tus</i> , at signal of M.C. go to C.'s right, and bowed recite the prayer with him. 4* at <i>Benedictus</i> . Then go to his left, G. on passing the middle.	45. Lower paten and, on signal of M.C., go to left of C. and, bowed recite <i>Sanctus</i> with him. Return to foot of altar and hold up paten.	45. Towards end of Preface bow to D. and S.D. to ascend for <i>Sanctus</i> . Bowed, recite the prayer with S.M. Descend on Gospel side and go to Epistle side of altar, <i>in plano</i> (G. at middle).
<i>Quam Oblationem</i>		46. Go to right of C.— G. at middle when passing.		46. Put in incense for Elevation.
Consecration		47. Kneel and bow when C. bows down. Raise chasuble, and when C. raises Host, look at It. Bow when he genuflects a second time. Rise, uncover chalice, and kneel bowed. Raise chasuble as C. raises chalice, rise, cover chalice and G. with C. Pass to his left, G. on arrival.	47. Kneel (paten on breast) when C. bows down. Look at Host and chalice at Elevation. Rise when C. and D. have genuflected, and hold up paten.	47. Kneel on lowest step at Epistle side; sec that bell is rung and Blessed Sacrament is incensed at each Elevation. Rise after genuflection of C. and D., and with S.D.
<i>Per Quem Haec Omnia</i>		48. G., cross to C.'s right, uncover chalice, G. with C. — hand on foot of chalice while C. signs with Host. Cover chalice. G.	48. At <i>Et dimitte nobis</i> lower paten, G. behind D. and go to his right on footpace. Hand paten veiled to D. Take off humeral veil (hand to acolyte), G. and go to foot of altar in the middle.	48. Replace D. at left of C. and assist at book. G. whenever C. genuflects.
<i>Pater Noster</i>	49. Sing <i>Per omnia saecula</i> , etc., <i>Oremus</i> and <i>Pater noster</i> . Answer <i>Amen</i> (secretly) when choir has sung <i>Sed libera nos</i> . Begin <i>Libera</i> , and receive paten from D.	49. Bow at <i>Oremus</i> . At <i>Pater</i> G. and go behind C. At <i>et dimitte</i> , G. and go to C.'s right. Receive paten from S.D. Wipe and present to C. (kisses). Uncover and cover chalice when necessary, and G. before and after with C.		
<i>Libera Nos</i>				

SYNOPSIS OF THE CEREMONIES OF SOLEMN MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
<i>Pax Domini</i>			At <i>Pax Domini</i> G. and go up to left of C.	Make way for S.D. at left of C. and stand beside him.
<i>Agnus Dei</i>	50. Bowed, recite <i>Agnus Dei</i> with D. and S.D., striking breast.	50. Bowed, recite <i>Agnus Dei</i> with C., striking breast.	50. Bowed, recite <i>Agnus Dei</i> with C., striking breast. G. and go and stand at foot of steps.	50. Bowed, recite <i>Agnus Dei</i> with SAI., striking breast. G., go down on Gospel side and stand behind S.D. at foot of steps in middle. G. with S.D. and accompany him to give the Pax to the clergy.
Kist of Peace	51. At end of first prayer (<i>Domine, I. C.</i>) before Communion, kiss altar and give kiss of peace to D., saying <i>Pax tecum</i> .	51. Kneel on footpace at right of C. Rise at end of first prayer, kiss altar with C., receive Pax, replying <i>Et cum spiritu tuo</i> , and bowing to C. before and after. G., descend <i>in piano</i> . Give Pax to S.D. saying <i>Pax tecum</i> . Bow afterwards to S.D., G. and go to left of C.	51. Receive Pax from D., answering <i>Et cum spiritu tuo</i> , and bowing before and after. G. when D. genuflects, and, accompanied by M.C., go to give Pax to clergy (beginning on side of greater dignity). On return to altar G. give Pax to M.C. Bow after, G. and go to C.'s right. Uncover and cover chalice, when necessary.	51. On return to altar G. with S.D., receive Pax, answering <i>Et cum spiritu luo</i> , and bow before and after. G. with S.D. Go to credence and give Pax to thurifer. Remain at foot of altar and on Epistle side.
Communion of Cclobrant		52. Bow when C. receives S. Host and drinks the Precious Blood.	52. Bow when C. receives S. Host and drinks the Precious Blood.	52. Bow at each Communion of C.
Ablutions	53. Receive both ablutions from S.D. at middle of altar. Leave purificator on top of chalice, but do not dry it.	53. Open Missal at Communion verse. When S.D. is ready to change sides, transfer Missal to Epistle corner, genuflecting at middle (on the top step).	53. Pour in wine, and wine and the water, for the two ablutions. Give cruets to acolyte. Descend to foot, G. with D., and go to left of C. Wipe out, arrange and veil chalice, and carry it to credence (G. at middle).	53. See that first acolyte takes cruets to altar» and second acolyte the chalice veil to the Gospel side of the altar. After book is transferred go and stand beside it.

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/Xppendix B

SOLEMN MASS ON CERTAIN PENITENTIAL DAYS

On certain penitential days there are added features in solemn Mass:
I. the chanting of extra lessons and prayers, II. the *Oratio super populum*.

I. Extra Lessons, Etc.

On certain days such as the Ember Saturdays, after *Kyrie, eleison*, there are a number of extra prayers, preceded by the invitation *Oremus, Flectamus genua* and the response *Levate*, and each followed by a lesson. When the celebrant has sung *Oremus*, the deacon sings' *Flectamus genua*. All, including the celebrant, kneel for some moments in silent prayer. The deacon then sings *Levate* and rises and all rise with him? *Flectamus genua* and its response are not said on Pentecost Ember Days. The lessons before the Epistle are sung by the clerical lector, not by the subdeacon. The sacred ministers stand behind the celebrant for each prayer, at his side (as at the introit) for each lesson. For the shorter form of the Service of the Word at Masses on Ember Saturdays that are not conventual or ordination Masses, sec p. 236. At the versicle *Adiuva nos* in the Tract of Lenten Masses, the celebrant does not genuflect when he reads it (cf. S.R.C. 4057e), but later when the choir begins to sing it, he and the ministers kneel on the edge of the footpace, until it has been completed.

II. The Oratio Super Populum

In the weekday Masses of Lent (including Passiontide, but excluding the Sacred Triduum) occurs⁴ the special form of blessing of the congregation called *Oratio super populum* (p. 294). The celebrant sings *Oremus* before it. The deacon, turning by his left to the people, sings⁵ *Humiliate capita vestra Deo*. He does not bow since he is singing, but all others do. The deacon then turns back to the altar by his right, while the celebrant sings the prayer. This prayer has always its own conclusion and is said even if there are three Postcommunion prayers.⁰

¹ The music is the Gradual or *Liber Usualis*.

: R M , n. 440.

J R.M., n. 468.

* R XI. 2.

¹ The music is in the Gradual or *Liber Usualis*.

» R M , n. 506.

Appendix C

AN ASSISTANT PRIEST AT SOLEMN MASS

I. When an A.P. May Officiate

1. To be attended by an assistant priest (= A.P.) at solemn Mass, is the privilege of a bishop when he pontificates; and of certain other prelates' who are not bishops. "It is not lawful for any celebrating priest, except bishops and other prelates who have the use of pontificals,³ to have an assistant priest merely for the sake of honour or solemnity," says the Code, canon 812.

2. The rubrics R. VII, 11; VIII, 8, of the Missal speak of an A.P. at solemn Mass, but the only information that they give about him is to mention that he replaces the deacon at the book immediately before and after the Consecration? When speaking of the use of the cope, R.M., n. 135 *e*, says that it is worn by the assistant to the celebrant in pontifical Mass. A rubric, I, xv, 13, of the Ceremonial of Bishops says expressly that at a nonpontifical solemn Mass, none except the celebrant, deacon, and subdeacon are vested (*parati*).

3. Before the promulgation of the Code of Canon Law in 1918, many decrees* of the Congregation of Sacred Rites forbade the usage of having an A.P. at the Mass of a simple priest, or even at solemn Mass celebrated by a dignitary or a canon? Sometimes, however, the privilege was conceded by induit. Other responses¹ of S.R.C., on the other hand, allowed the practice in the case of a solemn Mass sung by a dignitary or canon, if it was an *immemorial* custom. Certain Religious Orders also claimed the privilege for their higher prelates, on the ground of usage of very long standing.⁷ Finally S.R.C. declared⁸ that the practice of having an A.P. in cope at the first Mass, when it was a solemn Mass, of a newly ordained priest "might be tolerated."

4. Since the promulgation of the Code, when canon 812 came into force, the presence of an A.P. in cope remains lawful only when it has been accorded by special privilege (by induit) or when it is an *immemorial*

¹ E.g., Protonotaries Apostolic *ad instar*, when they pontificate (not, however, in a cathedral nor in the presence of the Bishop or of a prelate superior to him — the *Motu Proprio "Inter Multiplices,"* 1905; S.R.C. 4154«T).

¹ Sec Glossary, p. 611.

³ Rubricists are silent about these references to an A.P.; Vismara (II, 133) speaks of them but admits that they are nebulous.

« E.g., 2271, 2933, 3057, 34082.

» E.g., 17713, 2079«*, 2867*, 3588», 4102.

"S.R.C. IIIi3, 3564, 3580», 4018.

⁷ Cf. *Caeremoniale Romano — Seraphicum*, 321 (this Ceremonial was officially approved by S.R.C. in 1908 and 1927).

•S.R.C. 35642.

custom, which the Ordinary has not suppressed. In the case of a first Mass the practice is still permitted, on the ground that the A.P. is present not for greater honour or solemnity, but because he is necessary to watch over and aid the new priest.

II. The Office of an A.P.

1. At first S.R.C. attempted to maintain a clear distinction between the office of an A.P. at an pontifical Mass, and that of an A.P. in cope, who assists by immemorial custom or privilege at a nonpontifical solemn Mass. Hence, D. 3564¹⁰ directed that the A.P. should assist only at the book (in accordance with R. VII, 11 and VIII, 8) but it recognized that he might wear a cope.

2. Later, however, in accordance with widespread usage, S.R.C. recognized that the A.P. might perform other ceremonies,ⁿ and nowadays rubricists teach that if and when it is lawful to have an A.P. in cope at solemn Mass, he may act as he would at a solemn Mass celebrated by a prelate who is not a bishop, such as a protonotary apostolic.

III. The Ceremonies of an A.P. at Solemn Mass¹

1. The A.P. must be a priest. A stool is prepared for him near the sedile, either at the right of the deacon or at the left of the subdeacon (according to custom).¹³

2. The A.P. takes precedence of the deacon and subdeacon. During Mass, as a sacred minister in vestments, he genuflects on the step, except on arrival at, and before departure from, the sanctuary, when he genuflects *in piano*. If he is a canon, ministering in his own church, and the Blessed Sacrament be not present, he bows low instead of genuflecting.

3. His chief duty is to attend the celebrant at the Missal, where he turns the pages, points out the prayers, etc. He bows with the celebrant, when the latter sings or reads aloud, and he genuflects with him, when he is at his side.

¹ Cf. C.J.C. 5.

¹⁰ and see *Index Generalis*, p. 396.

ⁿ S.R.C. 4018 (which replies to several queries about an A.P. who, by custom and privilege, assisted at the conventual Mass of a dignitary or canon in the cathedral of Urgel, Spain).

¹¹ As no rubric regulates the ceremonies of an A.P. at a nonpontifical Mass, rubricists determine them by analogy with the ceremonies of an A.P. at pontifical Mass, and by the decisions embodied in D. 4018.

¹³ Cf. C.E. I, vii, 2; S.R.C. 4018*.

^u With the right hand fully extended, the back turned to the Missal.

¹⁴ Cf. S.R.C. 40573.

4. On arrival in the sacristy he sees that the Missal is correctly marked. He washes his hands, and then vests at the celebrant's right. He puts on a surplice," and a cope of the colour of the Mass. If, however, the *Asperges* or any other ceremony is to precede the Mass, he goes to the sanctuary, in the procession, or with the other clergy, in surplice, and assumes the cope only for Mass.

5. He bows¹² to the image of the sacristy, on the celebrant's right, and walks at his left," but a little in front, on the way to the altar. He may take holy water from the M.C., if the *Asperges* does not take place.

6. He stands at the right of the celebrant" at the foot of the altar, or at the entrance to the choir if the clergy are present, and bows to them with the other sacred ministers. He takes the celebrant's biretta with the usual kisses, and genuflects *in piano*. He stands on the right of the celebrant and answers the preparatory prayers.

7. When the celebrant goes up to the altar, the A.P. accompanies him." He stands at the Epistle corner facing the celebrant, while incense is being put in the thurible. He then takes the Missal-¹ to the foot of the steps at the Epistle side, where he stands facing the Gospel corner. When the Epistle side of the altar has been incensed he replaces the Missal at the Epistle corner, descends again, and stands at the right of the deacon, while the latter incenses the celebrant.

8. Then the A.P. goes to the book, where he assists the celebrant at the Introit. He stands at his right, but does not prevent the deacon from standing there also, as the rubric requires.²² He signs himself at the beginning of the Introit; and he says the *Kyrie, eleison* with the deacon and subdeacon.

9. For the intonation of the *Gloria*, he remains at the Epistle corner, but stands at the deacon's right to recite the prayer with the sacred ministers. He accompanies the sacred ministers when they go to the sedile. He sits on his stool when the celebrant is seated and puts on his biretta. During the singing of the *Gloria*, he uncovers and bows when the celebrant does so. He accompanies the sacred ministers back to the altar *per longiorem*, bows with them to the clergy, genuflects on the step at the celebrant's right, and goes to the book.

10. He assists the celebrant during the singing of the prayers and then sits when the celebrant sits for the Epistle. He returns to the altar with the celebrant and assists him, on his right, at the reading of the Gradual, etc.

11. He waits at the Epistle corner while incense is put in.^{†0}

ie If he has the right to wear a rochet he may wear it, with an amice over it, under the cope (cf. C.E. I, vii, 1).

» Sec p. 202.

•S.R.C. 4018=.

»S.R.C. 4018=.

10 Or he may go around *in piano* to the Epistle corner.

•Cf. SRC. 2097s.

<< R. IV, 7.

12. During the singing of the Gospel he stands at the celebrant's left," on the top step or lower down, facing the deacon.

13. For the intonation of the Creed he stands at the right of the deacon. He goes with the sacred ministers to the sedile. He uncovers and bows during the singing of the Creed as the celebrant does. He does not rise" when the deacon takes the corporal to the altar. He returns with the sacred ministers to the altar (reverencing to the clergy and the altar), and goes to the book at the Gospel side of the altar.

14. He removes the Missal for the incensation of the Gospel side of the altar, and then replaces it. He is incensed with two double swings before the subdeacon,³ but after the choir (if the clergy are present), and bows slightly to the deacon before and after.

15. Bowed, he recites the *Sanctus* with the sacred ministers.

16. When the deacon kneels for the Consecration the A.P. kneels beside him (at his left) on the edge of the footpace, and raises the edge of the chasuble when the deacon does so. He rises when the chalice has been replaced on the altar, and returns to the book.

17. After the *Agnus Dei*, which he says with the sacred ministers, the A.P. genuflects, passes to the right of the celebrant, and again genuflects." When the celebrant kisses the altar, the A.P., with hands joined kisses it also and receives the Pax from the celebrant" in the usual way." The A.P. then genuflects, goes to the second step, and gives the Pax to the deacon.:¹ He genuflects again and returns to the left of the celebrant. If, however, the clergy are in choir, the A.P. accompanied by the M.C. gives them the Pax before giving it to the deacon.³⁰ On his return he genuflects at the foot of the altar, and gives the Pax to the deacon.

18. When Holy Communion is given the A.P. communicates before the deacon and subdeacon. During the distribution of Holy Communion he stands on the highest step or *in piano* at the Gospel side facing the Epistle corner.

19. After the ablutions he transfers the Missal to the Epistle corner. He genuflects on the edge of the footpace when passing the middle. He assists the celebrant at the Communion verse and at the Postcommunion prayers. He then closes the Missal with the opening towards the middle of the altar, unless a proper last Gospel is to be read.^{†0}

=» S R C. 4018*.

-•'SRC. 4018s.

3-S.R.C. 4018"; cf. 2328».

'■•Cf C.E. I. vii. 5; II. viii. 75.

=: Sec p. 429.

-"SR C. 4018".

•■SRC. 4018".

¹⁰ At the first Mass of a newly ordained priest, if the A.P. does not wish to leave the celebrant for any length of time, he gives the Pax to the deacon and returns to the celebrant. The deacon gives the Pax to the subdeacon who in turn gives it to the clergy in choir (Vavasscur-Stercky, Hébert).

20. After *Ite, missa est* he goes to the Gospel corner of the altar. If a proper Gospel is to be said, he takes the Missal with him and kneels there on the edge of the footpace for the Blessing. He assists the celebrant at the last Gospel; he holds the altar card, and therefore he does not make the signs of the cross or genuflect at *Et Verbum caro factum est*. If, however, the Gospel be a proper one, he makes the signs of the cross at its beginning, and bows or genuflects when the celebrant docs. At the end he closes the Missal.³¹

21. At the foot of the altar, he stands at the right of the celebrant, hands him his biretta (with the usual kisses), genuflects *in piano*, and goes to the sacristy at the left of the celebrant but a little before him.³² He bows with the sacred ministers to the chief image, then bows to the celebrant and unvests.

IV. An A.P. in Surplice, Without a Cope

1. In the procession to and from the altar, he walks at the celebrant's left, but uncovered since he is not in vestments.

2. For the preparatory prayers he kneels on the Epistle side in front, on the floor; or on the lowest step at the side.

3. He remains at the Missal when the celebrant is at the altar. When the sacred ministers sit, he sits on a stool near them.

4. He does not receive the Pax from the celebrant, but receives it from the subdeacon at the foot of the altar, when he returns after giving it to the clergy. He genuflects before descending and again before returning to the book.

V. The Deacon and Subdeacon at Solemn Mass With an A.P.

The following changes occur in the ceremonies of the deacon and subdeacon when there is an A.P. *in cope*:

1. Both deacon and subdeacon vest at the left of the celebrant.

2. For the preparatory prayers and whenever the four sacred ministers are together at the foot of the altar, such as on returning from the sedile, the deacon and subdeacon arc at the left of the celebrant, the A.P. at his right.

3. The deacon docs not go to the right of the celebrant after the Collects, but remains behind him.

4. The deacon incenses the A.P. with two double swings before he incenses the subdeacon.

³¹ See p. 298, n. 12.

³² If any other ceremony should follow Mass, the A.P. docs not take part in it at the altar. He takes off his cope at the sedile and goes to his place in choir.

5. For the recitation of the *Sanctus* and *Agnus Dei* the subdeacon may remain *in piano*,³³ or he may go to the left of the celebrant

6. Between the *Sanctus* and the Consecration, and after the Consecration, except when it is necessary to uncover and cover the chalice, the deacon stands at the celebrant's right but a little behind him.**

7. After *Agnus Dei* the deacon genuflects, when the A.P. does so, at the celebrant's left. He goes down a step or two to make way for the A.P. and there later receives the Pax from the A.P. He gives the Pax to the subdeacon, genuflects, and returns to his place at the celebrant's right. If, however, the A.P. is absent some time giving the Pax to the clergy, the deacon may replace him at the Missal until his return.

«Cf. C.E. II, VIII, 67, 75; S.R.C. 3769«·s.

'« R. VII, 11; VIII. 8.

PART IV. SOME SPECIAL FORMS
OF SOLEMN MASS

Chapter XVII

SOLEMN MASS FOR THE DEAD

In Missa solemnī non incensatur altare ad Introitum, et subdiaconus, finita Epistola, non osculatur manum celebrantis, nec benedicitur: diaconus non petit benedictionem, nec osculatur celebrantis manum: non tenentur luminaria ad Evangelium, nec portatur incensum, sed duo tantum acolythi sine candelabris stant unus a dextris et alter a sinistris subdiaconi tenentis librum Evangelionim. Non incensatur liber, nec in fine celebrans: nec defertur liber Evangelionim osculandus. Oblata et altare incensantur ut supra: incensatur solus celebrans, et non incensantur alii. Subdiaconus non tenet patenam post celebrantem; sed tempore elevationis Sacramenti genuflexus in latere Epistolae, illud incensat. Ministri cum aliquid porrigunt celebranti, in hac Missa non osculantur eius manum, neque rem quae porrigitur.

Si distribuendae sunt candelae, distribuantur post Epistolam, et accendantur ad Evangelium, ad elevationem Sacramenti, et post Missam, dum fit Absolutio. Si habendus est sermo, habeatur, finita Missa, ante Absolutionem.

I. Preparations

The preparations for the ceremonies of a solemn Mass for the dead are the same as for those of a solemn Mass that is not for the dead' except in the following particulars:

1. On the altar there should be no relics, no images of the saints and no flowers.' It is becoming to have candles of unbleached wax, six at most, four at least.⁴ The candlesticks should not be of gold or silver, nor

⁴ R. XIII, 2, 3.
* P. 332 sqq.

³ C.E. II, xi. i.
⁴ Ibid.; S.R.C. 3029*.

- should they be encased in covers of black cloth.' The frontal is black.
2. If the Blessed Sacrament be present the frontal is to be violet, and the conopaeum also, unless while is permanently used/ The Missal stand is bare but it may be covered with a black veil.
3. The altar steps and the sanctuary are uncovered, but a carpet, either violet or black, is laid on the footpace." The sedile may be bare or covered in black or violet.⁸
4. On the credence the chalice, etc., are prepared as usual but are not covered with the humeral veil. If candles are to be used by those in choir they are prepared on trays or in baskets, with tapers to light them.
5. If the Absolution is to follow Mass, a black cope and the aspersory will be in readiness. The processional cross is placed in its stand near the credence.¹⁰ Should there be no coffin present, and no catafalque erected, a black cloth is prepared (sec p. 550).
6. Black vestments are made ready in the sacristy and albs without ornament (e.g., lace) should be used. Unbleached candles are prepared for the acolytes.

II. Choir Ceremonies

1. All in choir, including prelates or canons, kneel: (a) for the Collect(s), during the Postcommunion prayer(s); (h) and from after the recitation of the *Sanctus* until the end of the Canon.¹
2. All in choir sit: (a) for *Kyrie, eleison* after they have recited that prayer; (>) for the Epistle, Gradual, Tract, and Sequence; (c) from after the *Oremus* before the Offertory antiphon to the *Per omnia saecula* at the end of the Secret(s); (J) after the consumption of the Precious Blood until *Dominus vobiscum*, etc., before the Postcommunion prayers.
3. In the Sequence *Dies irae* the Holy Name occurs twice. All uncover and bow their heads.
4. If candles are used, they are held,¹ lighted, in the right hand: (a) during the singing of the Gospel; (6) "for the Elevation," i.e., from the beginning of the Preface, or from after the *Sanctus*, to the consumption of the Precious Blood; (c) during the Absolution.
5. The breast is not struck when saying *dona eis requiem (sempiternam)* at the *Agnus Dei*. and the Pax is not given."

³ Cf. S.R.C. 3266.
¹ S.R.C. 3201^o. 3562 and *Index Generalis*, p. 357.
² Cf. S.R.C. 3035^o.
³ C.E. II, xi, 1.
⁴ S.R.C. 4172.
¹⁰ It may not be placed at the head of the coffin or catafalque during Mass (S.R.C. 3535^o).
¹¹ R.M., n. 521 c.
¹² R. XIII, 3; C.E. II, xi. 6.
¹³ R. XIII, 1; C.E. II, xi. 8.

III. General Rules for the Mass

1. When vesting, the sacred ministers kiss the cross on the amice, manipule, and stole as usual but during the Mass *all* kisses of objects handed to or received from the celebrant are omitted." Nor is his hand kissed. The salutations to the choir are made as usual.¹⁵

2. The altar is incensed only at the Offertory, and after its incensation the celebrant alone is incensed. Hence the thurifer leads the procession with joined hands since the censer is not needed until the Offertory.

3. The Epistle and Gospel are not sung at the ambo;¹⁶ and the procession to sing the Gospel is not a solemn one. Neither incense nor lights are carried, and hence the order of it is different."

4. The celebrant sings the prayers, Preface, and *Pater noster* to the ferial tone."

5. The organ may not be played during a Mass for the dead. If, however, it is *necessary* to sustain the singing, it may be played, but must stop when the singing ceases.¹⁷

6. There is no obligation to use candles in choir.¹⁸ But if they are used by the clergy the acolytes will distribute them during the singing of the Sequence. They give one to each person, beginning with those of higher rank. The acolytes must see that the candles are lighted in time for the Gospel, for the Elevation, and for the Absolution. If there are but few in choir, the acolytes light all the candles; but if there are many it suffices to light the candle of the person at the end of each row.

IV. The Beginning of Mass

1. The acolytes carry their lighted candles as usual in procession to and from the altar. The candles are left, lighted, on the credence during the entire Mass. They are carried for the Absolution.

2. The psalm *judica* is omitted. After the preparatory prayers the deacon and subdeacon go up to the altar with the celebrant. They stand beside him while he kisses it. They follow him to the Missal and stand at his right, as usual, for the Introit. The celebrant does not sign himself at the opening words, but with his right hand he makes the sign

»« R. XIII, 2; C.E. I, xviii, 16; II, xi, 5; S.R.C. 4193s.

¹⁵ S.R.C. 3059-1.

¹⁶ C.E. II, xi, 5.

¹⁷ *Ibid.*, 5 6.

¹⁸ For the prayer(s) this means singing the entire prayer on one note, prolonging and softening the syllables in the body of the prayer and in the conclusion, where an inflection is made when singing the prayer to the solemn tone (see p. 443). The concluding syllables, too, are prolonged a little and softened.

¹⁹ Instr., 81 d; S.R.C. I, xxviii, 13; S.R.C. 4243s, 4265s, 4287.

R. XIII, 3; C.E. II, xi, 6

of the cross over the book. His left hand meanwhile rests on the altar. Neither do the deacon and subdeacon make the sign of the cross.

3. The celebrant will sing one prayer only in any sung Mass of the dead." During the singing of the prayers the thurifer and the acolytes kneel.

4. After the singing of the Epistle the subdeacon does not go to receive the celebrant's blessing." He salutes the choir and genuflects on his return to the altar. He hands the book to the M.C. and if the celebrant is still reciting the *Dies irae* he goes and stands at the deacon's right as at the Introit.

5. The celebrant himself must read the entire Sequence.^{2*} He may not read it with the deacon and subdeacon.²² When finished, he may go with the deacon and subdeacon to the sedile, going directly from the Epistle corner without any bow.² At the Holy Name in the strophe *Recordare, lesu pie*, the sacred ministers uncover and bow.

6. At a signal from the M.C. — given about the strophe *Qui Mariam absolvisti* — the sacred ministers return to the altar *per longiorem* as usual, and make the proper reverences to the clergy and altar. The celebrant goes to the Epistle corner of the altar on the footpace and stands facing the altar. The deacon goes around *in piano* to the Epistle side, gets the *Evangeliarum*,²¹ goes to the centre of the altar steps, genuflects on the lowest step, ascends, and places the book on the altar table. The subdeacon transfers the Missal to the place on the altar it occupies for the Offertory.

7. The subdeacon goes down to the foot of the altar, and the deacon kneels on the edge of the footpace and silently recites *Munda cor meum*. He then takes the book from the altar, bows to the celebrant, but does not kneel for his blessing and descends at once to the foot of the altar.

8. If the sacred ministers are not engaged, they bow their heads while the choir sings *Pie lesu, Domine*, in the last strophe of *Dies irae*.

9. The thurifer does not take part in the singing of the Gospel. The deacon and subdeacon, M.C., and acolytes make the usual reverence to the altar and to the clergy. On this occasion they bow first to those who are on the Epistle side, and proceed in the following order—" to the place where the Gospel is sung:²⁰ the M.C., the deacon, the subdeacon, and last of all the two acolytes.

10. At the end of the Gospel, the subdeacon hands the book to the M.C. since it is not taken to the celebrant to be kissed. All return to

» R.M., n. 398 a; S.R.C., March 23, 1955 (V, 2).

²¹ R. VI 4' XIII, 2.

»* The Sequence must be recited by the celebrant and sung by the choir at (a) the funeral Mass when the body is present (physically or morally — p. 92), (6) the chief (or at the first Mass) on All Souls' Day. At other Masses it is optional (R.M., n. 399).

«S.R.C. 2956'.

²¹ See p. 404.

²⁷ Sec p. 476, n. 2.

18 C.E. II. xi. 6.

the altar in the order in which they had come. The deacon goes to the top step behind the celebrant, the subdeacon stands in the middle *in piano*, and both genuflect. The M.C. and acolytes genuflect behind them, and go to the credence.

11. Should there be a sermon, it is not preached after the Gospel," but after Mass¹¹ before the Absolution. The preacher wears neither surplice nor stole,¹² but his cassock (with a *ferraiolo*, if this be the custom) or the habit of his Order, if he be a Religious. The pulpit is draped in black." The celebrant takes off his chasuble and maniple and puts on the cope if the Absolution is to follow. The deacon and subdeacon remove their maniples, and all three sit, covered, at the sedile.

V. The Offertory

1. At the Offertory the subdeacon (without the humeral veil) takes to the altar the chalice, veiled with its own veil, and with the burse on top. The deacon spreads the corporal and places the burse on the Gospel side. The subdeacon unveils the chalice and gives the veil to an acolyte to fold and take to the credence. The deacon hands the paten, and later the chalice, to the celebrant without kissing them or the celebrant's hand. The water is not blessed but the celebrant recites the prayer *Deus qui humanae substantiae*, as at other Masses.¹³ The paten is not held by the subdeacon,¹⁴ but is placed partly under the corporal and covered by the deacon with the folded purificator. After putting the water into the chalice and returning the cruets to the acolyte, the subdeacon goes down *in piano*, genuflects on the lowest step in the middle, and goes to the left of the celebrant.

2. Incense is put in and blessed, as usual, with the formula *Per intercessionem*, but all kisses of the celebrant's hand, of the boat, and of the thurible are omitted by the deacon. The *oblata*, cross, and altar, are incensed, the subdeacon assisting on the left. The celebrant alone¹⁵ is incensed. While he washes his hands the deacon and subdeacon stand at his right, one behind the other." The *Gloria Patri* is omitted at the end of the psalm *Lavabo*.

³⁰ Not being on the Gospel.

³¹ R. XIII, 3; C E. II, xi, 10.

³² *Ibid* and S R C. 2888.

³³ C.E. II. Xi, 10.

³⁴R. XIII, 1.

¹⁵R. XIII, 2.

³⁶R. XIII, 2.

¹⁷ Because it is the office of the deacon and subdeacon to minister to the celebrant at solemn Mass, some rubricians direct that in requiem Masses they wash the celebrant's hands, in which case the deacon takes the towel and the subdeacon the water cruet and bowl. The ground for this prescription is that they are free at this moment, while in a Mass for the living they are occupied. No rubric, however, indicates that such a change is to be made in the Mass of the dead, and so other rubricians direct the acolytes to wash the celebrant's hands, in accordance with R VII, 10.

3. The subdeacon goes, as usual, to the left of the celebrant to recite with him the *Sanctus*, and makes the sign of the cross at *Benedictus*.

The Canon

4. After ringing the bell at *Hanc igitur*, the first acolyte'⁸ (or the M.C.) puts incense into the thurible; this is not to be done by the subdeacon. At *Quam oblationem* (when the deacon crosses to the right of the celebrant) the subdeacon goes without genuflecting to the Epistle corner. When the deacon kneels on the edge of the footpace for the Consecration, the subdeacon kneels on the lowest step, facing the Gospel side,'⁹ between the thurifer who is at his right and the M.C. at his left. He takes the thurible and incenses the Blessed Sacrament, "while it is elevated."¹⁰ He incenses It with three double swings at each Elevation, bowing before and after. After the Elevation he returns to the middle *in piano*, genuflects on the lowest step,*' and stands there.

5. The torchbearers, two or four in number, do not leave after the Elevation but remain until after the Communion.**

6. At *Et dimitte nobis* the deacon alone goes up to the celebrant's right. He wipes the paten, and at *Libera nos* he hands it to the celebrant without kissing it.

7. The deacon and subdeacon recite with the celebrant the *Agnus Dei* with its special response *dona eis requiem (sempiternam)*, but they do not strike their breasts.*' Since the Pax is not given,^{4*} they change places at once, genuflecting before and after.** The celebrant omits the first of the three prayers before Holy Communion.

VI. The Conclusion of Mass

1. The deacon, facing the altar, sings *Requiescant in pace*. It is always sung in the plural,*· even if the Mass has been celebrated for but one dead person. The celebrant no longer** recites these words, sung by the deacon, and answered by the choir. As there is no Blessing the deacon and subdeacon do not kneel, but the latter goes at once to hold the altar card at the left of the celebrant for the last Gospel. This is omitted, however, if the Absolution immediately follows.*⁸

2. If the Absolution follows, the sacred ministers at the foot of the altar

¹⁹ C.E. I. xxiii, 18; II, xi. 8.

•»So the rubricists interpret the rubric *genuflexus in latere Epistolae* (R. XIII, 2).

«" R. VIII, 8.

⁴¹ By exception (see p 402), S.R.C. 40271.

«J R' VIII, 8; C.E. II. xi. 7.

«· R. XIII, 1; C.E. II. xi. 8.

⁴⁴ *Ibid.*

⁴⁵ S R.C. 4027.

««S.R.C. 1611.

«» R.M., n. 473.

«•RM.. n. 510 e.

reverence to it, genuflecting on the lowest step⁹ (the celebrant only bows deeply if the Blessed Sacrament is not present) and go to the sedile.⁶⁰ The celebrant takes off the chasuble and maniple and puts on a black cope;⁵¹ the deacon and subdeacon remove their maniples, and while the former helps the celebrant to vest, the latter goes for the processional cross, which he will hold with the right hand over the left, and with the figure of the Crucified facing forward.

Appendix

THE ABSOLUTION FOR THE DEAD

I. General Rules

1. There are two forms of the Absolution, one (set forth in the Roman Ritual, VII, iii, 7 sqq.) which forms part of the burial service (*exsequiae*) and is used when the body of the deceased person is present physically or morally (*Absolutio super feretrum*) the other form (given in the Ritual, VII, v) is used when the body of a deceased person is not present, even morally (*Absolutio super tumulum*), or when the Absolution is for the souls of the faithful departed. Both forms from the Roman Ritual are given in the Missal after the occasional prayers for the dead.

2. The Absolution is of obligation¹³ after *the* exequial or funeral Mass (i.e., the Mass, high or low,⁵⁴ which forms part of the burial service and which is celebrated, ordinarily, on the day of the funeral and in the presence of the corpse).⁶⁵ And this even if the body be present only morally, and even though the Absolution may have been given the evening before, when the body was brought to the church.⁵⁰ In all other cases, so far as the rubrics are concerned, the Absolution is optional.⁵⁷ But it may be of obligation for other reasons such as the reception of a stipend or the existence of a foundation.

« S.R.C. 41983.

⁵⁰ Or they may go directly (per *breuiorem**) from the footpace to the sedile, in which case the celebrant bows low to the cross, or genuflects to the Blessed Sacrament, and the deacon and subdeacon genuflect.

¹¹ Should a black cope not be available, the celebrant gives the Absolution in alb and stole (crossed), and in this case the deacon removes his dalmatic and the subdeacon his tunic.

⁵² The body is said to be present morally, when for a reasonable cause (i.e., fear of contagion, impossibility of keeping the body unburied for the time that would be necessary) the body cannot be brought to the church for the funeral service (the funeral Mass and the Absolution), and this even though the body is already buried (cf. R.M., n. 405).

⁸³ R.R. VII, iii, 7, 17; R.M., n. 401 *a*. Should the funeral Mass have to be omitted for some grave reason, the Absolution still remains of obligation.

⁸ R.M., n. 400.

• R.M., n. 405.

⁸⁸ S.R.C. 3748».

⁸⁷ S.R.C. 1322", 3369', 4215; R.M., n. 401 *b*.

3. Ordinarily the Absolution is given after a requiem Mass, whether this be sung or said.⁸ It may for a reasonable cause be given after a Mass that was not a requiem Mass.⁹ When a requiem Mass is not permitted the Absolution should be given after the Office of the Dead,⁸⁰ if this takes place, and before the Mass. The body or catafalque should be removed for the Mass,¹* or at least the candles around it should be extinguished, to show that the Mass has no connection, in this case, with the suffrages for the dead. If, however, the Office does not take place, and a requiem Mass is not possible, the Absolution must be given when the body is brought to the church (after *Subvenite*⁶²) or at some other time, *quite apart from the Mass*.⁶³

4. While the Absolution ordinarily follows a requiem Mass, it may be given independently of Mass, as a separate function; not, however, on days of the 1 class,⁶⁴ not even after Vespers, if the body be absent. If the body be present, even morally, the Absolution is allowed and of obligation, after the funeral Mass on those days of the I class when this Mass is permitted.⁶⁵ On the days of the I class on which even the funeral Mass is excluded,⁶⁶ the Absolution is allowed when the Office of the day is finished, if the burial cannot be postponed. The bells, however, must not be tolled in mourning.⁶⁷

Should the Absolution be given after *the Mass of the day*, it must be clear that it is an entirely distinct function, hence: (a) if it be given by the priest who says the Mass of the day, he must not change into the black stole and cope in the sanctuary, but must return to the sacristy; (b) if it can be avoided, the body should not be present,⁶⁸ or at least the candles around it should not be lighted until Mass is over; (c) in the absence of the body, the catafalque for the Absolution should not (if possible) be erected until the Mass is over, or it should be erected entirely away from the altar (e.g., in the mortuary chapel).

5. The Absolution may be sung even though the requiem Mass was a low Mass.⁶⁹

6. The deacon and subdeacon take part in the Absolution only when it is preceded by a solemn Mass.⁷⁰ Otherwise the celebrant is assisted by altar servers who carry the cross, hold the book, etc.⁶⁰

⁸«S.R.C. 4081'.

⁹» R.M. n. 401 c.

⁶⁰ S.R.C. 2994'. 4183.

«'S.R.C. 2994'.

«R.R. VII, iii. 3.

•'S.R.C. 3780\ 4183. 4215.

«'S.R.C. 3780' (cf. 3570'), 4095'. 4183, 4215, 4270.

«'Cf. R.M. n. 406.

«« Sec p. 93.

βτ S.R.C. 3570', 3946, 4130. This rule applies to the last three days of Holy Week.

«'1 e.. anywhere *near* the altar.

..SRC. '4215.

⁷⁰Cf. S.R.C. 3066'.

7. While the Absolution may be repeated (e.g., at the cemetery) over a dead body, several Absolutions may be given *consecutively* only in the cases provided for in the Ceremonial of Bishops, II, xi, 13, e.g., on the anniversary of the death of a pope, or at the funeral* of the bishop of the diocese or of certain other personages.

8. Because of the intimate relation between the requiem Mass and the Absolution, the *celebrant of the Mass alone*, with one exception, may give the Absolution.⁷² Only the bishop of the diocese⁷³ (not an assistant bishop, nor a titular bishop, nor an extern bishop), or an abbot or prelate *nullius* in the place of his jurisdiction,⁷⁷ may give the Absolution, if he has not celebrated the Mass which it immediately follows.⁷⁴ If the bishop is a cardinal, his high rank requires that he should not be asked to give the Absolution following a requiem Mass celebrated by a bishop or priest, except on some very special occasion as at the funeral of a cardinal or of a prince; or on some occasion of national mourning.⁷⁰

II. Preparations for the Absolution

1. The Absolution may be given only when there is a coffin, or a catafalque⁷⁷ present, or at least a black cloth spread before the altar⁷⁴ (to represent the coffin).

2. The coffin is to be placed “in the middle of the church,”⁷⁰ or at least outside the sanctuary rails. It is usually covered by a pall of black material, soberly ornamented.⁸⁰ On it may be laid symbols of the dignity of the deceased: such as a mitre for a bishop; a black or violet stole and a biretta for a priest; or armorial bearings in the case of a layman. Flowers are *tolerated* on the coffin,⁸² but their use at the funeral of adults is contrary to the spirit of the rubrics. The coffin is to be so placed that if the body be that of a priest physically or morally present, the head will be towards the altar; otherwise the feet will be nearer the altar.⁸¹ Six⁸⁴ candles

*Cf. S.R.C. 3744

«C.E. II. xxxvii, 2; R.R. VII, iii, 7.

⁷³ Even if he assists at the Mass in mozetta only (S.R.C. 4355, If, 3).

⁷⁴ Cf. C.J.C. 323, § 1.

⁷⁵ S.R.C. 302910, 3798-, 4154 cf. 4355-. A vicar apostolic may give it in the place of his jurisdiction.

⁷⁶ S.R.C. 4284 (I, § 6).

⁷⁷ A wooden or steel structure, sometimes surmounted by a casket covered by a pall, which represents the coffin with the body of the deceased when *this is not* present

⁷⁸ S.R.C. 3535-.

⁷⁹ R.R. VII, iii, 4; C.E. II, xxxviii, 25.

⁸⁰ S.R.C. 3035», 4165@, 43977.

⁸¹ Cf. S.R.C. 2578».

⁸² Cf. S.R.C. 3804e.

«R.R. VII, iii, 4; S.R.C. 2392*, 4034@.

⁸¹ The rubrics do not determine the number.

of unbleached wax are generally placed around the coffin. These should be lighted during the requiem Mass and during the Absolution.

3. When a catafalque is used, all that has been said about the coffin applies to it. It is, however, always placed with the part corresponding to the foot of the coffin turned towards the altar. But if the body of a priest is even morally present this order is reversed.”

III. The Ceremony*

1. The celebrant, aided by the deacon and subdeacon who have removed their maniples, vests in the cope. The subdeacon gets the processional cross and the acolytes their lighted candles. Preceded by the thurifer (carrying the thurible and incense boat), having on his right an acolyte bearing the aspersion and aspergil, the subdeacon goes between the acolytes to the entrance of the choir and there faces the altar. The thurifer and aspersion-bearer stand behind them, ready to lead the procession. The celebrant with the deacon on his right and preceded by the M.C.⁸⁷ goes to the foot of the altar. On a signal from the M.C., the celebrant bows low, or genuflects *in piano*, if the Blessed Sacrament be present. The deacon, the M.C., the thurifer, and the aspersion-bearer all genuflect, but the subdeacon and acolytes neither genuflect nor bow. All turn and the thurifer and aspersion-bearer lead the procession down the church. The clergy — each carrying a lighted candle in the outside hand — genuflect in pairs (or bow low if they be prelates or canons, and the Blessed Sacrament be not present), and follow the subdeacon, the juniors first.” The celebrant, with the deacon now on his left,⁸⁰ both wearing their birettas, walk last in the procession, preceded by the M.C.

2. When the thurifer and aspersion-bearer come near the coffin,⁹¹ they go to the left (the Epistle side of the church) and wait at one side, partly facing the coffin. The subdeacon and acolytes go to the far end of

w When the body is "morally present" the Absolution is given, *in every detail*, as if the body were physically present (cf. S.R.C. 3767:e).

This description of the ceremony deals with the two cases (the body present and absent), noting the differences between them. These are only two: (a) the omission of *Von intres*, when the body is absent; (h) the difference in the prayer at the conclusion of the Absolution. All through the ceremony of the Absolution the usual ritual kisses (in handing or taking the biretta, aspergil, or thurible) are omitted.

»» The rubrics do not mention a book-bearer, but there may be one who will walk at the left of the thurifer (the aspersion-bearer being on his right). The M.C. may carry the book (the Dead Mass book or a large ritual) or leave it beforehand near the catafalque.

If the clergy are not in choir, the subdeacon and others may line up before the altar, just behind the celebrant and deacon.

R R VU §§ 7.

⁹⁰ Throughout, the word *coffin* is used for both cases (the body present or absent) to avoid the unnecessary repetition of the words “or the catafalque.”

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the coffin, so that they arc between it and the main entrance of the church,*' where they stand some distance away from the coffin, so that the celebrant and deacon may easily pass around it.

3. When, however, the Absolution is for a priest whose body is physically or morally present, the thurifer and aspensory-bearer go to the far end of the coffin and stand aside there; while the subdeacon and acolytes go at once to the head of the coffin and stand facing the entrance of the church.

4. The clergy group themselves around the coffin so that the juniors are nearer the subdeacon, the seniors nearer the celebrant. Each now holds his candle in the right hand.

5. The celebrant on coming to the coffin (catafalque) stands at the foot,⁹² facing it. If it should be high, he moves a little to the Epistle side so that during the Absolution he may be able to see the cross." The deacon remains on his left.

6. If, however, the body of a priest be physically or morally present the celebrant stands at the far end of the coffin, between it and the main entrance of the church.⁹³

7. The thurifer and aspensory-bearer stand near the celebrant behind him and to his left.⁹⁴

8. The deacon gives his biretta to the M.C. and takes that of the celebrant and hands it to the M.C. The M.C. puts the birettas aside, and opens the book at the beginning of the Absolution (if the body is present).

9. The deacon⁹⁵ holds the book before the celebrant who, with hands joined, chants in a monotone (or recites) the prayer *Non intres*. He begins it without *Oremus*, and makes no change⁹⁷ in the words *cum servo tuo*, even though the Absolution be for a woman or for more than one person. The prayer *Non intres* is not said unless the body is physically or morally present.⁹⁸ At the end of the prayer, all answer *Amen*.

"This is described in the rubrics as *ad pedes tumuli seu lecticae mortuorum contra Altare* (R.R. VII, v, 1) when the body is absent; *ad caput defuncti*, when the body is present (C.E. II, xi, 15; R.R. VII, iii, 7).

"The rubrics describe this as *in capite loci inter Altare et tumulum, aliquantulum versus cornu Epistolae, ita ut Crucem Subdiaconi respiciat* (R.R. VII, v, 1) in the absence of the body; *contra Crucem ad pedes defuncti* (R.R. VII, iii, 7) when the body is present.

«Cf. R.R. VII, v, 1.

⁹⁴ In other words (a) the celebrant *always* stands at the *foot* of the body or at the foot of the catafalque (i.e., that part of it that corresponds to the foot of the body); (/>) that means that he is always between the coffin (catafalque) and the altar, except in the *one* case when the body of a *priest* is *present* physically or morally.

" R.R. VI, iii, 7.

⁹⁶ R.R. VII, iii, 7.

⁹⁷ R.R. VII, iii, 7. No change is made, since the opening words are a quotation from Sacred Scripture (Psalm 142, verse 2).

» It may, however, be said when the celebrant is a bishop, even though the body is not present physically or morally (cf. *Pontificale Romanum*). τ>>

Libera me

10. Then the chanters (or one chanter) begin⁹ the responsory *Libera me* which is sung by the clergy.¹⁰⁰ In this responsory — alone of all the prayers of the Absolution¹⁰¹ — *Requiem aeternam* is in the plural. When *Non intres* is not said the *Libera* must not be begun until the celebrant is in his place at the catafalque.¹⁰² It may not be begun while the celebrant vests for the Absolution nor while he is on his way to the catafalque.¹⁰³ It is becoming for the celebrant and the deacon to join in the singing of the responsory.

11. When the repetition of *Libera me* is begun, towards the end of the Responsory, the deacon goes to the celebrant's right, passing behind him. Should he be obliged to pass in front of the celebrant, he bows to him. The thurifer presents the thurible; the deacon presents the boat without kisses, and at once asks the blessing, saying *Benedicite, Pater reverende*. The celebrant puts in incense, three times, blessing it with the usual form (*Ab illo benedicaris*, etc.) and the sign of the cross. The M.C. holds back the edge of the cope on the celebrant's right. When incense has been put in and blessed the thurifer does not close the thurible. He does this later just before it is used. He receives back the boat and returns to his place behind the celebrant.

12. At the end of the *Libera*, the chanter(s) with one side of the choir sing *Kyrie, eleison*; the other side sings *Christe, eleison*; all together repeat *Kyrie, eleison*. The celebrant intones *Pater noster* (dl) and he recites the prayer silently while going around the coffin. He does not, however, distribute the words according to his actions. All who are in choir also recite the prayer, silently, up to the words *sicut et nos dimittimus debitoribus nostris* (inclusively).

The Sprinkling

13. The celebrant receives the aspergil from the deacon, who omits the ritual kisses. With the latter on his right, holding back the cope, and preceded by the M.C., he goes to the middle before the altar, and facing it he bows low, or genuflects if the Blessed Sacrament be present.¹⁰⁵ The deacon and M.C. genuflect. He turns towards his left and walks along¹⁰¹

••R.R. VII, iii, 8.

⁹⁰ The *Libera* may be sung even after a low Mass (S.R.C. 4215). All join in after the intonation (*Libera me. Domine*); the chanters sing the verses *Tremens, Dies ilia*, and *Requiem*, while the clergy repeat *Quando coeli, Dum veneris* and then the entire responsory *Libera me*.

¹⁰¹ Unless, of course, the Absolution be for many.

S.R.C. 3108', 3110'7.

¹⁰² S.R.C. 311017.

¹⁰³ R.R. VII, iii, 9.

¹⁰⁵ R.R. VII, iii, 10

the right side of the coffin, which he sprinkles¹⁰¹ three times without any bows or without pausing (*circumiens*). He first sprinkles the end nearer the altar, then the centre, and finally the end nearer the subdeacon. He sprinkles with his right hand, the left laid under his breast. When passing the cross held by the subdeacon he turns to it and bows low; the deacon and the M.C., genuflect. Passing along the left-hand side of the coffin he sprinkles it thrice in the same way, and then returns the aspergil to the deacon.

14. When the Absolution is performed over the body of a priest the celebrant begins the sprinkling and afterwards the incensation on the right-hand side of the coffin as he faces it. The first sprinkling will, therefore, be on the Epistle side of the church at the end of the coffin nearer the door of the church, the third at the end nearer the altar and the subdeacon. In this case one salutation, a low bow for the celebrant only, or a genuflection if the Blessed Sacrament be present, suffices for the cross held by the subdeacon and for the altar. The celebrant finishes the sprinkling on the Gospel side of the church.

The Incensation

15. The deacon hands the thurible, without the ritual kisses, to the celebrant. They first reverence to the altar,¹⁰⁸ and then the celebrant incenses¹⁰⁰ the coffin on the Gospel side, three times in the same manner in which he had sprinkled it. He bows low to the cross held by the subdeacon (the deacon and M.C. genuflect) and finishes the incensation on the Epistle side of the church. The celebrant hands back the thurible to the deacon, who passes it to the thurible and stands where he originally stood.

16. The deacon receives the book from the M.C. and holds it for the celebrant to sing the versicles (beginning *Et ne nos inducas in tentationem*) and the prayer. The celebrant faces the cross held by the subdeacon. He keeps his hands joined and sings the prayer to the second ferial tone.¹¹⁰ If the body is present the prayer is *Deus, cui proprium est*, the baptismal name¹¹¹ is mentioned at N., with the word *sacerdotis* added for a priest.¹¹² When the body is not present the prayer is *Absolve, quaesumus*

¹⁰⁷ It is called the right-hand side from the point of view of the celebrant, standing facing it and looking towards the main entrance of the church. It is, of course, the left side of the body (R.R. VII, iii, 10). H

¹⁰⁸ Some rubricians say that if the altar be a long distance away or if the people crowding around cut the celebrant off from it, the reverences to it before the sprinkling and incensing may be omitted.

¹⁰⁹ The rubrics do not determine how it is to be incensed. Rubricists say that simple swings (p. 416) are to be used — the celebrant is moving all the time and so, as in incensing the altar, simple swings alone are feasible.

¹¹⁰ Cf. p. 443 *supra*.

¹¹¹ Except for Religious of both sexes (professed or only novices; cf. p. 88).

¹¹² R.R. VII, iii, 10. (*Episcopi* for a bishop.)

Domine, animam famuli tui, with mention of the baptismal name, and of the dignity in the case of a priest or bishop. Or the celebrant may sing the prayer which he sang in the Mass or any other suitable prayer chosen from the *Orationes Diversae pro Defunctis*. Whatever prayer he chooses, the conclusion is to be the short one, as the long conclusion is used only in the Mass and Office.,u

IV. After the Absolution When the Body Is Not Present

1. Following the prayer, the order of the rite varies according as the body is present or absent. When the body is not present, the celebrant, making the sign of the cross with his right hand over the catafalque, chants *Requiem aeternam dona ei, Domine*; all answer *El lux*, etc.; the chanters sing *Requiescat in pacel*" and all answer *Amen*. The celebrant adds without any reflection (*recto tono*), *Anima eius (or Animae eorum) et animae omnium fidelium*, etc., and all reply *Amen*.

2. The subdeacon and acolytes move to the head of the catafalque, the end nearer the altar, where they are joined by the thurifer and aspersory-bearer, who lead the procession back to the sacristy. The clergy extinguish their candles and follow two by two, the juniors first. The celebrant and deacon put on their birettas. The latter walks at the celebrant's left, and together they follow the M.C. to the sacristy. If it be necessary to pass the high altar on the way to the sacristy, all make a low bow, or genuflect when the Blessed Sacrament is present.

3. On arrival in the sacristy the thurifer and aspersory-bearer followed by the subdeacon and acolytes stand near the crucifix or principal image. The clergy divide into two lines with the juniors nearer the subdeacon. When the celebrant enters the sacristy, he stands near the entrance facing the chief image, and he and the deacon uncover. They — and all the clergy — bow to the image of the sacristy, and may then salute the clergy, by a bow to the left and right. They then unvest.

V. After the Absolution When the Body Is Present

1. After the Absolution, when the body is present, one of three things may happen; (≪) The burial may be postponed so that the body remains in the church; in this case *all that would have been done and said*¶i on

¶i' R R. VII, iii. 5.

¶¶ Naturally these versides are in the plural if the Absolution is for more than one person. In the prayer the words *famularum tuarum* are used only when all the persons for whom the Absolution is given are women.

ns Including the singing of *In paradisum* if this be the custom (S.R.C. 26961; cf. R R VII iii, 11) but excluding, obviously, the blessing of the grave.

the way to the graveyard and at the grave is done and said at the coffin in the church, (h) The body is taken for burial at another place, and is not accompanied by the sacred ministers in vestments; in this case either all the prayers of burial may be carried out at the coffin in the middle of the church, as in case (a), or the body may be borne to the entrance to the church, immediately after the Absolution — to the chant of *In paradisum* — and all the prayers said there, before the body is taken away, (c) The body is taken elsewhere for burial and is accompanied by the sacred ministers and their attendants, in this case on the way to the cemetery the antiphon *Ego sum* (in full), the canticle *Benedictus*, and — if the length of the journey should so require — the psalm *De profundis* and other psalms from the Office of the dead (each terminated by *Requiem aeternam dona ei, Domine*) are said. At the entrance to the cemetery the antiphon *Ego sum* is repeated in full. Then follows the blessing of the grave, if necessary, and the burial rite from *Kyrie, eleison, Pater noster*, the sprinkling of the body, the versicles and prayer *Fac, quaesumus*. The rite terminates with *Requiem aeternam*, etc. (with the sign of the cross over the coffin), *Requiescat* and *Anima eius*, etc. The *De profundis* for all the faithful departed is no longer added.¹¹⁷*(d) The body is taken out at once, accompanied by the sacred ministers and the clergy, to be buried in a cemetery attached to the church or close by it; in that case the following rite” is observed.

VI. The Rite of Burial

1. If the grave is to be blessed — i.e., if the cemetery as a whole has not been blessed, or, even if it has, if the grave “is made from new material”¹¹⁷ — the thurible will be needed, and hence the thurifer with the aspersory-bearer will lead the procession. If the grave is not to be blessed, the thurifer will not be needed, and the aspersory-bearer (with the holy water) will lead. The subdeacon and acolytes follow, then the clergy, two by two, and last the celebrant, with the deacon on his left, preceded by the M.C.

2. Accordingly, immediately after the prayer *Deus cui proprium est* the thurifer and the aspersory-bearer move to a position behind the subdeacon and acolytes. At a signal from the M.C. they genuflect, and at once lead the procession. The subdeacon and acolytes do not genuflect.

¹¹⁷ Roman Missal 1962.
1,8 R.R. VII, Ůi, 11 sqq.
””S.R.C. 3524». This refers, not to a newly dug grave (that is blessed in virtue of the blessing of the cemetery) but to a newly *constructed* one such as a new vault, or a grave newly lined with brick or concrete.

The celebrant and deacon, with their birettas on,¹¹⁰ walk last in the procession, immediately in front of the body.

3. When the cortege has been formed, the chanters intone *In paradisum* and all sing this antiphon. Then comes *Ego sum* (in full), *Benedictus*, etc., as in (c) above.

4. On arrival at the grave all take up the same relative positions as they had occupied at the /Xbsolution, i.e., the subdeacon with the acolytes at the head of the grave, the clergy on both sides, the M.C., deacon, and celebrant at the foot of the grave, and behind them near at hand (the thurifer and) the aspersory-bearer.

5. The M.C. takes the birettas of the celebrant and deacon. The coffin is laid beside the grave in the same position as it will occupy in it,¹¹¹ or it may be at once lowered into the grave, if this can be done quickly.

6. If the grave is not blessed (see § 1), the celebrant at once recites the prayer of blessing, preceded by *Oremus*. If the grave “serves for one body only” (i.e., if no other body is already buried in it) the words *et quorum*, etc., must be changed into *et cujus*, etc., as the rubric of the Ritual directs. When he has finished the prayer the celebrant, assisted by the deacon, puts in incense, three times, and blesses it with the usual form, *Ab illo benedicaris*, etc., and the sign of the cross. The deacon asks the blessing, saying *Benedicite, Pater reverende*. He then receives the aspergil from the deacon and, without moving, sprinkles the body and the grave¹²² in the form of a cross (i.e., straight in front, to his left, and to his right). He then incenses the body and the grave in the same way with three single swings. All that is described above (§6) is omitted if the grave is not to be blessed.

7. The celebrant sings or says *Kyrie, eleison*, to which all answer *Christe, eleison* and the celebrant then repeats *Kyrie, eleison* and adds *Pater nosier*. All recite the prayer in silence up to *sicut et nos dimittimus debitoribus nostris*. Meanwhile the deacon hands the aspergil to the celebrant, and, saying nothing, he sprinkles the body in the form of a cross without moving from his place.

8. At the end of the prayer the celebrant sings or recites *et ne nos inducas*, the verses which follow, and the prayer,¹¹³ and all make the responses.

¹¹⁰ The clergy may cover as soon as they are outside the church. They uncover again when the celebrant begins the service at the grave.
”> Cf. RR. VII, i, 18.
¹¹¹ The rubric does not say explicitly whether they are to be sprinkled (and afterwards incensed) one after the other or together. The opinion of rubricists is divided. To sprinkle (and afterwards incense) both together seems to be sufficient and the more convenient.
¹¹² Certain words are changed if the body be that of a woman. It should be noted that while the prayer at the end of the Absolution mentions the name, sex, and dignity (in the case of a bishop or priest) of the deceased, the prayer at the grave mentions only the sex of the deceased.

9. After the prayer the celebrant makes the sign of the cross with his right hand over the coffin,¹²⁴ as he says *Requiem aeternam dona ei*. Then the chanters or the celebrant, if there are no chanters, sing¹²⁵ *Requiescat in pace*. The celebrant adds *Anima eius*, etc.¹²⁶
10. The rubrics do not suppose the sacred ministers and clergy to wait for the coffin to be lowered¹²⁷ ~~128~~, as usually happens, this has not yet taken place), nor for the filling of the grave. Accordingly the celebrant and deacon receive their birettas and put them on and the aspersory-bearer (and thurifer), followed by the subdeacon and acolytes, lead the procession back to the sacristy.

VII. The Absolution Given Over a Cloth¹²⁸

1. The Absolution for the dead is not permitted except where there is something to represent the body or the tomb.¹²⁹ On less solemn occasions, or when it would be difficult to have a catafalque, candles, etc., a simple form of it may be given over a black cloth spread before the altar, to represent the tomb.
2. The Absolution is given as at a catafalque (when the body is absent) except that: (a) the cross and acolytes' candles are not used, (b) the celebrant stands all the time on the footpace.
3. While the celebrant puts on the cope at the sedile, a cloth (the funeral pall folded may be used) is spread in front of the altar steps.¹³⁰ Candles are not lighted around it. The Missal is placed open at the *Absolutio supra Tumulum* at the Epistle corner of the altar. The thurifer with the thurible and boat stands at the credence.
4. The clergy, if present, remain in their places in choir and may have lighted candles.

The Ceremony

5. The celebrant, accompanied by the deacon and subdeacon or by two

¹²⁴ This is called the *ultimum vale*.
¹²⁵ Either to the music given in the Missal (*Absolutio super feretrum*) or in the Ritual at the end of Vespers for the Dead (VII, iv); or in the usual music of a verse (d'l).
¹²⁶ Local rituals make provision for prayers in the vernacular — approved by the Ordinary — to be added when the liturgical rite is ended.
¹²⁷ In the United States, however, in some places the officiating priest and others wait at the grave until the coffin is lowered. A prayer is then said for the deceased and all depart.
¹²⁸ This function is described in C.E., II, xi, 10-12; xxxvii, 2-5.
¹²⁹ Cf. S.R.C. 3535». . . — J -
¹³⁰ If the deceased person for whom the Absolution is given is buried in the church and there is a slab over his grave, the cloth may be spread on this and the Absolution given there.

- other assistants goes *per brevior* to the Missal at the Epistle corner. He stands there, facing the altar, with the deacon on his right and the subdeacon on his left, while the *Libera me* is sung.¹³¹
6. When the repetition of the *Libera* is begun, the celebrant, standing at the Epistle corner, puts in and blesses incense in the usual manner. He is assisted by the deacon who omits the ritual kisses. The thurifer descends on the Epistle side and puts away the boat. The aspersory-bearer, with the holy water, takes a position at his right. They go to the foot of the steps at the Gospel corner; they genuflect as they pass the middle, and go around the cloth without walking on it.
7. After *Kyrie, eleison* the celebrant intones *Pater noster* and recites the prayer silently. While doing so, he goes to the middle of the altar and turns by his left towards the cloth. The deacon and subdeacon change places, passing behind the celebrant, if possible. To avoid turning his back directly on the Blessed Sacrament or on the cross, the celebrant does not stand directly in the middle, but a little to the Epistle side.
8. The deacon hands the aspergil to the celebrant and the latter sprinkles towards the cloth — three times, i.e., in the centre, to his left, and to his right — and then hands the aspergil to the deacon. The latter presents the thurible to the celebrant, who incenses the cloth with three single swings, following the order used in the sprinkling. In both instances the deacon and subdeacon hold back the edges of the cope. The celebrant returns the thurible to the deacon, who passes it to the thurifer. The latter and the aspersory-bearer retire to the credence.
9. The celebrant turns by his right towards the altar and goes to the Missal at the Epistle corner, where the deacon stands at his right and the subdeacon at his left.
10. With joined hands the celebrant sings in the second ferial tone¹³² or recites the prayer *Absolve* or another suitable prayer.¹³³
11. Turning by his left towards the cloth, the celebrant makes the sign of the cross with his right hand over it, as he says *Requiem aeternam dona ei. Domine*. He then turns back to the altar, and when the chanters have sung *Requiescat*, he adds (*recto tono*), *Anima eius*, etc.
12. The celebrant, deacon, and subdeacon go to the foot of the steps, at the front of the altar. They receive their birettas and make the proper reverence to the altar. Led by the thurifer and aspersory-bearer they return in procession to the sacristy.
- (There are no singers, the celebrant recites this responsory.
See p. 443.
Naturally this verse and all the others will be in the plural if the Absolution is for more than one.

Chapter XVIII

SOLEMN MASS CELEBRATED IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED

I. General Rules

1. Ordinarily, the celebration of Mass in the presence of the Blessed Sacrament exposed is allowed only at the Mass of Deposition on the third day of the Forty Hours' Prayer, and at Corpus Christi.¹

2. The rubrics of the liturgical books do not deal with the rite professedly. It has to be determined by an examination of («) the rubrics for solemn Mass from the Consecration to the consumption of the Precious Blood (i.e., *Ritus*, IX, 4; X, 8); (6) the rubrics of the rite of Maundy Thursday (the end of the Mass) and of the former Good Friday rite in the Missal, the Ceremonial of Bishops, and *Memoriale Rituum*; (c) the Clementine Instruction (for the Forty Hours' Prayer). The S.R.C. has decided certain points authoritatively; while Gardellini in his Commentary on the Clementine Instruction (which forms part of Vol. IV of the decrees of S.R.C.) has written a short description (§ xxx) of the rite of a solemn Mass before the Blessed Sacrament exposed.²

3. Throughout the ceremony all who take part in it must, as far as possible, avoid turning their backs directly on the Blessed Sacrament. Accordingly the celebrant never turns fully to address the congregation, as at *Dominus vobiscum* or *Orate, fratres* or when he blesses them. He withdraws a little to the Gospel side³ and turns only partly, facing somewhat

¹ See p. 336.

² He wrote in the early part of the nineteenth century. Some of the points which he discusses have subsequently been settled by S.R.C.

³ Rubric of Maundy Thursday and Good Friday (a *latere Evangelii; ad latus Evangelii*).

towards the Epistle comer. Neither does the deacon turn fully, if he sings *Ite, missa est*. For the same reason the celebrant, when being incensed or when washing his hands, leaves the footpace⁴ and descends to the highest step or *in piano*, and there faces the people during the action.'

4. On first arriving at the altar and before departing from it at the end of Mass *all* make a double genuflection *in piano*. During Mass only a single genuflection is made.[®] If the sacred ministers make a genuflection at the foot of the altar it is made on the lowest step? However, those who arrive in the sanctuary, or depart from it, make a double genuflection.

II. General Rules for the Celebrant

1. With his hands placed on the table of the altar the celebrant genuflects "whenever he arrives at (= *accessus*) or departs from (= *recessus*) the *middle* of the altar, or passes before the Sacrament." This genuflection is made *immediately* after his arrival at the middle, or *immediately* before his departure from it.

2. Each time that the celebrant turns to address himself to the congregation he genuflects before turning around, and again on turning back to the altar.⁹ The same holds true for the deacon at *Ite, missa est*, or *Humiliate capita vestra* in the ferial Masses of Lent. If, however, the celebrant turns from the altar, not to say or do anything which directly concerns the congregation, but to perform an act immediately connected with what is going on at the altar, he does not genuflect before or after.¹⁰ Hence the celebrant genuflects before and after each *Dominus vobiscum*, the *Orate, fratres*, and the Blessing. But he does not genuflect before turning to put in incense," nor even before descending to incense the Blessed Sacrament, nor before turning

⁴ M. R. V, ii, § iv, 10.

⁵ S. R. C. 2682".

⁶ S. R. C. 26824¹; cf. 3426«.

⁷ S. R. C. 26824^T.

⁸ Rubric of Maundy Thursday (O. H. S. 1, n. 33); R. M., n. 517 *b*.

⁹ Because this is regarded as a *recessus*; the celebrant withdraws somewhat to the Gospel side, as the rubrics prescribe for *Dominus vobiscum* on Maundy Thursday, and for *Orate, fratres* (formerly) on Good Friday. The rubric of M. R. (IV, ii, 5 I. 21) says that after *Dominus vobiscum* the celebrant *redit in medium*, and after the Blessing directs him, when he has turned back by his left, to go directly to the Gospel corner *non rediens in medium (ibid.)*. Cf. R. X. 6 and R. R. V, ii, 2, 3. which direct the celebrant to genuflect before and after saying (formerly) the *Misereatur* and *Indulgentiam* before the Communion of the people, and to say these prayers *ad latus Evangelii*.

¹⁰ For this lesser turning away is not regarded as *recessus* (the celebrant is not ordered to withdraw towards the Gospel corner) and hence the turning back from it is not regarded as *accessus* to the middle. The turning away from the altar which is regarded as *recessus* (as at *Dominus vobiscum*) is a partial turning only because the Blessed Sacrament is exposed. In an ordinary Mass it would be a *full* turning to the people. While the slight turning away which is not considered *recessus* is never more than a partial turning away from the altar.

"S. R. C. 4194s.

to bless the deacon before the Gospel, just as the rubric of the Missal (R X, 8) does not direct him to genuflect before and after giving the Pax to the deacon. On the same principle the subdeacon genuflects neither before nor after being incensed, nor the deacon after his incensation.¹²

3. If the celebrant be already at the middle before turning to address the people (e.g., *Dominus vobiscum* after the *Gloria in excelsis*, if he did not go to sit) he first kisses the altar and then genuflects; but if he *arrives* at the middle just before turning (e.g., after the *Communio*) he genuflects¹³ first and then kisses the altar.¹⁴

4. All bows of the head at the Holy Name, or any genuflection that is to be made, at either corner of the altar, in the course of the recitation or chanting of any part of the Mass, are to be made towards the Blessed Sacrament.¹⁴

5. If the rite of the Mass so requires¹⁵ (e.g., on Ash Wednesday) the celebrant sings the prayers, etc., in the ferial tone¹⁷ even though the Blessed Sacrament is exposed.

III. General Rules for the Deacon and Subdeacon

Genuflections

1. The deacon and subdeacon genuflect:

a) At the middle: (i) whenever they pass it, (ii) whenever they *arrive there*, coming from anywhere except from the sides of the celebrant¹⁸ (see rule *b*), (iii) whenever they *leave there* to go anywhere;¹⁹

b) Before leaving the side of the celebrant to go to the middle of the altar either at the foot or on the steps, but not on arrival there;²⁰

c) Before leaving and on arrival, but not in the middle, when they pass from one side of the altar to the other (e.g., on passing from one side of the celebrant to the other; on moving the Missal from one corner of the altar to the other).²¹

2. The deacon and subdeacon do *not* genuflect when the celebrant genu-

¹² He genuflects before being incensed because of his arrival on the top step; but not after, because his turning to be incensed is not regarded as a *recessus*.

¹³ Because of his *accessus*.

¹⁴ Cf. Gardellini (§xxx. 13).

¹⁵ Cf. M R.. IV. ii, § I. 21; S.R.C. 3875.

¹⁶ Sec p. 443.

¹⁷ S.R.C. 3574.

¹⁸ Rules (ii) and (iii) apply whether the deacon and subdeacon arrive or leave with the celebrant or are alone. (Cf. S R C. 4027, 4172.)

¹⁹ And they do *not* repeat the genuflection on arrival. Hence the deacon when he carries the *Evangelium* or the burse to the altar, genuflects at the foot, but not on the footpace on arriving (S.R.C. 40273).

²⁰ S.R.C. 4027.

²¹ *Ibid.*

fleets before turning to address the congregation (as at *Dominus vobiscum*); nor when he genuflects after he has addressed it, except when they are to leave the middle with the celebrant as they do after the *Dominus vobiscum* that precedes the Collects.

Salutations

3. All salutations to the choir which are merely acts of liturgical politeness, such as those usually made on arrival in the sanctuary', or when going to and returning from the sedile, are omitted." But those that form an intrinsic part of the solemnity of the rite of solemn Mass, as the bows that precede and follow the incensation of the clergy, or those that follow the giving of the Pax²⁴ are not omitted.

4. The ritual kisses of objects and of the celebrant's hand which are merely acts of liturgical politeness that accompany handling or receiving of the biretta, the aspergil, or the incense boat are omitted; but those that form an intrinsic part of the solemnity of the rite of solemn Mass are not omitted.³⁵ Hence, the subdeacon after chanting the Epistle, and the deacon after receiving the blessing before the Gospel, do not omit the kissing of the celebrant's hand; nor does the deacon omit the kissing of the chalice, the paten, and the celebrant's hand, at the Offertory and at *Libera*.³⁶ The celebrant, too, kisses the text of the Gospel, as usual, after the chanting of the first Gospel.

Sitting During Mass

5. While the Ceremonial (II, xxxiii, 33) says that it is becoming not to sit when the Blessed Sacrament is exposed, it adds that if the length of the ceremony should demand it, it is permissible to sit,³⁷ but uncovered, even if the Blessed Sacrament is veiled,³⁸ as during a sermon.

IV. The Acolytes

1. The inferior ministers, during the Mass in presence of the Blessed Sacrament exposed, genuflect at the foot of the altar before going up to it

«S.R.C. 2544; cf. 2928».

²¹ These bows are regarded as part of the act of incensation, or of the giving of the kiss of peace.

²⁵ This rule has been formulated by rubricists (e.g., Gardellini. xxx, 14), because of the rubric of C.E. I. xxiii, 18 and II, xxxiii, 19. This rubric directs the omission of the kissing of the bishop's hand and of the incense spoon, when the bishop puts in incense to incense the Blessed Sacrament exposed. (Cf. *Decretum in Lincionem* 1854. §45 — published in *Ephemerides Liturgicae* of 1915, p. 579 which confirms the rule of Gardellini.)

²⁶ Cf. R. X, 8; C.E. II, viii, 73.

²⁷ This is confirmed by S.R.C. 3408', which refers to the sitting of the clergy and people while the Blessed Sacrament is exposed. The custom may be tolerated provided there is no scandal or irreverence (cf. 3442').

²⁸ S.R.C. 2552'.

and again at the foot on coming down.²⁰ They do not genuflect on the footpace. Hence, when incense has been put in, the thurifer does not genuflect before leaving the footpace, but he docs genuflect after he has reached the foot of the steps at the Epistle side. The same rule applies to the M.C. when he moves the Missal during the incensation of the altar.

2. If the acolytes sit on the altar steps (e.g., during a sermon) they must take care not to turn their backs on the Blessed Sacrament.¹⁰

V. Choir Ceremonies

1. All make a double genuflection *in piano*³¹ on arrival at the altar at the beginning of the Mass and before departure after it. The same rule applies to those who come late.

2. All salutations to the choir are omitted;³² and the mutual bows, after the reverence to the altar on arrival in choir and before being incensed, are also omitted.

3. The biretta is not worn, nor is the skull cap. Even when the Blessed Sacrament is veiled during the sermon, it is more becoming to remain uncovered.³³

4. It is laudable not to sit, but sitting uncovered³⁴ is allowed.

5. The clergy in choir are not obliged to kneel while the Blessed Sacrament is being incensed.³⁵

6. The incensation of the choir (except for the omission of the bow to the next person to be incensed — § 2 above), and the Pax are as usual.

VI. Preparations for the Mass

1. Any large image that may be over the altar should be veiled; and images of the saints or relics must not be placed on the altar.³⁶

2. The conopaeum of the tabernacle and the altar frontal are white,³⁷ no matter what the colour of the vestments.

3. During Mass only, the altar cross may be retained provided it does not stand *before* the Blessed Sacrament, or *on* the throne of Exposition.³⁸

²⁰ S.R.C. 3975«.

²¹ Cf. S.R.C. 2564'.

²² «S.R.C. 937«, 268240, 3434°, 4048««.

²³ S.R.C. 2544.

²⁴ C.E. II, xxxiii, 33; 2552«.

²⁵ *Ibid.*, and S.R.C. 3408=, 3442' (sec p. 555, n. 27).

²⁶ S.R.C. 4243*.

²⁷ These rules are of strict obligation for the Forty Hours' Prayer (I.C. §3) and their observance is the correct thing for less solemn forms of Exposition (e.g., Exposition for some hours), S.R.C. 2365«, 3320, 3349, 3599s.

²⁸ I.C. 5 18; S.R.C. 1615«, 2673.

²⁹ S.R.C. 3576s, 4136'; cf. I.C. §5.

It may, however, be removed even for Mass, according to local custom.³⁹

4. There must be nothing whatever *on the table* of the altar during Mass, except what is necessary for the Mass.⁴⁰

5. When the Blessed Sacrament is exposed, a certain number of wax candles must burn continually on or around the altar. The *minimum* number for the Forty Hours' Prayer is twenty;⁴¹ for other Expositions twelve or a number fixed by synodal or other local law.⁴²

VII. The Asperges

If the *Asperges* takes place, the only differences are: (a) the ritual kisses are omitted; (b) the altar is not sprinkled;⁴³ (c) if the Celebrant sprinkles the people from the entrance of the choir, he stands to one side in order not to turn his back directly on the Blessed Sacrament; (d) at the end of the *Asperges* the sacred ministers make a simple genuflection on the lowest step before going to the sedile, and also on their return from the sedile to begin the Mass.⁴⁴

VIII. The Beginning of the Mass⁴⁵

1. When the sacred ministers come within sight of the Blessed Sacrament they uncover.⁴⁶ They dispose of their birettas either at once or before genuflecting at the foot of the altar.

2. On arriving at the foot of the altar they make a double genuflection⁴⁷ *in piano* and begin Mass. Whenever the acolytes make a double genuflection they may rest their candlesticks on the floor.

3. On arriving at the table of the altar, after the preparatory prayers, the sacred ministers genuflect.⁴⁸ The celebrant when doing so places his hands on the altar; the deacon and subdeacon genuflect with hands joined.

³⁹ S.R.C. 2365*.

⁴⁰ Cf. R.M., n. 529. The *altaris ornatam* referred to here means the ornamentation which the *rubrics* suppose, i.e., the frontal, and vases of flowers which *may* be placed between the candlesticks on the greater feasts (C.E. I, xii, 12), and images of the saints and relics (which, however, are *not* permitted when the Blessed Sacrament is exposed). It is scarcely necessary to add that vases of flowers, plants, etc., or extra candlesticks should not be put in places where they interfere with the performance of the ceremonies as on the steps at the corners of the altar.

⁴¹ I.C. § 6; S.R.C. 3173.

⁴² I.C. §36; S.R.C. 3173, 3480 (cf. 4257«),

⁴³ S.R.C. 3639'.

⁴⁴ In accordance with S.R.C. 26824T-4P the decision of 40483, which requires a double genuflection, applies only when the Mass *is finished*.

⁴⁵ Only the differences from an ordinary solemn Mass are dealt with.

⁴⁶ Cf. I.C. § xxiv.

⁴⁷ Sec π 197.

⁴⁸ Confirmed by S.R.C., June 13, 1950 (ad 2).

Incensation

4. Withdrawing a little towards the Gospel side of the altar, the celebrant turns partly away from the table and puts in and blesses” incense in the usual way. He is assisted by the deacon who omits the ritual kisses when presenting the spoon, but says *Benedicite*, etc., as usual.
5. When the thurible has been closed by the thurifer and presented to the deacon, the sacred ministers go down without genuflecting to the top step, taking care not to turn their backs directly on the Blessed Sacrament. In this action the subdeacon and celebrant withdraw a little to the Gospel side and turn by their right; the deacon withdraws a little to the Epistle side and turns by his left. Then all kneel on the edge of the footpace. The deacon hands the thurible to the celebrant without the ritual kisses, and the latter incenses the Blessed Sacrament with three double swings,⁴⁰ he, the deacon and subdeacon bowing moderately before and after.⁴ If the cross be on the altar it is not incensed.” The sacred ministers then return to the altar and genuflect" (the celebrant laying his left hand on the altar) and the incensation of the altar is carried out in the usual way, the celebrant, as well as the deacon and subdeacon, genuflecting whenever he passes the middle.
6. At the conclusion of the incensation of the altar, the celebrant goes either to the top step at the Epistle corner or *in piano*.^{6*} He turns by his left, and faces the people while being incensed. He then returns, without any genuflection, to the Missal at the Epistle comer of the altar.

The Introit, Kyrie, Eleison, and Gloria

7. The Introit and the *Kyrie, eleison* are said as usual at the Epistle corner. On arriving at the middle for the intonation of the *Gloria* the sacred ministers genuflect. Without bowing their heads at the word *Deo* at the end of the intonation the deacon and subdeacon genuflect⁵⁴ and go to the sides of the celebrant to recite the prayer with him.
8. If the sacred ministers sit, they genuflect, and go *per brevior*^{6"} to the sedile and sit but do not put on their birettas. At the end of the *Gloria* they go to the altar *per longior*^{em}, and genuflect on the lowest step.
9. On arriving at the table of the altar, the celebrant genuflects,⁵ but the deacon and subdeacon do not again genuflect. He kisses the altar, turns⁵²

.. Because not the Blessed Sacrament alone, but also the altar is to be incensed (C.E. 1, xxiii. 18).
80 S.R.C. 4048«. « S.R.C. 30863, 4179«.
52 S.R.C. 2340.. Should there be (contrary to the rubrics in this case) relics between the candlesticks they are not incensed.
«R. IV, 4. 35 S R.C. 4027'.
» S.R.C. 2682.. 8«S R.C. 4077".
»' If the sacred ministers do not sit for the singing of the *Gloria*, so that the celebrant is already at the middle and does not just arrive there, nt the *Dominus vobiscum* he first kisses the altar and then genuflects before turning to sing it.

only partly to the congregation, and sings *Dominus vobiscum*. When he turns back to the altar he again genuflects and the deacon and subdeacon genuflect with him. All three go to the Epistle comer of the altar.

The Prayers and Epistle

10. The prayers are sung as usual.^{5'} The subdeacon does not salute the choir in going to, and returning from, the singing of the Epistle. He receives the celebrant's blessing and kisses his hand as usual, when he goes to take the Missal stand, he first genuflects, and then removes the book to near the centre of the altar. He does not genuflect when passing the centre, but docs when he has placed the Missal on the altar.⁴
11. When the celebrant goes to the middle to put incense in, he first genuflects, and he does so again after he has blessed the deacon and before returning to the Epistle comer of the altar.

The Gospel

12. The deacon takes the *Evangeliarium*, genuflects on the lowest step at the foot of the altar, places the book on the altar, and does not again genuflect.^{4||} Having assisted at putting in incense, he kneels on the edge of the footpace, recites *Munda cor meum*, bowed, takes the book from the altar, and, kneeling again on the edge of the footpace, asks the celebrant's blessing. He kisses the celebrant's hand as usual. Then, rising, he genuflects with the celebrant and goes to the foot of the altar. Meanwhile the subdeacon, having assisted at the putting in of incense, genuflects and goes to the foot of the altar. He docs not again genuflect' until he and the deacon genuflect together on the lowest step, before going to form the Gospel group.
13. After the Gospel the usual ceremonies are observed, even though the Blessed Sacrament is exposed. The subdeacon does not genuflect on his way when he carries the book to the celebrant to be kissed.
14. When the celebrant has been incensed he returns to the middle, the subdeacon goes to his place at the foot of the altar, and the deacon to his place on the top step, and all three genuflect. If, however, there is a sermon, the deacon and subdeacon join the celebrant at the middle of the altar, and there genuflect with him before going to the sedile.

The Sermon

15. A sermon is allowed^{·l} during Exposition, on condition that the Blessed Sacrament be veiled.” The preacher may not wear his biretta, even though the Blessed Sacrament is veiled.”³⁵⁴

st· Regarding the prayer of the Blessed Sacrament, see p. 338 (R.M , nn. 343 c, 354, 355).
»· S R C., 4027, 4172.. Not during the Forty Hours' Prayer in Rome (I.C. 5 32).
»» S.R.C. 4027. •» SRC. 3728'.
«0 Ibid. •» S.R.C. 2769*.

The Creed

16. When the celebrant intones the Creed (if it occurs), the deacon and subdeacon genuflect and go to his sides. If they go to sit after its recitation they observe what is said in § 8.

17. When the deacon carries the burse to the altar, he omits the bow to the celebrant on his way and genuflects, as usual, at the foot of the altar. He spreads the corporal, genuflects again on the footpace, and returns *per breviorum* to the sedile.

IX. The Offertory

1. When the celebrant has sung *Oremus*, the deacon and subdeacon genuflect, the former goes to the right of the celebrant and the latter to the credence, ¹⁴ as usual.

2. The deacon in presenting the paten and the chalice to the celebrant, kisses them and the celebrant's hand, as usual (cf. p. 184).

3. The subdeacon, after receiving the paten genuflects on the footpace, and does not genuflect again on arriving at the foot of the altar.⁶⁵ While standing at the foot of the altar he does not genuflect when the celebrant genuflects at the incensation of the altar, nor does he kneel when the celebrant and deacon kneel for the incensation of the Blessed Sacrament.⁶⁶

4. After *Veni, sanctificator*, the celebrant without any preliminary genuflection⁶⁷ puts in and blesses incense as before the Introit (VIII, § 4). Without genuflecting,⁶⁸ he incenses the *oblata* saying *Incensum istud*, etc., as usual. After this incensation the deacon does not move the chalice to one side, as there will be no incensation of the cross. When he has incensed the *oblata* the celebrant, retaining the thurible, and without genuflecting, turns by his right, and with the deacon who turns by his left, he descends to the top step, kneels, and incenses the Blessed Sacrament. While doing this he continues the prayer *Dirigatur, Domine, oratio mea*.⁶⁹ When he returns to the table of the altar the celebrant (with the deacon) genuflects⁷⁰ and incenses the altar. He is afterwards incensed facing the people⁷¹ on the

⁶⁶Some authors by analogy with the rule for the acolytes (S.R.C. 39751), direct the subdeacon to genuflect on the lowest step at the Epistle side before going up with the chalice.

⁶⁷S.R.C. 4027, 4194e; cf. R. X, 8.

⁶⁸S.R.C. 2474.

⁶⁹S.R.C. 41945.

⁷⁰He does not genuflect, because he has not left the middle of the altar and returned to it, he has merely withdrawn a little and turned partly from it.

⁷¹Some of the older rubricists, such as Gavantus-Merati, Gardellini, say that this prayer is not said until the celebrant has incensed the Blessed Sacrament and begins the incensation of the altar. This seems to be the more correct, since in all other cases the Blessed Sacrament is incensed in silence. The more modern writers, however, nearly all direct that the prayer be said while the celebrant is incensing the Blessed Sacrament

⁷²Cf. R. IV, 4 and VII, 10.

⁷³M R. V, ii, 5 iv, 10.

top step or *in piano*,¹² as after the first incensation of the altar (VIII, § 6). In the same place⁷² he washes his hands. On returning to the middle of the altar, he looks up at the Blessed Sacrament/⁴ genuflects, and then, bowed, he recites *Suscipe, sancta Trinitas*.

5. The deacon incenses the choir as usual. On his return he incenses the subdeacon, who withdraws slightly towards the Gospel side and turns somewhat to be incensed. He does not genuflect before and after as he does not *leave* the middle. The deacon returns to the top step, genuflects, withdraws slightly to the Gospel side, and partly turns to be incensed. He then turns back without again genuflecting. When incensing the people the thurifer stands somewhat towards the Gospel side⁷³ of the sanctuary, in order not to turn his back directly on the Blessed Sacrament.

6. At *Orate, fratres*, the celebrant genuflects and turns only part way towards the congregation. He does not complete the circle,⁷⁴ but turns back by his left, and again genuflects.

7. Towards the end of the Preface, the deacon and subdeacon genuflect. They go to the sides of the celebrant to recite the *Sanctus*, and again genuflect. The subdeacon goes to the foot of the steps but does not genuflect on arrival; the deacon goes to the right of the celebrant. He does not genuflect as he passes the middle, but genuflects on arrival⁷⁵ at the celebrant's side.

8. The torchbearers, on their arrival in the sanctuary, do not salute the choir, or one another. They make a double genuflection. They follow the same rule before they depart after the Elevation.

The Canon

9. The entire Canon (up to the consumption of the Precious Blood) is as at an ordinary solemn Mass. The bell is rung as usual at the *Sanctus*, Elevation, or the Communion of the people. The Pax is given, as usual.⁷⁶

X. The Postconimimion

1. The ablutions are taken at the middle of the altar, as usual. When the deacon with the Missal and subdeacon change places, they genuflect before leaving and after arrival.⁷⁷ The deacon genuflects before taking the Missal stand. The deacon places the Missal on the altar, and the subdeacon waits to genuflect with him.

2. The subdeacon wipes and veils the chalice, as usual,⁸⁰ genuflects, takes the chalice, descends, genuflects on the lowest step, and goes to the

⁷⁸S.R.C. 2682*.

⁷⁹*ibid.*

⁸⁰Cf. R. VII. 7.

⁸¹Gardellini and others.

⁸²He leaves the corporal spread if, e.g., a procession is to follow Mass.

⁷⁸Rubric of the former Good Friday rite.

⁷⁷S.R.C. 4027.

⁷⁸S.R.C. 3792*.

⁷⁹S.R.C. 4027'.

credence. On returning to the foot of the altar behind the deacon, he does not again genuflect*¹ unless the deacon be at the middle.

3. The celebrant, after the ablutions, genuflects and goes to the Missal to read the Communion antiphon. Then with the deacon and subdeacon he returns to the middle, genuflects, turns somewhat, sings *Dominus vobiscum*, genuflects again, and returns to the Missal for the Postcommunion prayers.

4. If the Mass be of the day in Lent, the *Oratio super populum* is sung as usual.⁸² The deacon, before turning, genuflects, partly turns towards his left, sings *Humiliate capita*, etc., turns back, and again genuflects.

The Blessing and Last Gospel

5. After the Postcommunion prayers the sacred ministers return to the middle and genuflect. The celebrant, partly turned, sings *Dominus vobiscum*. The deacon again genuflects and, partly turned, sings *Ite, missa est*. The celebrant and deacon turn back together to the altar and genuflect. The subdeacon genuflects with them and goes up to kneel for the Blessing on the edge of the footpace, at the left of the deacon.

6. If, however, *Benedicamus* is to be sung, because a liturgical procession is to follow Mass,⁸³ the deacon does not genuflect, since he sings it facing the altar. Accordingly, after *Dominus vobiscum*, the celebrant at once turns back to the altar.⁸⁴

7. After the prayer *Placeat*, the celebrant kisses the altar, says *Benedicat vos omnipotens Deus* with the usual gesture, but instead of bowing his head at *Deus* he genuflects, turns partly, withdraws a little towards the Gospel side, and gives the Blessing. He does not complete the circle,⁸⁵ but turns back by his left and, without genuflecting, goes to the Gospel corner to say the last Gospel.⁸⁵

8. The genuflection which occurs in the last Gospel as at *Et Verbum caro factum est* is made towards the Blessed Sacrament.⁸⁷

9. When the last Gospel is finished, the sacred ministers meet in the middle of the altar on the footpace, genuflect, and descend. In doing so

* "S.R.C. 4172«.

⁸² S.R.C. 3574s.

« R.M., nn. 508, 510.

B« R.M., n. 507 a. In this case there will be no blessing or last Gospel (R.M., nn. 508, 510 a).

⁸⁶ Rubric of the former rite of Maundy Thursday.

⁸⁰ Some rubricists, because of the rubric of the former rite of Maundy Thursday, say that the celebrant should not sign the table of the altar before beginning the Gospel. It is probable, however, that this rubric is concerned only with the case of Maundy Thursday and of the Mass of Exposition of the Forty Hours' Prayer when the Blessed Sacrament is *on the table of the altar*. When it is in a throne over the altar, the celebrant signs the table as usual (so, e.g., Martinucci, Schobcr, De Amicis; many authors are silent on the point and so intimate that there is no change from the rubrics of an ordinary solemn Mass).

” M.R. IV, ii, 5 l. 21; S.R.C. 3875«.

they should not turn their back directly on the Blessed Sacrament. If they wish they may descend *per brevior* to the foot of the altar.” After receiving their birettas without the usual ceremonial kiss they make a double genuflection *in piano* and depart. When out of sight of the Blessed Sacrament they put on their birettas.”

“Cf. p. 515.
*. 1-C. § xxiv.

PART V. SUNG MASS

Chapter XIX

SUNG MASS, GENERAL RULES

I. Missa Cantata

1. While a low Mass with the assistance of a deacon and subdeacon, or a “solemn” Mass with a deacon or a subdeacon only, is forbidden,¹ a sung Mass (*Missa cantata*) is recognized² by the sacred liturgy and permitted. It differs from a solemn Mass in that there are no deacon and subdeacon and incense was not used? It differs from low Mass because it is sung, and because more than one server may take part in it in the sanctuary.

2. The rubrics of the Missal before 1962, made only one reference to a Mass without deacon and subdeacon, in *Ritus*, VI, 8, regarding the singing of the Epistle by a lector. But the Instruction of 1958 (§26) defines a *Missa cantata* (§2) and says: “Sung Mass should be greatly esteemed . . . it is desirable that the parochial or principal Mass on Sundays and festivals be sung.” The new codex of rubrics of the Missal speaks of this kind of Mass in several places (nn. 271, 426, 434 *a*, 457 *d*, 514, 518, 523) and the new Missal of 1962 legislates for it (e.g., *Ritus* IV, 8; VI, 8; VII, 10; VIII, 8; XI, 3).

¹ §, R.C. 1031¹; 3697,^o; except in the semisolemn rite of Holy Week, S.R.C. February 1, 1957.

² “Sung Mass should be greatly esteemed also. Although it is without sacred ministers and lacks magnificence of ceremonial, yet it is enriched by the beauty of singing and sacred music. It is desirable that the principal Mass on Sundays and festivals be a sung one when solemn Mass is not possible” (Instr., n. 26).

¹ R.M., n. 426.

« Cf. S.R.C. 3059 . . . ; cf. Instr., n. 26.

3. A sung Mass enjoys some of the privileges of a solemn Mass, so (a) in a nonconvntual sung Mass there is no commemoration, except a prayer that must be said under one conclusion with the prayer of the Mass⁵*or a privileged commemoration? (6) any *oratio imperata* is omitted.⁷* The use of incense at sung Mass is now permitted,⁸ and it is used exactly as at solemn Mass, except that after the singing of the Gospel by the celebrant he is not incensed.⁹

II. The Celebrant's Assistant

At a sung Mass the use of more than one server is permitted so that, on more solemn occasions, there may be two acolytes, a thurifer, and two, or even four, torchbearers. In addition the celebrant is allowed to have one special assistant,¹⁰ who if he is a layman¹¹ usually acts simply as M.C., but if he is a cleric may perform other functions also (i.e., some of the duties that are assigned to the deacon and subdeacon at solemn Mass).

a) If this assistant (who, for convenience, is here termed M.C.) be not a cleric, he may assist the celebrant at the book during Mass,¹² turning the leaves, pointing out the places, etc. He may hold the hand candle at the Mass of a prelate, assist at the putting in of incense, and in general perform the duties of an M.C., directing the servers, but not the celebrant.¹³

b) If the M.C. be a (tonsured) cleric, he should sing the Epistle,¹⁴ and, in addition to the usual duties of an M.C., he may bring the chalice to the altar after *Et homo factus est* has been sung in the Creed. He may spread the corporal and place the chalice on it; or if he brings it at the beginning of the Offertory (when the Creed does not occur), he may spread the corporal, unveil the chalice, and pass it to the celebrant with the paten and pall still on it.¹⁵ After the ablutions, when the celebrant has wiped the chalice, the M.C. may rearrange and reveil it and remove it to the credence.¹⁶

c) If the M.C. be in major orders, at least a subdeacon, in addition to the above duties, he may perform the following functions of the deacon

⁵ R.M., n. 444.

⁶ R.M., n. 108.

⁷ R.M., n. 457 d.

⁸ R.M., n. 426.

⁹ R- VI. 8.

¹⁰ Cf. S.R.C. 3377>, 4181.

¹¹ If possible he should be in Holy Orders, or at least a cleric (tonsured), S.R.C. 4181'.

¹² So the rubricians say, by analogy with the low Mass of a prelate, when such assistance is allowed even to a lay server (S.R.C. 41817), and in accordance with the directions given in the introduction to *Memoriale Rituum*.

¹³ Cf. p. 406, n. 82.

¹⁴ R. VI, 8. In view of S.R.C. 4181 and R.M., n. 514 modern rubricians interpret *lector* of the rubric as any (tonsured) cleric, even if he has not received the Order of Reader.

¹⁵ For a cleric not in major orders may not ceremonially hand the paten to the celebrant as the deacon does at solemn Mass.

¹⁶ «SRC. 4181.*.®.

and subdeacon:¹⁷ (i) at the Offertory wipe the chalice, pour in the wine and water, and hand the celebrant¹⁸ the chalice and the paten with the usual ceremonial kisses as is done in solemn Mass; (ii) cover and uncover the chalice for the celebrant in the course of the Canon; (iii) wipe the chalice after the ablutions.

III. The Music at a Sung Mass

Exactly the same rules govern the singing and the playing of the organ at a sung Mass as at a solemn Mass (pp. 432 ff). The *entire* liturgical text must be sung either to the correct plainsong melodies or to other appropriate music, or to a psalm tone or in a monotone.

IV. The Choir Ceremonies at a Sung Mass

The ceremonies for the clergy in choir at a sung Mass are the same as for solemn Mass (p. 448 ff). If incense is not used they will remain seated from after the *Oremus* at the beginning of the Offertory until the end of the Secrets. The kiss of peace is not given by embrace, but may be given with the pax-brede. If so, each person to whom the pax-brede is presented kisses it and answers *Et cum spiritu tuo*.

V. Holy Communion at Sung Mass

While Holy Communion may be distributed at a sung Mass with the same rite as in low Mass, it may not be distributed immediately¹⁹ before or immediately after such a Mass.

VI. The Celebrant of a Sung Mass — General Rules

In general the celebrant follows the rite of a low Mass, but («) he sings not only what the celebrant of solemn Mass sings (p. 399) but also what the subdeacon²⁰ and deacon sing. These latter parts are sung at the altar and in the same place where they are read at low Mass; (/>) he reads silently such parts as the Introit, *Kyrie, Gloria*, which are recited aloud in low Mass, but sung in a sung Mass;^{21*} (c) he may sit when he has recited

¹⁷ S.R.C. 3377». 4181.
¹⁸ See p. 398. He does not, however, say the prayer *Offerimus* with the celebrant, nor sustain the chalice or the celebrant's arm, as the deacon does in solemn Mass.
¹⁹ I.e., by the celebrant in his vestments for Mass (S.R.C. 41773).
²⁰ In the absence of a lector he *may* sing the Epistle (R.M., η. 514; R. VI, 8).
²¹ R.M., nn. 513 *et* 514. The Blessing is given aloud (cf. R. XII, 7; R.M., n. 513 c).

Kyrie, Gloria, the Gradual, etc., and the Creed, while they are being sung;” (*d*) he genuflects whenever he would in low Mass, but for words sung by others he does not genuflect when he reads them himself (i.e., in the Gradual) but when they are sung.”

VII. Preparations for a Sung Mass

1. The vestments for the celebrant are prepared as for low Mass. If the *Asperges* is to take place, the chasuble and manipule are left at the sedile, and the celebrant wears a cope of the colour of the Mass, or performs the ceremony in alb and stole, if a cope be not available.²⁴
2. On the altar four candles are lighted; on greater feasts, six, but never more than six may be lighted.²⁵ The Missal is placed on the stand at the Epistle corner. It should be duly marked and opened at the Mass to be celebrated.
3. The chalice is prepared on the credence. It is covered with its own veil and with the burse. If, however, there is no M.C. or assistant to the celebrant, or if the M.C. is not a (tonsured) cleric, the chalice must be prepared by the celebrant himself beforehand and placed, on the corporal, on the altar. The cruets, the bell, a book for the Epistle (if it is to be chanted by a cleric), the aspersion²⁶ and aspergil, and a book or card containing the music for the antiphon and prayers of the *Asperges*, are also placed on the credence. If the Pax is to be given²⁷ the pax-brede and a purificator are likewise prepared there.
4. The sedile is made ready on the Epistle side of the sanctuary;²⁸ and there may be stools or benches for the servers^{29*} (not, however, immediately beside nor in a line with the sedile).

VIII. The Asperges^{30*}

Should the *Asperges* occur,” one of the servers carries the aspersion to

=-Cf. S R C. 3026.
R.M., n. 518 *a*.
R.M.. n. 136; S.R.C. 3697.
Cf. S R C. 3029.. 3377».
·²⁴ If, however, the holy water is blessed, as it ordinarily is, immediately before the Mass, an acolyte carries the aspersion to the altar either before or in the procession for Mass.
·²⁵ See p. 429.
²⁶ R.M., n. 523.
·²⁷ Or they may sit on the altar steps, taking care, however, not to turn their backs directly on the tabernacle, the altar cross, or the celebrant.
·²⁸ The *Asperges* is dealt with in detail *supra* (p. 391 if). Here a brief account of the ceremony is given.
·²⁹ It is supposed that at least two servers and an M.C. assist the celebrant. If there is no M.C. the first server does what is prescribed above for the M.C.

the altar," preceding the celebrant who walks between the M.C. (on his right) and the second server, both holding the cope. No holy water is taken at the entrance to the church. At the foot of the altar the M.C. takes the celebrant's biretta, kissing first his hand and then the biretta" (which he places for the moment on the step). The celebrant bows low, or genuflects *in piano* if the Blessed Sacrament be present; the M.C. and servers genuflect. All kneel on the lowest step, the aspersory-bearer on the right of the M.C. The M.C. presents the aspcrgil to the celebrant, with the usual ceremonial kisses. The celebrant intones the antiphon *Asperges (Vidi aquam* in Eastertide) while he sprinkles the altar in the centre, to his left, to his right. He then touches his own forehead with the aspcrgil, and rising he sprinkles the M.C. and aspersory-bearer and the second acolyte. They bow and make the sign of the cross. The assistants rise. All reverence to the altar (as on arrival) and go to sprinkle the clergy³²— if they are present — and then the people. These may be sprinkled either from the entrance to the sanctuary (in which case the celebrant sprinkles towards the centre, towards his left and towards his right, bowing before and after), or by going down the church.³³ On returning to the foot of the altar, all make the proper reverence. The M.C. hands the book to the celebrant who sings the verses and prayer. All meanwhile stand and the M.C. and second server hold back the edges of the cope. All then reverence to the altar³⁴ and go to the sedile, where the celebrant takes off the cope and puts on the maniple and chasuble for Mass.

³² If there is a thurifer he may do this.

³³ Sec pp. 184, 355.

³⁴ See p. 393.

³⁵ Sec p. 394.

^{3e} If the celebrant is to genuflect he docs so this time on the lowest step, and docs the same on returning to the foot of the altar to begin Mass.

Chapter XX

THE CEREMONIES OF A *MISSA CANTATA*

1. It will be sufficient to describe in detail two forms of the sung Mass: (a) the simpler form when there are two servers,¹ with or without torchbearers and with or without an M.C. (either a cleric or a layman), and when incense is not used; (b) the most solemn form of sung Mass when incense is used and when an M.C., thurifer, two acolytes, and torchbearers take part in the ceremony.

2. In the simpler form the ceremonies of the two servers are those of a low Mass served by two servers, except that (n) the Missal is already at the altar, (b) such responses as are sung by the choir are not made by the servers, (c) the celebrant may sit, as at a solemn Mass.

3. If, besides the two servers, there is an M.C., he will act, as described above (p. 575),* according to his status as a layman, a cleric, or a cleric in major orders.

4. The ceremonies of the celebrant at a sung Mass in a more elaborate form (Part II) are described below (p. 576).

I. Mass With Two Servers²

1. The servers may aid the celebrant to vest.⁴ Especially they should hold the cincture (the tasseled end to the right) for him, sec that the alb

¹ The *Ritus Simplex* of Holy Week requires only three servers (four on Holy Saturday) to carry out its functions. S.R.C. (March 15, 1956) requires at least three servers on the Second Sunday of the Passion and Maundy Thursday, four for Good Friday and Holy Saturday.

² Sec also the description of the ceremony, Part II. *infra*.

³ For general rules sec p. 565.

⁴ Sec pp. 215, 216.

hangs evenly all around and but a short distance from the floor, and hold the stole between the celebrant's shoulders, at the base of his neck,* while he puts on the chasuble.

2. The first server is at the right of the second. With joined hands they stand behind the celebrant, bow with him to the crucifix or chief image of the sacristy, and lead the way to the altar.

3. At the entrance to the sanctuary the first server may offer holy water to the celebrant and to the second server, and with them make the sign of the cross. He presents it with the middle finger, or with the three middle fingers.

4. If they approach the altar from behind, they go by the Gospel side and return at the end of Mass by the Epistle side.¹

The Beginning of Mass

5. On arriving at the foot of the altar the first server goes to the right, the second to the left and the celebrant stands between them. The first server receives the celebrant's biretta, kissing his hand⁵ and then the biretta. The servers genuflect *in piano*, even when the Blessed Sacrament is not present. The first server puts the biretta on the sedile. He returns and kneels on the floor, a little behind and to the right of the celebrant. The second kneels in a similar manner at his left. They make the responses as in low Mass.

6. The second server makes the sign of the cross with the celebrant, and both answer clearly and at a moderate pace. At *Gloria Patri* they bow their heads, and they make the sign of the cross at *Adiutorium*.

7. While the celebrant recites the *Confiteor* they do not bow, nor do they strike their breasts. At *Misereatur tui*, etc., they bow towards the celebrant. Then bowing towards the altar they recite the *Confiteor*, taking care, as in all the responses, to keep together, the second conforming himself to the pace of the first. They bow towards the celebrant at *tibi Pater* and *te, Pater*, and at each *mea culpa* they strike their breasts with their open right hand.

8. They remain bowed while the celebrant says *Misereatur vestri*, etc., and answer *Amen*. They kneel erect, sign themselves at *Indulgentiam*, and then bow for the remaining prayers to *Oremus* (inclusive). When the celebrant goes up to the altar they rise and kneel on the lowest step.

⁵ Sec p. 216.

• S.R.C. 3029*3.

¹ See p. 355.

•Sonic authors (by analogy with solemn Mass) direct them to stand when not engaged in any special duty or at a Mass in which the congregation takes an active part (p. 602). If they do, they must (a) genuflect when the priest recites *Et incarnatus* of the Creed, (h) kneel from after the *Sanctus* until after the Elevation, (c) kneel for the Communion and Blessing

The Introit, Kyrie, Gloria

9. They make the sign of the cross with the celebrant at the opening words of the Introit, and they bow their heads to the cross whenever the celebrant does so, in singing or reading aloud.

10. They answer *Kyrie, eleison* when the celebrant recites it. They bow their heads when he bows during the recitation of the *Gloria* and make the sign of the cross with him at the concluding words.

11. If the celebrant is to sit for the singing of the *Gloria*, the servers rise when he has made the sign of the cross at the end of the prayer, and meet in the middle. They genuflect with the celebrant when he either genuflects or bows at the altar. The servers go to the sedile, arrange the celebrant's chasuble over the back of the bench when he sits, and the first server hands him his biretta, with the usual ceremonial kisses of both the biretta and the priest's hand. The servers may stand facing each other at each side of the celebrant, or they may sit near him, but not right beside him, nor in a line with him. They bow towards the cross at the words at which the celebrant uncovers and bows. If they are sitting, they rise towards the end of the *Gloria* just before the celebrant does. The first server takes the celebrant's biretta with the usual kisses, and puts it on the sedile. Both servers precede the celebrant to the foot of the altar, and genuflect *in piano* when he genuflects or bows. They kneel when he ascends the steps. They do not answer *Et cum spiritu tuo*, nor *Amen* at the end of the prayers, as these responses are sung.

The Epistle

12. If one of the servers should be a (tonsured) cleric, he may sing the Epistle (as described below, p. 579).

13. At the end of the Epistle the servers answer *Deo gratias*. The second server rises, genuflects at the middle, and goes around to the Epistle corner for the book.¹⁰ He descends with the book obliquely to the foot of the steps, genuflects *in piano* directly facing the cross, and ascends obliquely to the Gospel corner of the altar. After he has placed the bookstand at an angle at the Gospel corner, the second server goes down at once at the Gospel side and, since the responses before the Gospel are sung, he returns to his place at the foot of the altar.

14. At the Gospel the servers make the small signs of the cross on their forehead, lips, and breast¹¹ and stand facing the celebrant.

15. If the celebrant sits during a sermon, the servers proceed as at the *Gloria*.

* See note 8.

¹⁰ Should there be a long Gradual or a Tract or Sequence the celebrant may sit. The servers will act as at the *Gloria*. Towards the end of the singing the celebrant returns to the altar and the second server then moves the book

¹¹ See p. 191.

The Creed

16. The servers stand during the recitation of the Creed. They genuflect when the celebrant genuflects at *Et incarnatus est*, etc. When the celebrant goes to sit they act as at the *Gloria*. If the servers stand beside the priest during the singing of the Creed, they kneel at the words *Et incarnatus est*; if they are sitting they bow only.¹²

17. They accompany the celebrant back to the altar, genuflect *in piano*, and kneel. They do not answer *Et cum spiritu tuo*. They bow their heads when the celebrant sings *Oremus*.

The Offertory

18. Then the servers rise, genuflect together at the middle,¹³ and walking abreast, they go to the credence.¹⁴ The second takes the towel, goes to the altar, and spreads the towel on the table of altar at the Epistle comer. He stands on the top step but moves aside a little towards his left, to make room for the first server, who brings with him the cruets on their dish or tray. He leaves the stoppers on the credence. He places the dish on the finger towel a little distance from the edge of the altar. A part of the towel on which the base of the cruets could be wiped might be left unoccupied. He takes the wine cruet in his right hand and holds his left under his breast. As the celebrant approaches, both servers bow their heads, the first kisses the wine cruet and presents it to the priest. While the celebrant is pouring in wine the first server takes the water cruet (and spoon) in his right hand. He receives back the wine cruet in his left hand, kisses the water cruet or the spoon, if it be used, holds the water to be blessed, and then presents this cruet to the priest. While the celebrant pours in water, or later, if the spoon is used, the first server passes the wine cruet into his right hand, kisses it, and replaces it on the tray. He receives back the water cruet or spoon with his right hand, kisses it, and places it on the towel, outside the tray. He then hands the tray with the wine cruet and spoon to the second server. Both bow their heads to the celebrant, and the second server, turning towards his right, takes the tray to the credence. He returns with the finger bowl, and receives from the first server the water cruet. The first server takes the finger towel, holding it at each top comer. On the arrival of the celebrant both bow to him. The second pours water over the priest's index fingers and thumbs, and the first presents the towel. On receiving it back, both

¹² See p. 451.

¹³ See p. 358, n. 37.

¹⁴ If there is an M.C. who will minister the cruets to the celebrant at the altar, the second server need not go to the credence until the time for the washing of the celebrant's hands; in this case the first server goes directly to the tabic from his place, without first genuflecting at the middle.

servers bow their heads to the celebrant, turn towards one another and go to the credence on which they replace the water cruets, etc. The first server puts the stoppers in the cruets or covers them with the finger towel and gets the bell. They genuflect together at the middle and kneel in their places.

The Preface

19. The servers reply *Suscipiat*, etc., but not until the celebrant has turned back completely to the altar after the *Orate, fratres*. They do not, however, answer the *Amen* to the last Secret, or the verses before the Preface, as these responses are sung. They bow their heads at *Gratias agamus*. At the *Sanctus* the first server rings the bell.¹

20. If there are torchbearers they act as described below (p. 583). If there are no torchbearers, two large candles, standing at the foot of the altar may be lighted for the Consecration.^{1*}

The Elevation

21. When the first server has rung the warning bell at *Hanc igitur*, both rise, meet in the middle, and kneel some distance apart on the edge of the footpace, or on the top step, if the footpace be narrow. When the celebrant bows for the words of consecration the servers bow. At each genuflection and at the Elevation of the Sacred Host and of the chalice the first server rings the bell with his right hand. During the first genuflection of the celebrant the servers kneel erect, and as he rises they take hold of the bottom edge of the chasuble, the first with his left hand, the second with his right. They raise the edge slightly when the celebrant elevates the Sacred Host. They look at It saying silently, "My Lord and my God,"¹⁷ and let the chasuble fall as the celebrant again genuflects. The chasuble is held only during the actual Elevation of the Host and the chalice, but not during the four genuflections. The servers then bow until the second Elevation during which they conduct themselves as at the first. Then, rising, they turn towards each other, and descend in the middle. At the foot, the first turns by his right, the second by his left, and without genuflecting they go to their places and kneel.

Agnus Dei

22. The servers do not answer any responses that are sung. At the concluding words of each *Agnus Dei* they strike their breasts with the open right hand. If there is anyone for Communion the server rings the bell (once) after *Agnus Dei* as a signal for the communicants to approach.

¹: See p. 355.

¹⁶ Sec C.E. I, xxix. 7. They remain lit until after Communion.

¹⁷ There is an indulgence of seven years attached to this ejaculatory prayer if the words are said with "faith, piety, and love" (Pius X, June 12, 1907).

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23. If the Pax is given (with the pax-bredc) the first acts as described below (p. 585).

24. The servers do not strike their breasts at *Domine, non sum dignus* nor do they ring the bell. They remain kneeling during the Communion.

The Ablutions

25. As the celebrant uncovers the chalice for his Communion (later, if there are other communicants) the first server rises and, without genuflecting, goes to the credence and places the bell there. He takes the wine and water cruets, and goes to the Epistle corner of the altar. If the Precious Blood has not yet been consumed, he genuflects at the foot of the steps* and bows while the celebrant receives It.

26. When the celebrant holds out the chalice the server approaches him, bows his head, and pours in wine until the priest signals to stop. The server repeats the bow, turns by his right, and withdraws to the top step at the Epistle corner.

27. When the celebrant comes for the second ablution he places the chalice on the table of the altar. The server bows his head, and pours the wine over the priest's fingers. He interchanges the cruets,¹⁰ taking the water cruet in his right hand, and pours water over the celebrant's fingers, until the latter gives him a sign to stop. The server then bows his head, turns towards his right, and replaces the cruets on the credence.

28. As the first server finishes serving the wine and water, the second goes to the Gospel side, ascends the steps, and takes the Missal stand. He descends obliquely to the foot of the steps at the middle, genuflects, goes up obliquely to the Epistle corner, and places the Missal stand on the altar, parallel to the edge of the table. Then, turning by his right he descends and joins the first acolyte at the credence.¹⁹ They genuflect at the foot of the steps in the middle, and kneel in their places.

29. The servers do not reply *Et cum spiritu tuo*, nor *Amen* after the Postcommunion prayers, nor *Deo gratias* to *Ite, missa est*. These responses are sung.

30. They kneel in their places for the Blessing, bow their heads, and make the sign of the cross.

31. If there is a proper last Gospel, the second server transfers the

» S.R.C. 3975«.

¹⁹ If he cannot do this deftly, he should bring the cruets on their tray; he first takes the wine cruet in his right hand and, then, having replaced it on the tray, he takes the water cruet in his right hand.

²⁰ If a clerical M.C. should assist the celebrant, he veils the chalice after the ablutions. The first acolyte (after serving the cruets) should transfer the chalice veil to the Gospel side of the altar. He carries it laid across his outstretched hands. He meets the second server with the Missal at the foot of the altar, and genuflects with him. He places the veil on the altar at the Gospel side. Both servers — coming round *per longiorem* — then meet in the middle, genuflect, and pass each other to return to their proper places, since the first server's place is at the Epistle side.

Missal as at the first Gospel. He kneels on the top step at the Gospel corner for the Blessing, makes the responses at the beginning of the Gospel, signs his forehead, lips, and breast when the priest does so, bows his head if the Holy Name occurs in the opening words of the Gospel, and then returns to his place at the foot of the altar.

The Last Gospel

32. The servers answer the responses and make the small signs of the cross at the beginning of the last Gospel. They stand facing the celebrant during its recitation, and genuflect together at *Et Verbum caro factum est*. Then the first server attends to the celebrant's biretta.

33. When the celebrant comes to the foot of the altar, the first server presents the biretta, kissing it and the celebrant's hand.²¹ Both servers genuflect *in piano* when the celebrant genuflects or bows, and precede him to the sacristy. There, standing behind him, they bow with him to the crucifix or chief image, and assist him to unvest.

M.C. at This Mass

34. If the celebrant is assisted by a layman acting as M.C., the latter will:

- a) Aid the celebrant to vest, and hand him the holy water;
- b) Receive his biretta on arrival at the altar, with the usual ceremonial kisses, and return it to him at the end of Mass;
- c) Kneel a little behind the celebrant for the preparatory prayers;
- </) Assist the celebrant at the Missal during the Mass, when not otherwise engaged;
- e) Lead the celebrant to the sedile, present the biretta, bow to him at the words in the *Gloria* or Creed²² at which he should uncover, and lead him back to the altar at the end;
- /) Kneel on the edge of the footpace for the Consecration and for the Blessing.

The M.C. may also serve the cruets at the Offertory and ablutions, but it is better to leave this to the servers, as at low Mass.

II. With a Clerical M.C. and Incense

The second form of sung Mass which will be described here is the *Missa cantata* in its most solemn form. In it the celebrant is assisted by a person

²¹ The Leonine prayers are not said after a sung Mass.

²² The M.C. stands beside the celebrant during the *Gloria* and Creed. He should kneel and bow during the singing of *Et incarnatus est*.

in major orders, who for convenience is here referred to as the M.C. Incense may be used, without an induit, as at solemn Mass.²³

The Beginning of Mass

1. The M.C. or one of the acolytes aids the celebrant to vest, holding the cincture, arranging the alb¹⁻⁴ and keeping the stole laid between the celebrant's shoulders while he puts on the chasuble.²⁵

2. The thurifer prepares the thurible, with a good quantity of well-lit charcoal, and the incense boat.²⁶ The acolytes light their candles.²⁷

3. On a signal from the M.C. the acolytes, each carrying his candlestick in the outside hand,²⁸ stand behind the celebrant. The thurifer with the thurible and boat stands either back of the acolytes or between them. The torchbearers in pairs stand in front of the acolytes.

4. On a signal from the M.C. the celebrant, uncovered, bows to the crucifix or chief image of the sacristy, and all the others bow with him. The thurifer then leads the procession to the altar. If the sacristy be behind the altar, he will approach the altar from the Gospel side, and at the end of Mass return by the Epistle side.²⁰

5. At the entrance to the church the torchbearers may take holy water (if the *Asperges* will not take place), and the M.C. may hand it to the celebrant, who uncovers and makes the sign of the cross.³⁰

6. On arriving at the foot of the altar the thurifer goes to the Epistle comer, and stands there at the foot of the steps.³¹ The first acolyte goes to the right, towards the Epistle side; the second goes to the left, and both stand before the front steps facing the altar. The torchbearers genuflect in pairs and go to the place assigned to them.

7. On the arrival of the celebrant,³² the M.C. takes his biretta with the usual ceremonial kisses (first of the celebrant's hand and then of the biretta). The celebrant genuflects if the Blessed Sacrament is present; otherwise he bows low. The M.C. and acolytes genuflect whether the celebrant genuflects or bows.

R.M., n. 426. A more detailed treatment of many of the points in connection with sung Mass is found in the description of solemn Mass (p. 397 ff), which should be consulted.

²⁴ See p. 215.

²³ See p. 217.

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²⁸ Detailed directions for the carrying and management of the thurible are given on p. 412 ff.

²⁷ They may carry candles in the more solemn form of sung Mass.

²⁸ See p. 462.

²⁰ S.R.C. 302912.

²⁰ For reverences that may occur on the way to the altar, see p. 219.

³¹ After his genuflection he may remain there or stand between the acolytes at the credence.

³² In this description of the ceremonies of a sung Mass it is not presumed that there are clergy present in choir. If there are, the same bows may be made to them as are made in the course of solemn Mass.

8. The celebrant begins Mass," and the M.C., kneeling on the right a little behind the celebrant, makes the responses." The second acolyte, without genuflecting in the middle, goes to the Epistle side of the altar. He there joins the first acolyte and they walk abreast to the credence upon the corners of which they place their candlesticks. They kneel and answer the preparatory prayers with the M.C. They stand when the celebrant has said *Oremus* immediately before going up to the altar.

9. The M.C. makes the signs of the cross, bows, etc., with the celebrant, except during the latter's *Confiteor*. The celebrant does not bow to the M.C. at *vobis (vos), fratres*, nor at *Misereatur vestri*. The M.C. bows towards the celebrant at *Misereatur tui*, bows straight before him for his *Confiteor*, strikes his breast with the open palm of the right hand at each *mea culpa*, and remains bowed while the celebrant recites *Misereatur vestri*.

Incensation, Introit, Kyrie

10. When the celebrant has kissed the altar after the preparatory prayers, he puts in and blesses the incense." The M.C. assists him in this. The M.C. then presents the thurible and the celebrant incenses the cross with three double swings, and the altar." The M.C. accompanies him to support his arm or hold back the chasuble" from his right hand, if it falls low on the arms. The thurifer, without genuflecting, puts the incense boat on the credence and removes the Missal while the Epistle comer is being incensed." He then replaces it and waits at the foot of the steps at the Epistle side.

11. When the incensation of the altar is over, the M.C. takes the thurible, and in doing so he kisses the celebrant's hand and the disk of the thurible. He descends on the Epistle side, bows to the celebrant, and incenses him with three double swings." He then bows again, returns the thurible to the thurifer and goes to assist the celebrant at the book. While the M.C. is incensing the celebrant the thurifer stands at the M.C.'s right and bows with him.

12. The M.C. points out the Introit with the entire right hand laid flat on the Missal, the palm facing the celebrant. He makes the sign of the cross with the celebrant, and bows at *Gloria Patri* or at any other words that require a bow.

13. When the celebrant recites the *Kyrie, eleison* cither at the Epistle corner as in solemn Mass or at the middle of the altar, the M.C. replies. If the singing of the *Kyrie* be protracted the celebrant, accompanied by

<< If the *Asperges* takes place, sec p. 567.

31 He places the biretta temporarily on the step and later removes it to the scdile.

ss Sec p. 414.

>> Sec p. 420 if.

>>r See p. 468. note 37.

>> Sec p. 468.

>>>M<3; R. IV. 8.

the M.C. may sit. The celebrant goes to the middle for the *Gloria* when the singing of the last *Kyrie* has been begun. The M.C. remains on the top step at the Epistle corner, facing the middle.

Gloria in Excelsis

14. When the chant of the *Kyrie* has ceased, the celebrant intones the *Gloria* according to the melody that the choir is to sing.⁴⁰ He then recites the hymn, bowing his head at *Deo, adoramus te*, etc., as at low Mass. The M.C. stands behind him, at his right, and recites the *Gloria* with him, bowing when he bows. Both make the sign of the cross at the concluding words.

15. If the celebrant wishes to sit he genuflects, with his hands laid on the table of the altar, or bows low⁴¹ when the Blessed Sacrament is not present, and the M.C., having genuflected, leads him to the sedile.⁴² The M.C. or one of the acolytes arranges the celebrant's chasuble over the back of the sedile, and the M.C. presents his biretta to him with the usual ceremonial kisses.

16. During the *Gloria* the M.C. stands at the celebrant's right turned partly towards the altar and partly towards the celebrant. The M.C. bows to the celebrant to uncover and bow at the words *adoramus te, gratias agimus tibi, lesu Christe, suscipe deprecationem nostram, lesu Christe*, and then bows towards the altar while these words are sung. The celebrant uncovers, lays his biretta on his right knee, and bows his head.

17. At the concluding words of the hymn, the M.C. takes the celebrant's biretta with the usual kisses, and places it on the sedile. The celebrant rises and, preceded by the M.C., goes *per longiorem* to the foot of the altar where he genuflects on the lowest step or bows low when the Blessed Sacrament is absent. The M.C. genuflects *in piano*. The celebrant goes up to the altar, kisses it, turns to the congregation, and sings *Dominus vobiscum*. The M.C. goes to the Epistle corner and stands by the book. He does not answer *Et cum spiritu tuo*.

The Prayers

18. The celebrant sings the prayer(s),⁴³ with the same gestures of the hands and with the same bows as at low Mass. The M.C. turns the pages, points out the prayers, and bows when the celebrant does. After the prayer(s), if a lector is to sing the Epistle the celebrant goes to the sedile, sits down, and listens to it. At its conclusion he returns to the Epistle corner of the altar.⁴⁴

⁴⁰ Cf. p. 443 if.

⁴¹ See p. 404.

⁴² If words are sung which require a bow, while he is going to the sedile, see p. 471.

♦ See p. 443.

« M*«; R. VI, 4.

The Epistle

19. During the last prayer the M.C. (or another cleric) gets the *Epistolarium* or Missal from the credence, He carries it with both hands at the bottom, the opening towards his left, and goes to the middle of the sanctuary. After bowing his head at the words *Iesum Christum* of the conclusion, if it occurs, the M.C. genuflects and goes to the place on the Epistle side of the sanctuary, where it is customary to sing the Epistle.⁴⁵ There he chants the Epistle as the subdeacon would in solemn Mass.⁴⁶ At the end he closes the book towards his left, genuflects in the middle of the sanctuary, replaces the *Epistolarium* on the table and returns to his place beside the celebrant. He does not kiss the latter's hand. Having returned to the Epistle comer of the altar after the Epistle, the celebrant reads, silently, the Gradual, etc.

20. In the absence of a cleric (at least tonsured*7), the celebrant may either read the Epistle⁴⁸ or chant it. At its conclusion the M.C. answers *Deo gratias* (if the Epistle were not sung), and the celebrant reads the Gradual⁴⁹ and *Alleluia* or Tract.

21. He then goes to the middle and, assisted by the M.C., puts incense into the thurible and blesses it.⁵⁰ The thurifer does not close the thurible but goes down to the credence upon which he places the incense boat. In the meantime one of the acolytes⁵¹ takes the Missal to the Gospel corner of the altar where he places it at an angle. He genuflects *in piano* at the middle. He returns to the credence and both acolytes take their candles. The thurifer leads them or goes between them to the centre of the sanctuary, before the front steps. When the celebrant goes to sing the Gospel, the three servers genuflect and go to the Gospel comer and stand there *in piano* facing the Epistle comer. The thurifer stands between the acolytes in a line with the celebrant.⁵²

22. Having put in incense the celebrant turns to the altar and, having looked up at the cross, bows low, and, with hands joined, recites *Munda cor rneum*. Then he may wait at the middle — his hands joined or laid on the table of the altar — until the concluding part⁵² of the singing of the Gradual and *Alleluia* or Tract, when he goes to the Missal at the Gospel corner. The M.C., who has waited behind the celebrant, genuflects when the thurifer and acolytes genuflect, and goes with the celebrant to the Gospel corner. He stands on his left during the Gospel.

⁴³ Sec p. 472.

⁴⁰ Sec p. 445.

«» Sec p. 565.

⁴ M82; R VI, 4. In the churches of nuns, that one of them should chant the Epistle in choir is not allowed (S.R.C. 335(F)).

⁴⁰ Should words requiring a genuflection occur, sec p. 400

³ See p. 414.

¹ Or the M.C. may move it, after the putting in of incense.

³² Forming a kind of "Gospel group."

⁸³ A good moment is when the singing of the final *Alleluia* is begun. It occurs during the greater part of the year.

The Gospel

23. The celebrant sings *Dominus vobiscum* with hands joined and partly turned towards the congregation. The choir answers. He then places his left hand palm downward on the left-hand page of the Missal. With the front part of the thumb of the right hand, he makes a little cross on the beginning of the text of the Gospel as he sings *Sequentia*. Then transferring his left hand to below his breast, he signs his forehead with the right thumb (the hand fully extended and the fingers held close together) while singing *sancti Evangelii*. He signs his lips, saying nothing, and his breast, while chanting *secundum* (e.g.) *Marcum*. Meanwhile the thurifer closes the thurible and hands it to the M.C. who gives it to the celebrant.³⁴ The latter incenses the Missal with three double swings, one to the centre, one to his left, one to his right, bowing before and after. He returns the thurible to the M.C. who takes it with the usual kisses and passes it to the thurifer.

24. The celebrant sings the Gospel as the deacon does at solemn Mass.³⁵ At the end he kisses the text while reciting *Per evangelica dicta*, etc. He is not incensed.³⁶ The celebrant returns to the middle of the altar for the intonation of the Creed.³⁷ The M.C. may remain at the Gospel corner of the altar for the intonation of the Creed and then stand behind the celebrant for its recital as at the *Gloria*.

25. The thurifer goes between (or leads) the acolytes to the middle; they genuflect before the steps, and go to the credence. The acolytes replace their candles on the table and the thurifer puts his thurible aside and sees to the renewal of charcoal if necessary.

The Creed

26. The celebrant intones the Creed with the same gesture of the hands as in low Mass.³⁸ He bows his head at *Deo*, and at *Iesum Christum*, and *simul adoratur*. As he begins the words *Et incarnatus est*, he lays his hands on the altar and genuflects slowly so as to finish the genuflection at the words *Et Verbum caro factum est*. He signs himself at the concluding words *Et vitam*, etc. The M.C. stands on either side and behind the celebrant and recites the Creed with him. He bows and genuflects as the celebrant does.

27. If the celebrant goes to sit,³⁹ he and the M.C. act as at the *Gloria*.⁴⁰

³⁴ See p. 413.

³⁵ Sec p. 444.

³⁶ «M»; R. VI, 8.

³⁷ If there is a sermon, sec p. 483.

³⁸ See p. 242.

³⁹ He may not continue the Mass until the chanting of the Creed is finished (S.R.C. 4242).

(§§ 15-17). But the M.C. and all others *who are standing* kneel and bow while the choir sings the words *Incarnatus est*, etc.⁶⁰

28. If the celebrant does not go to sit, he should kneel on the edge of the footpace in the middle of the altar, with the M.C. kneeling beside him, while these words are sung.

29. When he has risen after *Et incarnatus est*, etc., the M.C. (a cleric) takes the burse from the credence and holding it raised with both hands he goes up to the altar by the side steps at the Epistle corner. Arriving at the middle he genuflects (but does not, of course, place his hands on the altar). Then, holding the burse erect on the table of the altar with his left hand placed on top of it, he takes out the corporal with his right hand and places it on the table. With the same hand he puts the burse aside on the Gospel side of the altar — with its opening facing the middle. Then with both hands he spreads the corporal⁶¹ close to the edge of the table. He draws the Missal near, if necessary, placing it close to, but not on, the corporal. Then he genuflects and returns to his place near the celebrant.⁶²

30. At the end of the Creed, the celebrant and the M.C. return to the altar as at the end of the *Gloria* (§ 17). The celebrant sings *Dominus vobiscum* and, turning back to the altar, *Oremus*, and then reads the Offertory verse silently.

The Offertory

31. Having genuflected at the foot of the altar with the celebrant on his return from the sedile at the end of the Creed or after *Dominus vobiscum* and *Oremus*, if the Creed does not occur, the M.C. goes to the credence, and, taking the veiled chalice, carries it to the altar,⁶³ placing it between the middle and the Epistle corner. If he has not already spread the corporal, he carries it in the burse and spreads it in the centre when he brings the chalice to the altar; or he may hand the burse to the celebrant and let him spread the corporal as at low Mass. The M.C. unveils the chalice and hands the veil to the first acolyte — who had followed him to the altar with the cruets. The acolyte folds the veil and carries it to the credence. The M.C. removes the pall and places it aside for the moment. He takes the paten and presents it to the celebrant,⁶⁴ kissing first

⁶⁰ At the three Masses of Christmas Day and on the feast of the Annunciation (whenever it is celebrated), the celebrant must not only uncover and bow at the singing of these words, but must kneel and bow (sec p. 451).

⁶¹ Sec p. 222.

⁶² If there is no Creed the M.C. may bring the burse to the altar later, i.e., when bringing the chalice at the beginning of the Offertory. Indeed this is the better way even if the Creed occurs, as it avoids the more ceremonious taking of the corporal to the altar, which is proper to the deacon of solemn Mass.

⁶³ He does not use a humeral veil.

⁶⁴ Sec p. 490.

the edge of the paten and then the back of the celebrant's right hand.

32. While the celebrant offers the host, the M.C. wipes the chalice, which he holds with his left hand. He places the folded purificator at the node so that it falls over the base,⁶⁴ and then takes the wine cruet in his right hand. When the celebrant has finished the offering of the host, and has slipped the paten partly under the corporal, the M.C. pours in wine until the celebrant gives him a sign to stop. He then presents the water cruet to the celebrant, and, bowed, asks him to bless the water saying *Benedicite, Pater reverende*. The celebrant joins his hands and places the left on the table of the altar, but not on the corporal, while he makes the sign of the cross over the water with his right. He then says the prayer *Deus qui humanae substantiae* with hands joined. Meanwhile the M.C. pours into the chalice a small quantity of water, replaces the cruet on the tray, and wipes away any loose drops that may be on the sides of the chalice. The acolyte returns the cruets to the credence.

33. The M.C. presents the chalice to the celebrant, kissing first its base and then the celebrant's hand. He does not, however, support the celebrant's arm while he offers the wine, nor does he recite, with him the prayer *Offerimus*, as the deacon does at solemn Mass.⁶⁰ While the celebrant offers the wine the M.C. places the purificator, folded in two, over the part of the paten that protrudes from under the corporal.

Incensation of Oblata and Altar

34. After the prayer *Veni, sanctificator*, the celebrant, aided by the M.C., puts in and blesses incense; this time he uses the formula *Per intercessionem*, etc.⁶⁷ He then incenses the *oblata*,TM the altar cross, and the altar. The M.C. assists him.⁶⁹ Finally, he is incensed by the M.C.⁷⁰

35. While the *oblata* are being incensed the thurifer—who had descended on the Epistle side and placed the incense boat on the credence—crosses to the Gospel side, genuflecting at the middle. He goes up the side steps and removes the Missal. He goes down with it on the Gospel side and stands there at the foot of the steps—facing the Epistle comer—until the altar on that side has been incensed. He then replaces the Missal, at an angle, beside but not on the corporal. He goes down the steps on the Gospel side, genuflects in the middle, and goes to the Epistle corner. There he stands behind and at the left of the M.C. while the latter incenses the celebrant. He bows to the celebrant when the M.C. bows.

⁶⁴» Sec p. 249.

⁶⁵ The M.C. may present the paten, pour in the wine and water, and present the chalice only if (as is assumed here) he is in major orders (cf. p. 565).

⁶⁷ See p. 415.

⁶⁸ See p. 493.

^{69a} By supporting his right arm and holding the chasuble from the wrist if it falls too low. Sec p. 468, n. 37.

⁷⁰ M"–; R. VII, 10.

36. If there are clergy in choir, the M.C., accompanied by the thurifer, goes to incense them as the deacon does in solemn Mass.⁷¹ He then returns, goes up to the Missal, and turns to the thurifer who incenses him with one double swing, bowing slightly before and after. The thurifer then incenses the two acolytes, the torchbearers, and the people as at solemn Mass.⁷²

37. After his incensation, the two acolytes wash the celebrant's hands,⁷³ the first, nearer the altar, holds the towel. They bow to him before and after.

38. At the Missal, the M.C. replies to *Orate, fratres*, points out the Secrets, and finds the Preface and its proper melody.⁷⁴ He does not answer the *Amen* at the end of the Secrets, nor does he take part in the dialogue that precedes the Preface; the choir does this.

39. The thurifer, having incensed the people, goes to the middle of the sanctuary where he is joined by the torchbearers who stand at his sides. They genuflect and he leads them, walking in pairs, to their torches.

The Preface

40. The celebrant sings the Preface.⁷⁵ and then, bowed, recites the *Sanctus*, which the M.C. says with him. The first acolyte rings the bell.

41. At the *Sanctus* the thurifer leads into the sanctuary the torchbearers who walk two by two and carry their torches in the outside hand. They form a line at each side of the thurifer, genuflect with him, bow to one another, and kneel either before the altar or facing one another at its sides. They rest their torches on the floor. They so kneel as not to impede the view of the altar. The thurifer goes to the Epistle side of the altar and stands there at the foot of the steps.

42. At *Hanc igitur* the first acolyte rings the warning bell, and then puts incense into the thurible in preparation for the Elevation.

43. At *Quam oblationem* the M.C. leaves the Missal, genuflects at the middle of the altar, and stands on the top step, behind the celebrant, and a little to his right.

The Consecration

44. When the celebrant bends down to say the words of consecration, the M.C. kneels on the edge of the footpace and bows. The thurifer kneels

⁷¹ See p. 425. Some rubricians hold that in a sung Mass the clergy (if any) should be incensed by the thurifer. The rector of the church receives (by custom) two double swings, each priest one double swing, and seminarians are incensed collectively (sec p. 425 II).

⁷² See p. 496.

⁷³ See p. 495, note 46.

⁷⁴ See p. 444.

⁷⁵ The M.C. may, if necessary, signal to the organist to cease playing when the celebrant comes to the end of the Secrets.

on the lowest step at the Epistle side, and the acolytes kneel before the credence and bow.

45. The first acolyte rings the bell at each genuflection of the celebrant and when he raises the Sacred Host and the chalice.

46. As the celebrant rises from the first genuflection the M.C. raises the edge of the chasuble a little.⁷⁰ When the celebrant lowers his arms the M.C. drops the chasuble and bows down again. At the Elevation of the chalice he acts similarly.⁷⁷

47. At each Elevation the thurifer incenses the Sacred Host and the chalice with three double swings, bowing before and after.⁷⁰

48. When the Elevation is over the M.C., thurifer, acolytes, and torchbearers rise together. The M.C. returns to the book, and genuflects on arriving at the celebrant's left. The torchbearers form in a line before the altar. The thurifer takes his position in the centre of the line, makes a single genuflection with them, and leads them away.⁷⁹ The torchbearers put the torches aside and return, make a single genuflection, and go to their respective places in the sanctuary. The thurifer, having disposed of the thurible, stands between the acolytes at the credence.

49. The M.C. does not bow with the celebrant at *Supplices*. At *per quem haec omnia* he genuflects and goes to the right of the celebrant. He genuflects on arrival, or a moment after, if the celebrant genuflects shortly after his arrival. During the remainder of the Mass, if he is in major orders,⁸⁰ he may uncover and cover the chalice for the celebrant.⁸¹ He genuflects whenever the celebrant does.

The Pater Noster

50. The celebrant sings *Pater noster* in the correct tone — solemn or ferial. The choir sings the responses *Amen* and *Sed libera nos*.

51. When the celebrant begins to recite the embolism, *Libera nos*, the M.C., like the deacon in solemn Mass, may wipe the paten and present it to him with the usual ritual kisses.⁸²

⁷⁰ He and the servers may look up at the Sacred Host and say, "My Lord and my God." There is an indulgence of seven years for saying this ejaculatory prayer "with piety, faith, and love" while looking at the Sacred Host (Pius X, June 12, 1907).

⁷⁷ He may also, when in major orders, act as the deacon does at solemn Mass (p. 501) uncovering and covering the chalice (cf. S.R.C. 4181).

⁷⁸ M02; R. VIII. 8.

⁷⁹ When Holy Communion is to be given, and on certain fasting days (sec p. 409), the torchbearers remain kneeling before the altar until after the Communion.

⁸⁰ Unless he be a deacon he must not touch *the chalice itself* while it contains the Precious Blood.

⁸¹ Cf. S.R.C. 3377», 4181.

⁸² See p. 504. Presenting the paten is not explicitly mentioned in the decrees (see note 81), but as the M.C. in major orders performs the functions of the deacon, as far as may be, rubricians say he may also present the paten at *Libera*.

Annus Dei, Pax

52. The celebrant sings *Per omnia saecula*, and *Pax Domini* and recites the *Agnus Dei*. The M.C. says it with him, striking his breast at *Miserere nobis*, etc.

53. While the Pax is not given by embrace⁷⁷ in a sung Mass, it may be given by the pax-brede⁷⁸ if there are clergy in choir. The M.C. or one of the acolytes brings the pax-brede to the celebrant⁷⁹ while he is reciting the first of the three prayers after *Agnus Dei*, and then kneels on the footpace. When the prayer is finished the celebrant kisses the altar and, without genuflecting, turns to the M.C. or acolyte, kisses the pax-brede saying *Pax tecum* and then continues the Mass. The M.C. or acolyte answers *Et cum spiritu tuo*, rises, genuflects, and goes to the clergy in choir. Beginning with the one of highest rank, he presents the pax-brede to each of them saying *Pax tecum*.⁸⁰ He does not bow before presenting it, but bows afterwards to each one. When all the clergy have kissed the pax-brede, the M.C. or acolyte genuflects at the altar, and puts it on the credence.

The Communion

54. Holy Communion is distributed with the same ceremonies as in low Mass.⁸¹

55. After the Communion the first acolyte serves the cruets for the ablutions as at low Mass and the torchbearers retire having made the customary reverences.

56. The second acolyte takes the chalice veil to the Gospel side of the altar and transfers the Missal to the Epistle comer. He places the stand parallel with the front edge of the altar. He genuflects *in piano* whenever he passes the middle of the altar.

57. When the celebrant has drunk the second ablution, he lays the purificator on the chalice and hands it to the M.C. who is at his left. He then goes to the Missal and continues the Mass. The M.C., if he is in major orders, wipes, rearranges, and réveils the chalice. He folds the corporal and puts it in the burse⁸² He takes the chalice to the credence, genuflecting *in piano* as he crosses the centre. He then goes to the ¹ k and stands on the top step to aid the celebrant during the singing of the Postcommunion prayers.

Sec p. 429.

Sec p. 429.

»⁵ And with it a linen cloth with which to wipe the pax-brede after each person has kissed it.

»" R. X, 3.

»" Cf. p. 315 if.

»* lie does this standing a little towards the Gospel corner of the altar, so as not to impede the celebrant when he comes to the middle to sing *Dominus vobiscum*.

58. When these arc finished the M.C. closes the Missal, or if there is a proper last Gospel, transfers it to the Gospel comer. He kneels at the foot of the altar (in front or on the Gospel side) for the Blessing, bows, and makes the sign of the cross.

The Blessing and Last Gospel

59. After the Postcommunion prayers the celebrant sings *Dominus vobiscum* and *Ite, missa est*,⁸⁹ facing the people.⁹⁰ Having recited *Placeat*, he gives the Blessing in the clear voice, as at low Mass. All kneel, bow, and make the sign of the cross. The M.C. answers *Amen*.

60. The celebrant recites the last Gospel silently (except for the parts that require a response). He is assisted by the M.C., who stands on his left and makes the responses.

61. At the end of the Gospel the celebrant goes directly to the foot of the altar,⁹¹ and the M.C. gets the biretta from the sedile.⁹² Meanwhile the thurifer leads the acolytes, with their candles, to the middle of the sanctuary. All three genuflect at *Et Verbum caro factum est*, if the Gospel is that of St. John.

62. The M.C. presents the biretta, with the usual ceremonial kisses. The celebrant genuflects *in piano* or bows low when the Blessed Sacrament is not present. The M.C., thurifer, acolytes, and torchbearers (who have formed in twos in front of the acolytes immediately after the Gospel) genuflect with him. The thurifer leads the procession from the sanctuary.

63. In the sacristy the celebrant, uncovered, bows his head to the cross or chief image, and all the others behind him bow moderately. The M.C. aids the celebrant to unvest.

⁸⁹ M82; R. XI, 3 and see p. 444.
⁹⁰ Should *Benedicamus Domino* replace *lie*, because a procession is to follow (R.M., 507 *a*), the celebrant sings it facing the altar. In this case the blessing is not given and there is no last Gospel (R.M., nn. 508, 510 *a*).
⁹¹ See p. 299.
⁹² The Leonine prayers are not said after a sung Mass. In England, however, it is of obligation (by diocesan law and by custom) on Sundays, after the principal Mass — whether this be sung or not — to sing or recite, in Latin or in the vernacular, the prayers for the Queen which are printed in *Ritus Servandus*. When they are sung, the choir chants the V and R as if they were an antiphon (cf. Fortescue-O'Connell, *Ceremonies of the Roman Rite Described*, 1958, p. 147, Note 5. *Gloria Patri* does not form a part of the prayers), and the celebrant sings the prayer, the choir answering *Amen* at the end.

Chapter XXI

SUNG MASS FOR THE DEAD¹

The following arc the chief points of difference between a sung Mass for the living and one for the dead in which, in general, the ordinary rite of a Mass for the dead is followed:

1. The preparations arc the same as for a solemn Mass for the dead (p. 534). If, however, there is no clerical assistant who is at least tonsured, the chalice must be prepared by the celebrant on the altar, not on the credence.
2. Incense (if used) is used only at the Offertory and at the Elevation as in solemn Mass for the dead.
3. The ceremonial kisses of objects and of the celebrant's hand are omitted.
4. It is better that the acolytes do not use candles, but if they do, they should not be carried for the singing of the Gospel.
5. The ferial tone² is used for the prayers, the Preface, and *Pater noster*.
6. When the celebrant has said the Sequence *Dies irae* at the altar, he may sit. He goes directly to the sedile from the Epistle corner without any bow or genuflection. He returns to the altar towards the end of the singing of the Sequence and says the *Munda cor meum* at the middle, while the M.C. or a server transfers the Missal. He sings the Gospel but does not incense the book.
7. If there arc torchbearers they remain kneeling before the altar until after the Communion.

¹ Consult pp. 332 ff and 534 ff.
² R.M., n. 516 *d*.

Chapter XXII

SUNG MASS BEFORE THE BLESSED SACRAMENT EXPOSED¹

The chief differences between an ordinary sung Mass and one sung before the Blessed Sacrament exposed, when such Mass is lawful,² are these:

1. The salutations to the clergy in choir and the ceremonial kisses of objects and the celebrant's hand are omitted.³

2. Extra genuflections are made by the celebrant each time that he arrives at the middle of the altar or leaves or turns fully away from the middle. Rules for these are given on p. 337.

3. The celebrant, in the course of this Mass, never turns his back fully on the Blessed Sacrament; he turns only partly to the congregation, when, in a low Mass, he would face it fully. And so, too, he does not complete the circle when he turns at *Orate, fratres* or to give the Blessing, but turns back by his left⁴ to face the altar.

4. The celebrant uncovers when he comes within view of the Sacred Host, and after Mass he does not cover until he is out of sight of It. During Mass, if he sits, he does not wear his biretta.

5. While the celebrant and all others make a double genuflection on arriving at the altar and before leaving at the end of Mass, all other genuflections made in the course of the Mass are single, unless the person who is to genuflect is leaving the sanctuary or enters it from outside.

6. If incense is used, the celebrant before incensing the altar kneels on the edge of the footpace and incenses the Blessed Sacrament with three double swings. At the Offertory, the *oblata* are incensed first.

¹ Consult pp. 335 ff and 552 IT.

² See p. 336.

» If, however, there is an assistant in major orders, he does not omit the kisses when handing the paten or chalice to the celebrant (cf. p. 555).

* Cf. pp. 561 and 562.

7. To avoid turning his back directly on the Sacred Host each time that the celebrant is incensed or while he is washing his hands, he descends from the footpace to one of the steps, or *in piano*, and stands facing the congregation.

8. At the end of Mass, if a liturgical procession or Benediction follows, the celebrant makes a single genuflection on the lowest step, goes to the sedile, and takes off the chasuble and maniple and puts on the cope

Appendix A

THE ACTIVE PARTICIPATION OF THE PEOPLE IN THE LITURGY

1. On September 3, 1958 — a significant date, the feast of St. Pius X — S.R.C. issued an important Instruction *De Musica Sacra et Sacra Liturgia*, the chief purpose of which is to fulfil the desire of St. Pius X, Pius XI, and Pius XII, that the people — who form the liturgical assembly with the celebrant as its president (n. 93)' — in the greatest possible measure according to local circumstances, should take a conscious, intelligent, *active* part in the sacred liturgy, especially in the Mass. This active participation is demanded by the very nature of the iMass (n. 22) and by the structure of the Roman rite, and is the right and duty of the congregation to give since by the character of Baptism they share in the priesthood of Christ, so that they, after their own fashion, offer in the Holy Sacrifice, with the priest, the Divine Victim to God the Father (cf. 93 b). The liturgy is the worship of the entire community, of the Mystical Body.

Participation in Mass

2. Participation in Mass must, of course, be first of all *internal*, when the people by attention and good will are united with Christ, and with him, in him, and through him offer the Sacrifice and themselves to God (n. 22 a). But this participation should also be external by correct ceremonial² and by liturgical gesture (signs of the cross, striking the breast), but especially by voice, in song and speech (n. 22 b). The participation of the faithful is complete when, in addition to the internal participation and the external sharing by voice and action, they receive Holy Communion (n. 22 c).

» The numbers in parentheses refer to the sections of the Instruction.
• *Sec* p. 600.

Active Participation in Solemn Mass

3. Solemn Mass, or at least the sung Mass,³ is the nobler form of the Eucharistic celebration (n. 24). To take an active part in high Mass all the people should sing at least the liturgical responses (n. 25 a), and they should also be capable of singing some or all of these parts of the Ordinary of Mass: *Kyrie, eleison; Gloria in excelsis Deo; Credo; Sanctus-Benedictus*; and *Agnus Dei* at least to the simpler Gregorian melodies (n. 25 b). Of course where there is fuller musical training (e.g., in seminaries, religious communities, colleges) all should take part in the singing of the Proper of the Mass also (n. 25 c). Provision is made in the Instruction (n. 27) for extending the chant of the Introit, Offertory, and Communion antiphons when circumstances so demand.

4. At high Mass the communicants may recite aloud with the celebrant the threefold *Domine, non sum dignus* which precedes their own Communion (n. 27 c).

Participation in Low Mass (The Dialogue Mass)

5. Those present at Mass should not be merely "detached and mute spectators" (Pius XI). They should, at very least, spontaneously share in the Mass by due attention to its principal parts and by their external behaviour (n. 29). If possible, they ought to follow the Mass in a Missal — at least a small Missal arranged for the use of the laity — but if they cannot do this they should meditate on the mysteries of Jesus Christ and say prayers in keeping with the sacred rites (n. 29). Better still they should pray aloud and sing hymns in common — prayers and song in accord with the different parts of the Mass at which they are used (nn. 30, 33). Such common prayers and hymns should not, however, be said or sung when the celebrant of Mass is reciting aloud important parts of the Mass, especially the presidential prayers (such as the Collect, Preface, Postcommunion). And silence is desirable from the Consecration to *Pater noster* (nn. 14 c, 29).

6. But fuller participation in low Mass is achieved when the entire congregation takes part actively by replying aloud to the celebrant and saying aloud with him, in Latin, those parts of the Mass which are especially theirs (n. 31), the so-called "dialogue Mass." The first and simplest form of this is when all the people make the simpler and shorter liturgical responses (*Amen; Et cum spiritu tuo; Deo gratias*, etc.) (n. 31 a).

7. A higher degree of participation is achieved when the entire congregation recites the responses appointed for the server at low Mass,⁴ and the

³ There are two forms of high Mass (*Missa in cantu*), solemn (with deacon and subdeacon), and sung (*Missa cantata*).

⁴ It is not necessary — perhaps not even desirable at first — that the people should

communicants recite with the celebrant the triple *Domine, non sum dignus* before their Communion (n. 31 b). A third and more complete degree of active participation is attained when those present recite aloud with the celebrant, in Latin, the parts of the Ordinary of Mass that they sing at high Mass (n. 31 c) and also the entire *Pater noster* (including *Amen* (n. 32). The fourth and most complete form of the dialogue Mass (possible only for highly trained communities) occurs when those present recite the Introit, Gradual, Offertory, and Communion with the celebrant (n. 31 d).

8. That a dialogue Mass may succeed it is evident that the celebrant must recite those parts of the Mass that are to be said aloud clearly and in a tone that can be easily heard throughout the church (n. 34), aided — if necessary in a large church — by a microphone or a loudspeaker (n. 72); and for the parts that people are to recite with him in a voice that not only enables them but invites and encourages them to join in, and leads them along.

While a dialogue Mass is highly desirable to achieve the active participation of the people in Mass, it is not of obligation, nor is any one of its four possible forms imposed — it is for the rector of the church to judge which of these is feasible at any time — but if it is used it must follow one or other of these forms (n. 31) and other parts of the Mass may not be recited aloud (n. 14 c).

The Use of Vernacular

9. The language for all liturgical functions,³ and for Gregorian chant whenever it is used (n. 16 a), is Latin, except when the rubrics (including the 1958 Instruction) expressly permit the use of the vernacular (n. 13 a). Hence:

a) In high Mass only Latin may be used for liturgical texts (n. 13 b).

b) In low Mass for *direct* participation of the people, i.e., when they recite aloud with the celebrant any one of the liturgical texts that they are allowed to say aloud (nn. 31, 32) only Latin may be used (n. 14 b). But if (in accordance with local custom) they wish to *add* prayers and popular chants — which should be in keeping with the parts of the Mass at which they are used (cf. nn. 29, 30, 33)—these may be in the vernacular (n. 14 b).

10. On Sundays and feast days it is desirable at low Mass that the Epistle and Gospel be read by some suitable reader in the vernacular (n. 14 c) while the celebrant recites them in Latin in the subdued voice.

be able to answer all the prayers of preparation at the beginning of Mass: nor is it essential that they should be able to do this before passing on to the third degree of participation.

The Instruction distinguishes between "liturgical functions" (*actiones liturgicae*) and nonliturgical "exercises of piety" (*pia exercitia*) and defines both (n. 1).

Commentator to Aid Active Participation

11. To aid the active participation of the people, especially at Mass or during a complicated liturgical function (e.g., the ordination of a priest, the consecration of a church) a “commentator”⁰ may be used to explain the ceremonial or the prayers or readings of the sacred ministers, and to promote the external participation of the faithful by directing their attitudes, their responses, prayers, and chants (cf. n. 96).

12. It is preferable that this commentator be a priest, or at least a cleric, but if such be not available the task may be committed to a layman of good character and duly trained. Women may not be used for this office, but in case of necessity — especially in a congregation of women — a woman may lead the chant or prayers (cf. n. 96 a).

13. If the commentator is a priest or cleric, he wears cassock and surplice, and stands in the sanctuary or at the altar rail or in the ambo or pulpit. If he is a layman he stands in a suitable place facing the people, but outside the sanctuary and not in the pulpit (n. 96 b).

14. The task of the commentator is not to give a running commentary (as on the radio), or diffuse explanations of the rite, much less to indulge in spiritual reflections or preach a homily. His business is to foster community worship, to rally the people’s attention, to suggest some suitable interior disposition, to make known briefly the meaning of some prayer or action which is imminent, or to orientate the mind of the faithful before the reading of some scriptural text. In a word he is to promote and not hinder the piety of the people.

15. Accordingly, the leader’s comments should be:

a) Prepared beforehand in writing; this will make for clearness and restrain prolixity;

b) Very brief,⁷ a few suitable, sober words, quietly interjected in a moderate voice — so as not to distract attention from what is going on at the altar—at discreet intervals;

c) Made at opportune moments, and never overlaying the words of the celebrant spoken aloud, especially his presidential prayers (the Collect, Preface, Postcommunion) (cf. n. 96 c).

16. The commentator may not read aloud in Latin or in a verbatim translation parts of the Mass not permitted to be said aloud (nn. 14 c, and 31). They are the priest’s part, not the people’s.

⁰The term “commentator” tends to be misleading because of its use in another sense in broadcasting, but it is in possession and is used in the Instruction. Perhaps “leader” would be more accurate in English.

⁷In the liturgy itself examples are provided by such admonitions of the celebrant as *Oremus*, *Sursum corda*, *Praeceptis salutaribus*, etc.; or the prelude to each of the solemn prayers on Good Friday; or by the intervention of the deacon by *Flectamus genua*; or *Humiliate capita vestra Deo*.

17. He must accommodate himself to the celebrant—the president of the assembly (n. 93)—and neither interrupt nor delay him; while the celebrant should take account of the commentator by a brief pause at certain suitable places, implied by the very structure of the Roman rite of Mass.

18. A suggested procedure for a commentator is:

«) A few words before Mass begins indicating what Mass is to be celebrated, the Preface to be used, etc.;

b) Before the Collect the celebrant, having said *Oremus*, pauses while the commentator *very briefly* introduces the prayer, and then the celebrant recites it, all answering *Amen*;

c) A brief introduction to the Epistle, before it is sung by the sub-deacon or read by a lector;

d) An introduction to the Offertory;⁹

e) An invitation to the Secret;

f) After the ending of the Secret(s) the celebrant pauses while the commentator very briefly gives the main idea of the particular Preface to be said;

g) Toward the end of the Canon an invitation to all to say the “*great Amen*”;

h) An introduction to *Pater noster* given after this *Amen*;

i) An invitation to the Postcommunion (as at the Collect).

The commentator may put in a brief remark about a point concerning the Canon during its recitation — changing it from time to time — but the Canon is, for the most part, a time for silent prayer.

^{*} He should not read a translation of it. This would be too long and the people can and should find it in their missal.

⁹ It is the celebrant who comments on the gospel in the homily.

Appendix B

COMMUNITY MASS¹

1. The nature of the Mass demands that all those who are present should take part in it each in his own proper way.² This participation should be internal, external, and sacramental.³ The popes since the days of St. Pius X (1903-1914) have declared the importance of the people taking an active, conscious, intelligent part in public worship, especially in the Mass. How this may be done is set forth at length in the Instruction on Sacred Music and Liturgy (1958) and since then the hierarchies of several countries (Argentina, Austria, Belgium, Canada, France, Germany, and the Philippine Islands) have issued directories in which the best manner of implementing the Instruction is set forth. These directories have been drawn up by the experts who are members of the diocesan commissions on the Sacred Liturgy and Sacred Music?

2. The worshipping community convoked to carry out the Service of the Word⁴ and offer the Eucharistic Sacrifice — the *servi tui et plebs tua sancta* of the prayer *Unde et Memores* in which the Sacrifice is offered — is hierarchical in its constitution and is constituted in this way:⁵

a) The celebrating bishop or priest who not only represents our Lord and the Church, with the power and duty of bringing the Victim into sacramental being and offering Him in sacrifice to His Father, but also represents the people who are present and is the president of the liturgical assembly (the local *ecclesia*),

b) The clerics who aid him: (i) the sacred ministers (assistant priest, deacon and subdeacon) who immediately assist him in his functions and

« This is a better title than “dialogue Mass.”

² Instr., n. 22.

³ Instr., n. 22 *a, b, c*.

⁴ Set up by order of St. Pius X and Pope Pius XII (cf. Instr., n. 118).

⁵ The first part of the Mass rite.

« Instr., n. 93.

proclaim the Word of God in virtue of their reception of major orders; (ii) the lesser ministers, who play their part in the sacred ceremonial or in the official choir (*schola cantorum*)¹ and carry out a proper and direct ministerial service in virtue of their ordination (to minor orders) or their elevation to the clerical state; (iii) laymen — deputed by competent ecclesiastical authority — to aid in the service of the altar as servers, singers, or musicians, and exercise direct but delegated ministerial service; (iv) the general congregation of lay men and women, who in virtue of their baptismal character² share in the priesthood of Christ, and who can and should take an active part, as a community, in liturgical functions.

3. In the great drama of the Mass not all parts of the rite are of the same value and importance, nor are all the parts played by the various participants of the same character or standing. The role of each of those taking part in the function is largely determined by the structure of the Mass — of solemn Mass, “the nobler form of the Eucharistic celebration,” especially in its original form before its hierarchical structure was somewhat obscured in the course of time by duplications and embellishments.”

a) The parts that belong exclusively to the celebrant — the elements of the first rank — comprise not only his actions in accomplishing the sacrifice (in the Canon) and completing it (in the Communion), but also the prayers he offers on behalf of the entire congregation, the “presidential prayers,” i.e., the Collect(s), Secret(s), Preface, Postcommunion(s), and the blessing that he imparts at the end of the rite.

b) The chief parts of the service of the Word — the Epistle and Gospel — are accomplished by the deacon and subdeacon,” and the former also directs the assembly by such commands as *Flectamus genua*; *Humiliate capita Deo*; *Ite, missa est*; *Benedicamus Domino*.

c) The parts to be sung by all, from the Ordinary of the Mass, which are *Kyrie, eleison*; *Gloria in excelsis*; *Credo*; *Sanctus-Benedictus*; and *Agnus Dei*.¹² In addition they answer the greetings, etc., of the celebrant or deacon, and chant *Amen* at the end of the prayers — especially the great Eucharistic prayer of the Canon — to mark their union with the sacred ministers and acceptance of their *liturgia*.² In addition, there are the parts from the Proper of the Mass which are to be sung by all, if they are capable, or by a choir of specially qualified singers; they are the three processional chants (Introit, Offertory, and Communion antiphons) and the Gradual, *Alleluia* verse, Tract or Sequence.

¹ Cf. Instr., nn. 93 and 99.

² Cf. Instr., n. 93 b.

³ Instr., n. 24.

>> Low Mass is a simpler rite devised for the celebration of Mass as it were in private when only the celebrant and one server take part.

¹¹ In low Mass the celebrant has to supply their parts as well as those of the choir.

¹³ Instr., n. 25 b.

²² Instr., n. 25 a. In addition the communicants say *Domine non sum dignus* with the priest before their Communion, and at low Mass there are added acclamations and responses (sec *infra*).

d) Finally, there are the private prayers of the celebrant, said not as president of the assembly but as an individual: the prayers of preparation at the beginning of Mass said aloud with his assistants, the prayers said silently during the Offertory and before and immediately after Communion, and the last Gospel.

4. The active participation of the congregation at Mass is not limited to the use of their voices, it must be completed by correct attitudes in keeping with the different parts of the Mass — standing, kneeling, sitting — and ritual gestures⁴ (the sign of the cross, striking the breast, genuflection) which express the emotions and denote activity in sharing the rite. The 1958 Instruction did not determine in detail the ceremonial of the people at Mass. In general, it is the same as that of the clergy in choir — which is ruled by the rubrics of the Ceremonial of Bishops, the Roman Missal, and the Breviary — and it should be taught to the people (from the pulpit, by leaflets, etc.) and, when occasion offers, directed by a priest or by a commentator.⁵

5. The directions which are suggested *infra* for the ceremonial of the people at (*a*) solemn Mass and (*Z*) low Mass are based on the rubrics of the liturgical books, on 1958 Instruction, on the directories of various hierarchies, and on the teaching of approved authors.

Congregation at Solemn Mass

1. As the sacred ministers come in procession to the altar, the Introit is sung by all or by the choir. All stand until the ministers have saluted the altar; then kneel (unless they are singing the Introit). Those not singing may say silently the prayers of preparation, or other prayers in keeping with this part of the Mass, or listen to and meditate on the Introit.

2. Should the *Asperges* occur, all stand for it, join in the chant, and sign themselves when sprinkled. In this case the Introit is not sung until the *Asperges* is over and a suitable processional hymn may be sung as the ministers approach the altar or the organ played.¹⁹

3. When the ministers go up to the altar all stand. They may sit during the incensation of the altar.

4. Standing, they sing (or alternate with the choir in singing) *Kyrie, eleison* and — after it has been intoned by the celebrant — *Gloria in excelsis* (when it occurs). Should the ministers sit for these chants the people may sit also.

5. When the ministers rise to return to the altar, all stand. They sing the responses *Et cum spiritu tuo* and *Amen* at the end of the Collect(s).¹⁴

¹⁴ Instr., n. 22 *b*.

¹⁸ Cf. C.E. I., v, 7, which orders the M.C. to direct the ceremonial of the congregation.

¹⁹ « Except on days when the playing of the organ is forbidden (p. 437).

²⁰ Should *Flectamus genua* be sung by the deacon before a prayer, all kneel, pray

6. They sit for the singing (of Lessons by a lector and) of the Epistle by the subdeacon and listen attentively, and for that of the Gradual, *Alleluia* verse, Tract or Sequence sung by the choir. If they can sing these they stand to do so.

7. When the procession to the place of the Gospel begins to move off,¹⁵ all stand for the singing of the Gospel by the deacon, answer *Et cum spiritu tuo* and *Gloria tibi, Domine*, and make the small sign of the cross on the forehead, lips, and breast.

8. All sit for the homily, when the ministers sit, and stand when they rise at its close.

9. If the Creed occurs, after the celebrant has intoned it, all sing it either entirely or in alternation with the choir. When the ministers genuflect at *Et incarnatus* in the recitation of the Creed all genuflect;¹⁶ when these words are sung all who are standing genuflect, *but all who are sitting bow only*.²⁰ If the ministers sit for the creed, all may sit, rising when the ministers do.

10. All sing *Et cum spiritu tuo* and sit after the celebrant has sung *Oremus*. They listen to the Offertory antiphon sung by the choir or to any Latin motet that may be sung, or they sing these.

11. When the deacon comes to incense the clergy in choir, all stand. They bow to the thurifer when he bows to them before and after incensing them and then sit.

12. All rise when the celebrant sings the conclusion of the Secret(s),²¹ they sing *Amen* and the responses to the dialogue that introduces the Preface and listen to the Preface. All sing *Sanctus-Benedictus* and then kneel and pray in silence during the entire Canon.

13. At the Consecration all bow but look up at the Host and chalice when elevated.²²

14. After the Consecration all stand²³ and offer with the celebrant (saying the prayer *Unde et memores*) the sacrifice. At the end of the Canon all chant *Amen* and stand (if not already standing) for *Pater noster*, singing *Scd libera*, etc., at its close, and *Amen* and *Et cum spiritu tuo* in reply to *Pax Domini*, etc.

silently, and rise when he sings *Levate*. At most Masses in violet vestments and at a requiem Mass all kneel for the Collect (s) and Postcommunion(s).

¹⁸ This avoids noise when the deacon begins to sing.

¹⁹ R.M., n. 522 *a*.

²⁰ Cf. R.M., n. 518 *b*. Everyone kneels for the singing of these words on Christmas Day and on the feast of the Annunciation (March 25).

²¹ Instr., n. 14 *c*. It would be more correct to stand for the Secret since it is a presidential prayer, rising when the celebrant turns and says *Orate, fratres*. However, as the Secret is not said aloud until its concluding words, the general practice is to remain seated until these words are sung.

There is an indulgence of seven years for saying silently “with faith, piety and love” the words “My Lord and my God” while looking at the elevated Host.

« In some places lay persons remain kneeling until the end of the Canon. All should do so at most Masses in violet vestments and at a requiem Mass.

15. All sing *Agnus Dei* in its entirety or in alternation with the choir and then kneel to prepare silently for Communion. They may recite the celebrant's prayers of preparation or other suitable prayers.

16. When the bell is rung after *Agnus Dei* as a signal for the communicants to approach the altar; they do so without delay; and when the celebrant turns to them with the Sacred Host they recite aloud with him the triple *Domine, non sum dignus*.

17. If there is no one for Communion, the Communion antiphon is sung while the celebrant receives the Most Holy Sacrament. If there are communicants, it is sung during the distribution of Holy Communion, and it may be prolonged when there are many for Communion by adding verses of an appropriate psalm and repeating the antiphon after each or every two verses. The people join in singing this. When the Communion antiphon is finished a Latin motet suitable for this part of Mass may be sung by all or by the choir,²⁴ or the organ may be played — except on a day when this is forbidden (p. 437).

18. After the Communion those who have not received may sit during the ablutions, and while the celebrant recites the Communion antiphon.

19. All stand for *Dominus vobiscum* and sing the response and *Amen* at the end of the Postcommunion(s).

20. All sing *Et cum spiritu tuo* once more, and *Deo gratias* when the deacon has sung *Ite, missa est* (or *Benedicamus Domino*), then kneel for the blessing and answer *Amen*.TM

21. All stand for the last Gospel, during which a recessional hymn may be sung, or the organ played — except on a day when this is forbidden (p. 437).

II. Congregation at Low Mass

1. For low community Mass the 1958 Instruction (nn. 30, 31, 33) indicates two ways of active participation:

a) Indirect participation²⁵ by such prayers and song (hymns and psalms, in Latin or in the vernacular²⁷) as are in keeping with the different parts of the Mass at which they are used (which express the thought and emotion of, and do what the corresponding parts do in, a solemn Mass). The choice of such prayers and hymns, and the determination of the parts of the Mass at which they may be correctly introduced is a matter for expert advice;²⁸

²⁴ Instr., n. 27 c.

²⁵ At a requiem Mass they sing *Amen* in reply to *Requiescant in pace* and there is no blessing.

²⁸ Cf. Instr., n. 14 h.

²⁷ Instr., n. 14 b.

-'Sec "Hymns at Low Mass" by Fr. Clifford Howell, S.J., in *The Clergy Review*, July, 1959; and responses by Fr. F. McManus, *passim*, in *Worship*, 1960, 1961.

/;)²⁰ “The more complete way when the faithful *liturgically answer the celebrating priest*, in a kind of dialogue with him, *reciting aloud the parts proper to them*.”²⁰ When the people do this in Latin¹⁰ their participation is *direct*, and this can be accomplished in four stages: (i) by making the easier short responses; (ii) by making all the responses that the rubrics direct the server at low Mass to make, and, in addition, by the communicants saying aloud with the priest, the triple *Domine, non sum dignus* before their Communion; (iii) by reciting with the celebrant these parts from the Ordinary: *Kyrie, Gloria, Credo, Sanctus-Benedictus*, and *Agnus Dei*, and also *Baler noster*;³¹ (iv) (for specially trained groups) by reciting with the celebrant the Introit, Gradual, etc., Offertory and Communion antiphons from the Proper of the Mass.

2. In general, it can be said that whatever the people sing at high Mass they may say with the celebrant in low Mass; and in addition they may say the prayers of preparation at the beginning of Mass,¹ the response to *Orate Fratres*, the acclamations after the Epistle and Gospel, and the *Pater noster*.

3. Solo organ playing at low Mass is very limited (see p. 437).

4. There is no reason why direct and indirect participation in low Mass should not be combined by adding to the Latin texts (recited in full or in part) hymns and prayers that are appropriate, i.e., do not hinder active participation, provided these do not intrude themselves into parts of the Mass that belong to the celebrant. Since the saying of the Epistle and Gospel is really not proper to the latter, special provision is made (Instr., n. 14 c) by which these may be read to the people in the vernacular by a lector, while the celebrant recites them in Latin in a subdued voice.

5. In a low community Mass:

a) The people may not recite aloud with the priest — in Latin or in a verbatim translation — any of the liturgical texts from any part of the Mass except those enumerated above.”

b) The *singing* of Latin texts from the Ordinary or Proper at low Mass is undesirable; it gives the impression of a hybrid form of the Mass rite and creates confusion between the high Mass and low Mass rites.

c) Reciting a verbatim translation of any of the liturgical texts in the mother tongue is not desirable. It gives the impression of a vernacular liturgy which is not acceptable to the Church. Paraphrases of such texts are preferable.

d) *Singing* a verbatim translation of any of the liturgical texts in any

¹⁰ Instr., n. 31.

³⁰ Cf. Instr., n. 14 b.

²⁰ Instr., n. 32.

³² Since the server makes answer to these in low Mass. But expert opinion is opposed, generally, to this since these prayers belong really to the celebrant's private preparation and, in any case, are difficult for many people to say.

²² Instr., n. 14 c.

liturgical function — without an induit³⁴ is forbidden,³⁵ as it is forbidden in presence of the Blessed Sacrament exposed.³⁶

6. At low community Mass then the best procedure for full active participation is the following:

Entrance Rite

1. As the celebrant comes to the altar the people stand. They may say (kneeling) the opening prayers with him or (standing) sing a suitable entrance hymn or psalm or say silently appropriate prayers (e.g., the *Confiteor* or an act of contrition). These must come to an end before the Introit if the congregation is to say this with the priest, otherwise before *Kyrie*.

2. Standing they answer *Kyrie*, recite *Gloria* with the priest (who says alone the opening words), and reply *Et cum spiritu tuo* and *Amen* to the Collect(s). Or they may say or sing a doxology (prayer of praise) which must end when the celebrant finishes *Gloria*, so that the people listen to the Collect(s) and pray them from their missal.³⁷

The Service of the Word

1. Seated, they read the Epistle (or other Lessons) while the priest is reading it or listen to it if it is read by a lector. They may read aloud the Gradual, etc., with the celebrant in Latin, or read it silently in their missal, or sing a short³⁸ hymn or psalm of praise to Christ (corresponding to the *Alleluia* chant) or of welcome to him in the Gospel about to be read. At the end of the Epistle they say *Deo gratias*.

2. Standing, the people make the responses before the Gospel, listen to the celebrant as he reads it or to a lector when it is read in their mother tongue. When it is finished they say *Laus tibi, Christe*.

3. They sit for the homily if there is one.

4. If the Creed is to be said, the celebrant says the opening word and the people, standing, recite the formula with him or they may sing a brief résumé of it. When the priest genuflects at *Et incarnatus*, etc., they genuflect with him.

³⁴ A number of countries have induits allowing this.

³⁵ Instr., n. 13 *b*.

» S.R.C. 3537', 4235*.

³⁷ Should *Flectamus genua* occur before the Collect, all kneel, pray silently and stand when the priest says *Levate*. They kneel for the Collect(s) in a Mass said in violet vestments or at a requiem Mass.

* It must finish before the Gospel.

The Eucharistic Sacrifice

The Preparation of the Gifts

1. The people reply *Et cum spiritu tuo* and then may sit down. After *Oremus* they may recite, in Latin, the Offertory antiphon with the celebrant. During the Offertory they may sing a suitable hymn or psalm, expressive of offering, self-giving, etc., or say aloud appropriate prayers in the vernacular (not, however, verbatim translations of those said by the priest) or silently the prayers said by the celebrant. All this up to *Orate, fratres*.

2. Standing, they may reply (in Latin) to this invitation and then follow the Secret(s) in their missals, answering *Amen* at the conclusion said aloud by the priest.³⁹

The Canon

3. They listen to the Preface or follow it in their missals. With the priest they recite in Latin *Sanctus-Benedictus*, or they may sing a brief acclamation of praise in the vernacular.

4. They kneel until the Consecration is over,⁴⁰ then stand. At Masses celebrated in violet vestments or at requiem Masses they remain kneeling for the entire Canon. At each Elevation they look at the Host⁴¹ and chalice. All through the Canon they pray silently.⁴² They answer the great *Amen* when the celebrant says the concluding words of the Canon, *per omnia saecula saeculorum*.

The Communion Meal

5. Standing, all recite in Latin *Pater noster*, including *Amen*, with the celebrant; answer *Amen* and *Et cum spiritu tuo* to *Pax Domini*, etc.

6. They recite *Agnus Dei* with the priest (who says alone the opening words for the first time) and then kneel for the Communion.

7. The communicants approach the altar, after the signal given by the ringing of the bell, once, after *Agnus Dei*. They recite aloud with the celebrant the triple *Domine, non sum dignus* before their Communion. During the distribution of Communion the people may chant a suitable hymn or psalm.

8. After the Communion those who have not received Holy Communion may sit during the ablutions, until the celebrant says *Dominus vobiscum*

³⁹ In some places they do not stand until this moment; it is more correct to stand when directly addressed by the celebrant at *Orate*.

⁴⁰ In some places until the end of the Canon.

⁴¹ There is an indulgence of seven years for saying (silently) "with faith, piety, and love" the words *My Lord and my God* while they look at the Sacred Host.

⁴² Cf. Instr., n. 14

before the Postcommunion(s). If able they may recite the Communion antiphon with the priest.

9. They answer *Amen* to the Postcommunion(s);*3 and *Et cum spiritu tuo* to the priest's greeting.

The Conclusion

10. All answer *Deo gratias* to the dismissal (*Ite, missa est*),** kneel for the blessing, signing themselves, answer *Amen*, and stand.

11. They may may reply to the words that introduce the last Gospel. During it they may sing, in the vernacular, a hymn or psalm of thanksgiving suited to the feast or season. They genuflect with the priest at the words *Et Verbum caro*, etc. They remain standing as he leaves the altar.

↔ They kneel for this at a Mass in violet vestments or at a requiem Mass.
« *Amen* to *Requiescant in pace* in a requiem Mass, if *Benedicamus Domino* is said, there will be no blessing and the people remain standing.

GLOSSARY OF LITURGICAL TERMS

Altar (a) “Fixed” (“immovable”) = “a (stone) table with its suppons consecrated as one whole” (C.J.C. 1197).

(Z>) “Portable” (“movable”) = “a stone, generally small, which is consecrated by itself (i.e., without the supports), or the same stone with a base which, however, was not consecrated with it” (C.J.C. 1197, § 1).*

Ambo (plural — *ambos* or *ambones*) = A raised platform (a kind of rostrum or pulpit) approached by steps and situated ordinarily outside the choir, among the people, from which certain parts of the sacred liturgy, notably the Epistle and Gospel of solemn Mass, were, and sometimes still are, sung

Anamnesis (a recalling to mind) = A prayer in the sacred liturgy' which fulfills Christ's command to recall by the Mass what He has done for us (Lk 22:19; 1 Cor 11:24). In the Roman rite it is the prayer *Unde et memores* which immediately follows the Consecration and the words *haec quotiescumque*, etc.

Aspergillum (Aspcrgil) = The instrument used (e.g., a brush) to sprinkle holy water; a sprinkler.

Aspersorium (Aspersory) = A portable vessel to hold holy water.3

Beneficiary = («) The holder of a benefice.

(b) A cleric who aids the members of a Chapter in their choral duties in a cathedral or collegiate church.

Bination (Duplication) = The offering by special faculty (cf. C.J.C. 806) of two, or more, Masses by the same priest on the same day.

Bows: 1. /X deep or profound bow (to bow deeply) = a deep bow of the body (p. 200).

2. A bow (to bow; = A *moderate* bow of the body.

3. A bow of the head (to bow his head) = a *deep* bow of the head only.

Canon (a person) = A member of a cathedral or collegiate Chapter (*see* Chapter).

Canon (*Pontificalis*) = A liturgical book containing the Ordinary and Canon of the Mass and some liturgical forms proper to prelates. At Mass it is used, instead of the altar charts, by Cardinals, Bishops, Abbots, and lesser prelates (e.g., certain Protonotaries Apostolic).

Canonical Hours — The seven "Hours" or parts of the daily recitation of the Breviary or Divine Office (i.e., Matins with Lauds, Prime, Terce, Sext, None, Vespers. Compline).

1 Many liturgical terms have several meanings. The meaning in any particular case, then, must be determined by the context. In this Glossary the chief meaning or meanings are given for the most important liturgical words.

- In many churches even the high altar is not a "fixed" or "immovable" altar in the liturgical sense, although, because of its great weight and size, it may not be *movable*, in the usual sense of the term. In the centre of its table there is embedded a portable altar stone. This is the real altar, and this alone has been consecrated. The large structure, often of wood, may be blessed, but it cannot be consecrated.

¶ It is also used in the liturgical books for *aspcrgil*.

Catafalque⁴ = (a) A coffin-shaped framework covered with a pall, which represents the coffin and the corpse when these are not present, and over which the Absolution for the dead may be given.

(Z⁵) A stand on which the coffin (or sometimes a casket, when the body is absent) rests during the funeral service.

(c) A structure erected in some places over the coffin and covered with a pall (it is sometimes called a hearse^{5*}).

Cathedral = The chief or mother church of a diocese, in which the Bishop has his permanent episcopal throne (*cathedra*).

Ceremonies = (a) All that belongs to the external worship of the Church.

(b) The actions¹ (attitudes, gestures, movements) of external worship.

(c) The actual performance of a rite.^{7*}

Chancel = That part of a parish church which lies between the altar rails and the altar. In other great churches it is called the "choir."

Chapter = A college (i.e., a corporation or organized body of persons with common duties and privileges) of clerics instituted by ecclesiastical authority to carry out divine worship (the sacred liturgy) in a more solemn manner and to perform certain other ecclesiastical functions (cf. C.J.C. 391).

A Cathedral Chapter = A chapter, made up of dignitaries and canons, attached to the cathedral of a diocese to carry on there the divine worship in more solemn form, to aid the Bishop as his council, and, when the see is vacant, to supply his place in the administration of the diocese (cf. C.J.C. 391).

A Collegiate Chapter = A chapter of secular priests attached, not to the cathedral, but to another important church, which they serve especially by the celebration of the sacred liturgy.*

Choir = (a) In cathedral, collegiate, and conventual churches that part of the building,⁹ raised and closed off from the nave, where the canons or monks (or nuns) have their stalls.

(b) The clergy that are taking part (in the choir of the church) in a liturgical function (e.g., the Deacon incenses "the choir").

(c) A body of singers, clerical or lay, to whom is entrusted the singing of certain parts of the liturgy, which they sing either independently or antiphonally with the congregation.

Clementine Instruction = An instruction for the right ordering of the Forty Hours' Prayer which was first issued by Clement XI in 1705, and, in its final form, by Clement XII in 1731.

Collegiate Church = A church served by a body of secular canons, other than cathedral canons.

Conopaeum = The tentlike veil of the tabernacle.

⁴ R.R. VII, iii, speaks of *feretrum* (see *b* above) when the body is present; it uses *tumulus*, [the ordinary meaning of which is "grave," and it is so used in R.R. VII, iii, 13] or *lectica mortuorum* when the body is absent. C.E. II, ix, uses *lectica* also; and *lectus mortuorum* or *castrum doloris* for the imposing structure that is erected for the Absolution in the case of a person of high rank.

⁴ Nowadays used also of the car which bears the corpse to the place of burial.

⁰ In contrast to the words which are recited or sung (in this sense the ceremonies are a *part* of the *rite*).

⁷ See Rite.

⁷ There are such Chapters attached to the chief basilicas of Rome (and elsewhere), e.g., at St. Peter's, St. Mary Major's.

⁹ Generally it is between the nave and the altar; sometimes, however, it is behind the altar. In some churches there are two choirs, one in front of, the other behind the high altar.

Conventual Church = A church attached to a monastery of Religious (men or women).

Cross (a) Greek = The equilateral cross (the four arms being of equal length).

(b) Latin = The cross in which the transverse bar is shorter than the upright, and the head piece projects above the transverse bar.

Dialogue Mass = A low Mass at which some or all of the responses are said aloud by those present. Sometimes the parts which are sung in solemn Mass, e.g., the *Gloria* and Creed, are also recited aloud with the Celebrant in this Mass.

Dignitary = A member of a Chapter who has a precedence of honour over the other canons, e.g., the dean, the precentor.

Duplication (*See* Bination).

Epistolary (*Epistolarium*) = A book for the use of the Subdeacon containing the pericopes (or passages of Sacred Scripture appointed for liturgical use) which are chanted as the Epistle of the Mass or as a Lesson.

Embolism (an insertion, addition) = In the Roman rite the prayer *Libera* which immediately follows the *Pater noster* and is an amplification of the last petition of that prayer.

Evangelarium = A book for the use of the Deacon containing the pericopes (*see* Epistolary) which are sung as the Gospel of Mass.

Faldstool = A portable folding chair with arm rests but no back, used by bishops (and some lesser prelates) to sit on or kneel before, during liturgical functions.

Feria = The liturgical name for a weekday (hence “ferial” — of or pertaining to a weekday).

Footpace = The platform on which an altar stands (the Italian word *predella* is also used).

Frontal (Antependium, Pallium) = A piece of precious fabric such as silk, brocade, or tapestry, which covers the front of an altar on which Mass is celebrated.

Gremial = An ornamental veil (a lap cloth or apron) laid on the Bishop’s knees when sitting at certain functions.

Hebdomadary (Hebdomadarian) = A choir official, i.e., the canon or religious appointed to act for a week (*hebdomada*) as the officiant at the choral recitation of the Canonical Hours and the celebration of the capitular or conventual Mass. (*See* Mass.)

Holy Water (purifying or cleansing water) = The hallowed water which is called “blessed” (*benedicta*) by the Church. Also called lustral water.

Indult (Apostolic) = A faculty granted by the Holy See that permits something to be done that is not allowed by the common law of the Church.

In piano = On the ground, on the floor of the sanctuary (not on a step).

Leonine Prayers = The prayers (*Hail, Mary*, three times, etc.) ordered by Leo XIII (in 1884 and 1886) to be said after certain Low Masses.

Liturgy, The Sacred = 1. The entire public worship of the Mystical Body of Jesus Christ, Head and members.¹⁰

2. (In the Eastern churches) The Mass.

Liturgical Function = A sacred action which, from the institution of Jesus Christ or the Church, is carried out, in accordance with the liturgical books approved by the Holy See, by persons legitimately deputed to give due worship to God, the saints or the blessed.¹¹

¹⁰ Instr, n. 1; accordingly, exercises of piety like the Stations of the Cross or the recitation of the Rosary, even when they take place in public in a church and are directed by a priest, are not liturgical functions. u C.J.C. 1256; Instr, n. 1.

Mass 1. *Capitular* (Chapter) = The conventual Mass (*see infra*) of a cathedral or collegiate Chapter.

2. *Conventual* = A Mass¹² celebrated daily in choir,¹ at an hour and in a manner determined by the rubrics as the principal part of the daily sacred liturgy^{*4} in cathedral and collegiate churches, and in the conventual churches of such Religious¹ as are bound to the choral recitation of the Canonical Hours (R.M., n. 285).

3. *Parochial* — (a) The *Missa pro populo*, i.e., the Mass which must be offered on certain days for the members of their flock by those¹ who have the care of souls.^{*7}

(b) The chief public Mass¹⁸ celebrated¹⁰ on days of obligation or of special public celebration in a parochial or quasi-parochial church for the benefit oP the people of the parish.²¹

4. *Votive* = A Mass celebrated, for a reasonable cause, not in conformity with the Office of the day, but according to the wish (*votum*) of the celebrant, or of his superior, or of the person for whose intention the Mass is being offered.

Memoriale Rituum A liturgical book compiled by Benedict XIII in 1725 for the carrying out in simpler form of the ceremonies of Candlemas, Ash Wednesday and, formerly, those of Holy Week in smaller parochial churches.²²

Ombrellino (or *umbrella*) — A small canopy, in the form of a white silk umbrella, which is carried over the Blessed Sacrament when It is moved from one place to another (cf. e.g., S.R.C. 3322).

Oratory A place destined for divine worship, but not intended chiefly for the use of all the faithful to practice in it publicly their religion.

An oratory is *public* if it is built chiefly for the convenience of some group of persons, even private persons, yet the faithful in general have the right to enter it, at least during divine service. It is *semipublic* if it is built for the convenience of a certain community or body of the faithful, and is not open to everyone (e.g., a college or convent chapel). It is *private* or domestic if it is erected in a private house for the sole benefit of some family or private person (CJ.C. 1188).

Office, Divine = A form of public vocal prayer contained in a liturgical book called the Breviary. It is arranged by the Church and ordered to be said daily in her name by all clerics in major Orders, by all who hold an ecclesiastical benefice, and by solemnly professed members of certain Religious Orders of men and women (cf. CJ.C. 135, 610, 1475).

Office(s), Divine = 1. Any exercise of public divine worship. (Cf. e.g., C.J.C. 269, § 3; 1188, § 2.)

1: Normally at least a sung (if not a solemn) Mass.

1¹ And so, ordinarily but not necessarily, with the attendance of the Chapter or religious community.

II Normally, therefore, the Mass will be in conformity with the Office of the day (R.M., n. 286).

18 Men or women.

16 E.g., residential bishops; parish priests.

17 C.J.C. 339, 466.

18 Often sung and with some added marks of solemnity (e.g., the Asperges on Sundays).

10 Normally by one of the priests of the parish.

20 I e . to permit them to take part in it, but not in the sense that the ministerial fruit is applied to them.

21 Cf. S.R.C. 3128, 3887; C.J.C. 821, § 2.

22 Its use in other smaller churches or in oratories was allowed only by Apostolic indult. *The Simple Rite of the Restored Order of Holy Week* (1957) is now authorized for use in *all* small churches and oratories.

2. The entire daily liturgy,³³ i.e., the Canonical Hours and the conventual Mass.

Ordinary (person) = A cleric who has "ordinary" jurisdiction (i.e., the power of ruling attached by ecclesiastical law itself to some position or office) in the external "forum,"²³ over a specified territory or over a certain body of persons. Hence, e.g., a residential Bishop (and his Vicar General) is the "Ordinary" of his diocese; an Abbot of his monastery; a major Superior of the members of his Order or Congregation. (Cf. C.J.C. 198, § 1; 488.)

The "Ordinary of the place" has a narrower meaning: it does not include Religious superiors (C.J.C. 198, § 2).

Ordinary (of the Mass) = That unchangeable, or practically unchangeable, part of the Mass into which the "Proper" is fitted as into a framework.^{2*}

Patron Saint (of a place) = The saint chosen by a place (country, province, diocese, city, town) or by a moral person (a society), and constituted by the approbation of the Holy See, as an object of special honour and as the particular advocate with God of a designated place or group of persons. (C.J.C. 1278; S.R.C. 3048.)

Pax-brede²⁰ = A tablet or disk of precious metal, ivory, etc., with a handle bearing a sacred image and used after the *Agnus Dei* in the Mass to convey the kiss of peace from the Celebrant to certain persons.

Pericope = A passage of the Holy Scriptures appointed to be sung or read in the sacred liturgy.

Pontificals (*Pontificalia*) = Insignia or ceremonial ornaments worn by prelates when celebrating pontifically^{27,28} the Divine Offices.

The pontificals common to all prelates who have the right to use them are buskins and sandals, gloves, the dalmatic and tunicle, the ring, the pectoral cross, and the mitre. The *Canon Pontificalis*^{2*} is also regarded as one of the "pontificals"²⁰; and for higher prelates, within the territory of their jurisdiction, the throne and the crozier.³⁰

"Pontificalia Exercere" = (a) (In Canon Law) "to perform functions which, according to the liturgical laws, require pontifical insignia, i.e., the crozier and mitre" (C.J.C. 337, §2).

(A) (In sacred liturgy) to celebrate the Divine Offices according to the rite proper to prelates.³¹

Prelate = (a) (Real) A cleric, secular or regular, who has ordinary' jurisdiction *in foro externo* (C.J.C. 110). (*See* Ordinary.)

(b) (Titular or Honorary) = A cleric who receives from the Holy See the name and rank of prelate. He is styled "Monsignor," and enjoys special liturgical privileges. (Cf. C.J.C. 812; S.R.C. 4154.)

²³ Cf. C.J.C. 413; C.E. II. xxxiii, 33. *Divina officia* has a special canonical meaning also defined in C.J.C. 2256.

²⁴ I.e., the sphere in which the Church exercises authority in matters affecting her public welfare and that of her subjects.

²⁵ More correctly called "Order (*Ordo*) of Mass" It is inserted in the Missal between the Masses of Holy Saturday and Easter Sunday. In modern Missals all the second part of it from the *Sanctus* to the end of the Mass was called *Canon Missae*. The Missal of 1962, however, says "*Ordo Missae*" at the head of the pages from *Pater noster* to the end.

²⁶ *Instrumentum pacis*. Cf. R. X. 3; C.E. I, xxiv, 6. 12; xxix. 8, xxx, 2.

²⁷ Some of them are used by prelates even at a nonpontifical Mass.

²⁸ Sec "Canon." ²⁹ Cf. S.R.C. 4154 10, 27, 31, 70, 80).

³⁰ C.J.C. 239 (15°), 337, 274 (6°), 325; S.R.C. 4154; Apostolic Constitution *Ad incrementum* of August 15. 1934 (A.A.S. 1934. p. 497 ff).

³¹ Cf. e.g., S.R.C. 4154 (§§ 7, 25).

Prelate, Greater = A Cardinal anywhere (outside Rome); a Nuncio Apostolic in the place of his nunciature; an Apostolic Delegate in the place of his delegacy; an Archbishop in his province; a Bishop in his diocese; an Abbot in the place of his jurisdiction.

Proper (of the Mass) = Those parts of the rite of Mass that vary according to the day or feast which is being observed. The Proper has two parts: the Proper of the Season (*de tempore*) and the Proper of the Saints.

Recto tono = Sung on the same note (the same pitch), in an even, well-sustained voice, without modulation or melodic inflexion.

Regulars (Regular Clergy) = 1. The professed members of a Religious Order (and who, therefore, have taken solemn vows, C.J.C. 488).

2. (In a popular sense) Clerics who are bound by vows and live in a community according to rule (*regula*) as opposed to the "secular" (or parochial)" clergy.

Religious = A person who has taken vows in a religious Institute (Order or Congregation) (C.J.C. 488, § 7°).

Rite = 1. The form and manner of a religious observance³² (i.e., the words to be said and the actions to be done in carrying out any given external act of worship, e.g., the rite of Baptism).

2. The forms of public worship used by certain bodies of Catholics (e.g., the Roman rite; the Eastern rite; the Ambrosian rite).

Sacrarium' '(Piscina) = A covered basin,³⁵ with a pipe running from it into the earth, into which water or other things (e.g., the water used for the ceremonial washing of sacred linens; the remains of blessed ashes) which had been used for sacred purposes are thrown to dispose of them.

Sanctuary (or Presbytery)³⁴ = The (Eastern) part of a church (often one or more steps higher than the choir) which immediately surrounds the high altar."

Sedile (Sedilia) = A scat or bench with room for the Celebrant and sacred ministers. It is placed on the Epistle side of the sanctuary (cf. R.G. XVII, 6; C.E. I, xii, 22).

Titular (Title) — (a) (Of a church) The Divine Person, mystery,³⁸ sacred object,^{3*} or saint in whose name and to whose honour a church or oratory is founded and is consecrated or solemnly blessed, and after whom it is named (cf. C.J.C. 1168; 7; S.R.C. 3048).

(b) (Of an altar) The Divine Person, mystery, sacred object or saint in whose name and to whose honour an altar, immovable, or movable, is consecrated (cf. C.J.C. 1201).⁴⁰

³² Sometimes Regulars are also parochial clergy.

³³ The word *ordo* is used in this sense also, e.g., *Ordo Missae*, *ordo administrandi Sacramenta*.

³⁴ The word is used also in ecclesiastical Latin for (a) sacristy, (b) a chapel or shrine.

³⁵ Situated normally in the south wall of the sanctuary or in the sacristy, and also in the baptistry.

³⁶ Sometimes this term is applied to the entire choir.

³⁷ In small churches y-where there is no choir or chancel — it is that part of the church between the altarrail and the altar. »

³⁹ E.g., The Incarnation.

³⁹ E.g., the Holy Cross.

«° The primary titular of the high altar should be the same as the titular of the church itself (C.J.C. 1201, § 2).

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